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—THE REVEREND MARY BAKER G. EDDY—

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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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SOMETHING NEW.

ALL the Churches of Christ, Scientist (from this date), are requested to read at the close of services, and before benediction, the "Scientific Statement of Being."

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.

And the correlative Scripture according to 1 John, 3 : 1, 2, 3.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like him; for we shall see him as He is. And every man that hath this hope in him purifieth himself, even as He is pure.

Beloved brethren all over our land and in every land accept Mother's Spring greeting, while

The bird of hope is singing,
A lightsome lay, a cooling call.
And in her heart is beating
A love for all—
"Tis peace not power I seek.
"Tis meet that man be meek."

MARY BAKER G. EDDY.

CHRISTIAN SCIENCE HEALING

EXPLAINED AND DEFENDED,

BY

MRS. MARY BAKER G. EDDY.

WRITTEN especially for the *New York Sunday Journal* by Mrs. Eddy, the Founder of the Christian Science faith, in answer to the charges made in the famous Brush will contest in the New York Court.

To say that it is sin to ride to church on an electric car would not be more preposterous than to believe that man's Maker is not equal to the destruction of disease germs. Christ, Truth, the ever-present God, who raised the dead, is equal to the giving of life and health to man, and the healing, as aforetime, of all manner of diseases. I would not charge Christians with doubting the Bible record of our great Master's life of healing, since Christianity must be predicated of what Christ Jesus taught and did; but I do say that Christian Science cannot annul or make void the laws of the land, since Christ, the great demonstrator thereof, said, "I come not to destroy the law, but to fulfil it in righteousness."

That a law suit was contemplated or in progress before Surrogate Fitzgerald in New York City was unknown to me until very recently, having read a report of it through the press.

I have never issued orders of any sort relative to the presiding Surrogate in the Brush case.

What is alleged to be Miss Brush's statement, namely, "It is impossible for me to die," simply reiterated the declarations of our Lord, who said, "If a man keep my saying, he shall never see death;" and "Daughter, be of good comfort; thy faith hath made thee whole; go in peace." The great Master knew that faith in God, who is our Life, is not insanity, whereas lack of charity may be a species of insanity.

CHRISTIAN SCIENTISTS SHOULD SUBMIT TO THE LAW.

I have already expressed my opinion publicly as to the

precautions against the spread of so-called infectious and contagious diseases in the following words:—

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 bad physical results. Whatever changes come to this century, or to any epoch, we may safely submit to the providence of God, to common justice, to the maintenance of individual rights, and to governmental usages. This statement should be so interpreted as to apply, on the basis of Christian Science, to the reporting of a contagious case to the proper authorities when the law so requires. When Jesus was questioned concerning obedience to human law, he replied: "Render unto Cæsar the things that are Cæsar's," even while you "render unto God the things that are God's."

I believe in obeying the laws of the land. I practise and teach this obedience, since justice is the moral signification of law. Injustice denotes the absence of law. Each day I pray for the pacification of all national difficulties, for the brotherhood of man, for the end of idolatry and infidelity, and for the growth and establishment of Christian religion—Christ's Christianity. I also have faith that my prayer availeth, and that He who is overturning will overturn until He whose right it is shall reign. Each day I pray, "God bless my enemies; make them Thy friends; give them to know the joy and the peace of love."

Past, present, or future philosophy or religion that departs from the instructions and example of the great Galilean Prophet cannot be Christ-like. Jesus obeyed human laws, and fell a victim to those laws. But nineteen centuries have greatly improved human nature and human statutes. That the innocent should suffer for the guilty seems less divine; and that humanity should share alike liberty of conscience seems more divine to-day than yesterday.

THE WAR BETWEEN RELIGION AND MATERIALISM.

The earthly price of spirituality in religion and medicine at a material age—persecution—and the moral distance between Christianity and materialism precluded his doctrine, then as now, from finding favor with certain purely human views. The prophets of old looked for something higher than the systems and practices of their times. They

foresaw the new dispensation of Truth and the demonstration of God in His more infinite meanings, which were to destroy sin, disease, and death, establish the definition of omnipotence and illustrate the Science of Mind. Earth hath not known another so great and good as Christ Jesus. Then can we find a better moral philosophy, a more complete natural and Divine Science of medicine, or a better religion than his?

God is Spirit. Then other modes of healing than the spiritual and divine break the first commandment of the Decalogue, "Thou shalt have no other gods before me." There are no other heaven-appointed means than the spiritual wherewith to heal sin and disease. Our Master conformed to this law, and instructed his followers, saying, "He that believeth on me, the works that I do shall he do also." This is enough.

All issues of morality, of Christianity, of pleasure or of pain, must come through a correct or incorrect state of thought, since matter is not conscious; then, like a watchman forsaking his post, shall we have no faith in God, in the divine Mind, thus throwing the door wide open to the intruding disease, forgetting that the divine Mind, Truth and Life, can guard the entrance?

AUTHORITY TO HEAL THE SICK GIVEN IN CHRIST'S TEACHINGS.

We earnestly ask, shall we not believe the Scripture, "The prayer of faith shall save the sick"? In the seventeenth chapter of the Gospel according to St. Matthew we read that even the disciples of Jesus once failed in their faith and understanding, mentally to cure a violent case of lunacy. And because of this Jesus rebuked them, saying: "O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me." When his disciples asked him why they could not heal that case Jesus, the Master Metaphysician, answered, "Because of your unbelief" (lack of *faith*); and then continued: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove." Also he added: "This kind goeth not out but by prayer and fasting" (refraining from admitting the claims of the senses). Even in those dark days Jesus was not arrested and executed (for "insanity") because of his faith and his great demands on the faith of

his followers, but because "He stirreth up the people." Be patient, O Christian Scientist! It is well that thou canst unloose the sandals of thy Master's feet.

The Constitution of the United States does not provide that *materia medica* shall make laws to regulate man's religion; rather does it imply that religion shall permeate our laws. Mankind will be God-governed in proportion as this becomes apparent, the Golden Rule utilized, and the rights of man and the liberty of conscience held sacred. Meanwhile they who name the name of Christian Science will assist in the holding of crime in check, will aid the ejection of error, will maintain law and order, and will cheerfully await the end—justice and judgment.

POWER OF MIND OVER MATTER.

The fundamental propositions of Christian Science are summarized in the four following, to me, self-evident propositions, as given in "Science and Health with Key to the Scriptures," and well known by all Christian Scientists. Even if read backward these propositions will be found to agree in statement and proof:—

1. God is All in all.
2. God is Good. God is Mind.
3. God, Spirit, being All, nothing is matter.
4. Life, God, omnipotent Good, deny death, evil, sin, disease. Disease, sin, evil, death, deny Good, omnipotent God, Life.

Which of the denials in Proposition Four is true? Both are not, cannot be, true. According to the Scripture, I find that God is true, "and every [mortal] man a liar."

Which was first, Mind or medicine? If Mind was first, and self-existent, then Mind, not matter, must have been the first medicine. Mind being All, it made medicine; but that medicine was Mind. It could not have been that which departs from the nature and action of Mind, for Truth is God's remedy for error of every sort.

THE USELESSNESS OF DRUGS.

It is plain that God does not employ drugs or hygiene, or provide them for human use, else Jesus also would have recommended and employed them in his healing. The sick are more deplorably lost than the sinful if the sick cannot rely on God for help, and the sinful can. The divine Mind never called matter medicine; and matter re-

quired a material and human belief before it could be considered as medicine.

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain, through inflammation and swelling; and you call this belief a boil. Now administer mentally to your patient a high attenuation of truth on this subject, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it, is a proof that this so-called mind makes its own pain; that is, its own belief in pain.

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our company, and we shall avoid the loquacious tattler about disease as we should the advocate of crime. Neither sympathy nor society should ever tempt us to hear about error; and certainly we should not be its advocate.

ALL DISEASE CAUSED BY FEAR.

Disease arises, like other mental conditions, from association. It being a law of mortal mind—that is, of mortals—that certain diseases should be regarded as contagious, this law obtains credit, through association—calling up the fear that creates the image of disease and its consequent manifestation in the body.

Metaphysics in Christian Science exterminates the drug and employs Mind alone as the curative Principle, acknowledges that the divine Mind has all power; but homœopathy mentalizes a drug, with such repetition of thought attenuations that it becomes more like mortal mind than like the substratum of mortal mind, called matter; and its power of action is proportionately increased.

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced good, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all, and designs them for medical use, then why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Mortal mind confers the only power a drug can ever possess.

Narcotics quiet mortal mind and so reach the body, but

leave both mind and body the worse for this submission. Christian Science impresses the entire mental strata, namely, mind and body, and brings out the proof that Life is continuous and harmonious. Science both amputates error and destroys it. Mankind is the better for this sincere and profound surgery.

The profession of medicine originated in idolatry, with pagan priests who besought the gods to heal the sick, and designated Apollo as the God of Medicine. He was supposed to dictate the first prescription, according to the "History of Four Thousand Years of Medicine." It is here noticeable that Apollo was also regarded as the sender of disease. Hippocrates turned from image gods to vegetable and mineral drugs for healing. This was deemed progress; but really, it only introduced another form of mythology and pagan worship. The future fate and history of material medicine will correspond with that of its material god, Apollo, who was banished from heaven and endured great sufferings on earth.

Drugs, cataplasms, and whiskey are stupid substitutes for the dignity and potency of divine Mind and its power to heal.

Beyond the frail premises of human hypotheses, above the loosening grasp of creeds, the demonstrations of Christian Science stand revealed as practical science. Divine metaphysics is Christ Jesus' revelation of Truth and Love, for which he labored and suffered, then left a legacy to mankind, and which remains the divine standard for the understanding and practice of every man.

AN EASTER THOUGHT.

IMPRISONED in the Shell
 Are echoes of the far-off Ocean's roar.
 May not these Hopes of Immortality
 That in us ever dwell,—
 Instinctive to the soul, and ever more
 Imprisoned in our hearts,—may not they be
 The sounds of waves on an *Immortal Shore*?

James Terry White.

CHRISTIAN SCIENCE THE PANACEA FOR THE WORLD'S UNREST.

BY WILLIAM P. MCKENZIE.

SCIENCE means true knowing. It is the knowledge of what is,—the fact, the truth. And by science, by knowing the truth, man is set free from superstition in the present, and from traditions which are relics of superstition in the past. He is set free from all forms of hate and fear, so that he may know himself now as the child of God; and "it doth not yet appear what we shall be." So this remedy offered must come as something which will minister to mind, and reform man by changing his mode of thought-action; transform him "by the renewal of the mind."

WHAT IS THE TRUTH?

Certainly it must be that Truth which Jesus bore witness to. To the question, What is Truth? the answer used to be "that which in past ages has been everywhere accepted." In its support authority had to be quoted, and in its acceptance the faith of the acceptor had to be exercised.

To-day this is changed. What is Truth? That which may be proved! That which I can understand and verify. To-day the fact is sought as against the philosophic guess; the demonstration rather than the tradition; the proof in experience rather than the legend.

The argument used to be that the wondrous works of Jesus were done to support the church dogmas afterwards to be formulated regarding his Deity; and that apostolic miracles were the signs of apostolic authority. To-day it is clearly seen that the works of Jesus were proofs of the truth of his message, or proofs of Christianity; and that where the truth of Christianity is fully manifested there must be "signs following" in similar proofs. Should one say that the electric flash coming through Franklin's kite-string was a special phenomenon tending to accredit him as a scientist, rather than the symptom and sign of a power to be known by all capable of understanding it, his argument would be similar to that of those who fail to see in the works of the apostles and their Master the evidence

of a universally beneficent law, a power that is good, a God who is Love.

Jesus came not to be a ruler, though he might have governed. He came to manifest the glory of God. He spoke much of not doing his own will. Obedience is the keynote of every science. Will-power may cherish a theory and enforce it on others; but the true scientist ever says, "Let not my will be done, but let Truth be revealed." When another proclaims a discovery of truth, he endeavors to verify it by obeying the law; and when there is exact obedience results do not vary. He can of himself do nothing; he but reveals the action of the law he obeys. Jesus revealed the action of the law of Love he obeyed. Of his works he himself said, "The Father that dwelleth in me, he doeth the works."

He knew God so well that in our thought we set him in the nearest place to God. A scientist who is nearest in obedience to a law others may not understand, we look to as the typical son of that law, and we expect the testimony of an expert to be supported by proof. Jesus was the spiritual expert, the one from whom as the son of the law of Love, we have had proofs of that law's action. His works give us this proof, and so furnish the demonstration of Christian Science.

A CHRISTIAN BASIS NEEDED FOR REFORM.

The unrest of the world is shown in the multitude and variety of its reformatory endeavors. As safeguards against sickness and poverty we find men offering certainly "many inventions." But does the hospital reform the sick man, or the refuge cure the mendicant? The fact is, as Ruskin points out, that our philanthropic agencies do not purge out the ulcer, but rather put over it a pleasant covering, while it continues its destructive work. The method should be changed.

The sick man seeks health and a cure, by attempting to work out his atonement with various health theories, each different from the others. He may try in turn medicines, mineral waters, climate, electricity, massage, magnetism, hydropathy, hygiene, hypnotism, and be no better, but rather grow worse from finding from many doctors how many things are wrong with him. What he really needs is to work out atonement with the God who can send him "health and a cure," the living God who "healeth all diseases."

Then for sickness of the body politic men try as remedies temperance societies, benevolent associations, labor unions, and even strikes and lockouts. Others build hospitals for the sick and refuges for the weak and poor. Let me warmly appreciate the motive of philanthropists. Lovers of mankind must have their reward of responsive love. But the great variety of methods indicates uncertainty, and gives those who know a true way the right to declare it. We do not believe in criticism. The world suffers from flesh-tearing sarcasm and from irony, pain-bringing like spear or bayonet. But we have the privilege of laying a kindly hand upon the arm of one who is zealously building with "wood, hay, and stubble," upon the true foundation, it may be, of Christian love, and we have the right to say to him: "You may on this foundation build with gold and silver and costly stones, and then your work, when proved by fire, will stand and have its reward; the work which shall be burned is lost, and though the worker shall be saved, it is as from a fire."

Christ Jesus did not attempt to make over or reform the world that then was. The usual method of reform is to fasten upon the old fabric of thought some new patch of opinion. About this method Jesus offered a parable: "No man," he said, "putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." Jesus attempted no patchwork reform of existing conditions, but sought to make a new man who could receive the truth of the kingdom of heaven. Hence his work was regenerative. His endeavor was that man should be born again, filled with the impulse of that creative life which is Love. Christian Science in like manner endeavors to bring new life to men. The things that are seen,—diseases, sicknesses, and sins, as well as the entrenchments of cruelty, the monuments of superstition,—are temporal. Of them, as of the temple, it may be said "not one stone shall be left upon another." But the spiritual realities shall be revealed and abide, because there is at work "the unseen and immeasurable might of a creative life." This power Christian Science reveals to the world, and proves its operation by the fruits of the Spirit in human consciousness.

What reason is there for confidence that Christian Science gives the best results as a reformatory, or transformative, agency? The fact that in its normal operation we

find, re-appearing, results prophesied by Jesus as inseparable from true believing in his gospel. The evidence of healing is so extensive that every one can find proof. Every observer has remarked the new joy, activity and usefulness, honesty, health, and fidelity of those uplifted by the movement into a new life. There are not divergent theories to war about in legitimate Christian Science, for it makes man to know his Father, the divine Love that satisfies the heart, gives full measure of joy to-day, and can forever supply man's capacity for joy as it enlarges.

THE TRUTH REGARDING MAN.

Christian Science establishes the fact that the real man is the reflection of the supreme Intelligence, and so a spiritual being of one nature, responding to the one Principle, God. Before understanding comes, and God is revealed, mortal man dwells in the kingdom of beliefs, theories, traditions, often of superstition.

One theory makes man physical and affirms that his fate is decided for him by heredity before his consciousness awakes. This theory holds that sin of his ancestors may govern his life, and gives him no hope of recovery from certain diseases which come to him according to the lineage of the flesh. Connected with this theory are others which affirm the possibility of man, through contact as well as consanguinity, contracting diseases in his flesh for which there may be no cure. For diseases that tradition considers curable, the man is offered many remedies. The schools are so many that his life in the flesh is not long enough to investigate their claims. But they endeavor to affect the matter in his body by means of other matter, with the hope in some way of affecting his life. The accredited value of these material remedies depends upon tradition and is liable to very radical change, insomuch that we laugh at the remedies of past times, and even at those in vogue when we were young. One would hardly expect to remedy the mistakes of a problem in arithmetic by coloring the figures upon the slate. If the acting mind be in error, vari-colored chalk will not help the problem. The real remedy must bring the problem into harmony with the principle and so be a mental remedy, not a physical one. And for man a similar rule applies. For him to have health, he must learn how to be in obedience to that true life, creative and preservative, which is God. The accre-

tion of theories or mere beliefs, cannot enlarge his life. He must in some way for himself reach the spring of life, and in himself allow it to have pellucid flow.

If we discern the error of making heredity the fixed fate for man, is it wiser to say that man is the product of environment? Is the soul of man what is real? We define soul as sense, and perhaps "personal sense" would properly describe that supposed entity which is built up by education, suggestion, and association and named soul. Theories regarding life and conduct, prejudices and racial antagonisms which divide men and cause hate and murder to prevail instead of Christly ministry and healing love—these are certainly the theories of personal sense. This is the self created by error—"Such stuff as dreams are made of." History shows us that personal sense moves in cycles of pride and resistance to pride, lust, vainglory, despair, "without God and without hope in the world." Against all such theories of life, the word goes forth, "The soul that sinneth, it shall die."

But how shall we find that which cannot die, how know eternal life? Jesus said that to know God was life and peace. And Christian Science shows us that to know God aright is to know the real man and to find one's self. Let the truth be accepted that man is spiritual, the answerer to God, in nature correspondent to Divine Mind, and therefore God's image and likeness, and then freedom comes. The false laws which established cruel oppression over the body and the false theories which induced anarchy in conduct and fear in religion, are seen to be powerless. Life is recognized to be from above, not from beneath. It is seen that no death can come to qualities that are God-derived, and it is understood how in all its manifestations, life may be harmonious, so that the prayer of Paul for his friends may be realized: "The God of Peace himself purify you perfectly, and keep your spirit, and the soul, and the body, spotless for the appearance of our Lord Jesus Christ."

PROPAGATION OF CHRISTIAN SCIENCE.

The endeavor to promulgate Christianity through the call of many voices can hardly be termed successful when we think of the number and variety of the sects. In foreign countries it is a puzzle to the "heathen" to find one Master represented by disciples whose views are so divergent.

Those influenced are converted to some denomination, and so must fail to appreciate the universality of true Christianity. Missionaries have had success only as they have understood that "the aim of Christianity is to impart a blessing rather than challenge a comparison."

Previous to 1894 individual sermons were preached in Christian Scientist churches. But Mrs. Eddy was guided to make a change which will be recognized in future times, when through Christian Science the re-union of Christendom has been brought about, as one of the most important moves in ecclesiastical history. This change was the ordination of the Bible and the Christian Science text-book, as the Pastor for the denomination. The text-book is named "Science and Health with Key to the Scriptures," and was written by Mary Baker G. Eddy. This book is full of exquisite phrases setting forth a heavenly philosophy, which is nevertheless practical in daily experience. Were one to quote from it as an appreciator might, the beauty and consistency and power of the truth behind the words would be made manifest. But there is really no need for doing this because of the manner in which public services are conducted. The sermon consists wholly of selected passages from the sacred Scriptures, to which are added correlative passages from the text-book, which bring out the spiritual meaning and power of truth which is one.

It may be of interest to those looking to the re-union of Christendom to know that the mode of public prayer in all the Churches of Christ, Scientist, is that which marked the uniting in devotion of the delegates at the World's Congress of Religion, namely, silent prayer, followed by the audible rendition of the Lord's Prayer. The fact that "the Father which seeth in secret" does "reward openly" the prayers of Christian Scientists, as evidenced by their healing the sick and curing the sinful, establishes the precedent fact that they are indeed a prayerful people.

The equality of service to the world of man and woman is illustrated by having two Readers conduct the Sunday services, one of whom reads the selected verses from the Bible and the other the explanatory passages from Science and Health. It is sometimes said that one book should not be used to explain Scripture. The usual method is for a preacher to study many books and add his own view to those of other students, in proclaiming his message. The result is that there are few voices concordant, since many

men show many minds—not as in mathematics, where students must come into accord and be of one mind to get true results. The study of this book gives its proof scientifically, and calls for accord among Christians, just as mathematics demand concord from all who use its methods. The method of public service is by lesson-sermons on Sunday to set forth the Principle of Christian Science, and at the mid-week meeting to have testimony presented as to the results of the practice of Christian Science; that is, to present the good tree and its good fruit to the world, which from many trees has gathered so much evil fruit. At all the assemblies throughout the world the sermon for each Sunday is the same. In every part of this land, in Canada and Brazil, in lonely places in Africa and the populous cities of Europe, in Tahiti, in the Hawaiian Islands and Australia, those who worship in this name hear the same teaching and declare similar results from the practice. By the quietness and power of this mode of propaganda, which does not attempt to make proselytes, but proves the beneficence of divine laws, one is reminded of the old prophecy regarding the chosen servant of God (I quote from the New Testament in modern English) :—

He will neither wrangle nor contend;
Nor shall any hear His shouting in the streets.
He will not crush a bruised reed,
Nor extinguish a flickering light,
Until he leads justice to victory.

HOPE FOR THE WORLD.

There is a sympathetic kinship between good men of all times and races. Their hopes and aims have been similar. They have recognized a oneness in the Good, and a First Cause that was wise. Some have even believed that the primal force might be Love. Their high hopes are being fulfilled to-day, since what they hoped might be true is being established as true by unmistakable proofs. Amid the strife of tongues, the business contentions, the conflict of opinions, the sectarian combats, the caste hostilities, and international wars of this time, the voice of Christian Science is heard saying, "Peace, be still!" It gathers up the meanings of every prophet voice which foretold or foretells the kingdom of God on earth; from Moses, the law-giver, to the later prophets, and from John the Baptizer to Lyof Tolstoi. Coming not to destroy, it fulfils the true good of the law and the good hope of the prophets.

A speaker at a labor meeting in New York a dozen years ago spoke most earnestly regarding the volcanic forces which he saw at work under the crust of society. To him the mass of the people seemed as thoughtless as the pleasure-seekers among the vineyards of Herculaneum and in the palaces of Pompeii, while beneath them were the pent-up, fiery forces, cruel, blind, ferocious in strength. The speaker, observing how many were dwellers at ease, indifferent to the welfare of others, declared that to his thought nothing could prevent an outburst of the suppressed volcanic forces of the human mind, and upon this continent a most bitter internecine combat, more dreadful than the world ever had seen, unless it should be a better sense of Christianity. Nothing to his thought could prevent an experience like that of the French Revolution except a great Revival of Religion. This revival has come, and has been leavening thought for years, imperceptibly at first, but with such acceptance that branch churches in the movement are now being established at the rate of two each week. Professor Harnack said of Luther, "He was only great in the re-discovered knowledge of God which he derived from the Gospel, that is, from Christ." This greatness belongs also to the Discoverer and Founder of Christian Science, who since the time when the Civil War ended, has been promulgating "peace on earth, good-will among men," through her re-discovery of the healing and redemptive power of Christianity, lost for ages, though undoubtedly proven in apostolic times.

CHRISTIAN SCIENCE IS DIFFERENT FROM MIND CURE.

The truth of Christian Science regenerates, and at the touch of it the patient becomes a better man. He is Christianized in being healed, and has become illumined as to the availability of Mind, God, to supply every need of man. Mind cure tries to change the belief of the patient; Christian Science to change the nature of the man.

A good teacher in mathematics reflects the principle of numbers, and enlightens the student so that he for himself may learn to apply the principle. If he act as a primary agent, stand in the place of principle, and merely tell the bewildered student what figures he must put down, instead of helping him, he renders him helpless. As morphine deadens the sensibilities, but does not remove the cause of the pain, so a mental potion may become a hypnotic to a

sufferer; but in such a case he is worse off. One who receives seeming health and then becomes separated from the mind curist is very much like one who has learned to trust wholly to a drug and is unable to procure a supply. Both these experiences are different from such as are had through Christian Science. A child in school who becomes acquainted with the principle of mathematics finds his nature enlarged, and is able intelligently to help others; in the same way the one who has been healed through Christian Science proves his understanding of its Principle by bringing relief to others.

It is with diffidence that this topic of mental healing is touched upon, for the reason that there are scores of books on the subject setting forth divergent views, and the acceptance of such teachings by readers must depend, to some extent, upon their finding true statements in the books. Yet these teachings are so diverse, it is impossible to say that no error is included. Now there is positive disadvantage in studying what is partly true and partly plausible, because of the great confusion of thought which follows. That which is true offers its proof, that which is plausible seems to be supported by arguments, but arguments do not prove a truth, though they may confirm an opinion. Among the advocates of diverse opinions regarding mind-cure, there may be said to be a general agreement that one human mind has power to influence another; that the rarefied will-power of one man may control the acts of another, and that hypnotic agency can influence the emotions and intentions and beliefs of one controlled thereby.

Let us suppose the case of a dull boy who cannot see that nine and six make fifteen. The hypnotist will show the value of his art by mentally influencing him into belief of the numerical fact. But reason or intelligence is not reached by this mode, and what is to prevent the mental operator from hypnotizing the youth into the belief that he ought to alter figures on a check, for instance. The Scientific mode of mental action does not work by putting the mind into a sleep or stupor, but awakens it to apprehend the facts of life, and to understand the law that governs them. Mind-methods, where will-power and mesmeric force are concerned, bring darkening to the victim. Christian Science in its legitimate operation brings the "light of life," and proves to man's awakened apprehension the spiritual facts of the universe. For a statement of the true mode

of healing the reader is referred to page 270 of Mrs. Eddy's "Miscellaneous Writings."

BROTHERHOOD THE IDEAL OF TO-DAY.

The prophetic dream brought out in "Looking Backward," and in other books and magazines, indicates the deep-down desire of the human heart for the equality which will depend upon fraternity. There are so many indications of social unrest that any one almost can read the signs of the times. Then again, there are many affiliations being brought out among business men, and much incorporating of interests. But these brotherhoods are too often like the formation of clans that make war upon others. As a matter of perception, the Christian Scientist can say that the true brotherhood of man will not appear until the true God is known by man, for obedience to the second command to love the neighbor, is not possible apart from obedience to the first commandment, to love God.

The great feature of Christian Science is this, that it gives a clear view of God. In defining God as eternal Mind, it shows that this omni-active divine Principle is Love,—omnipotent as Truth, omniscient as Intelligence, and in action, potency, and science wholly Good. This Intelligence was illustrated in operation by the life of Jesus. So far as the records go the healing works which he accomplished cannot be doubted, and in what he did he declared plainly that he was wholly doing God's will. A wrong sense of God's will has evidently been gained by theologians and taught to mankind. It is the customary belief that it is the will of God to send affliction upon man. Then the help of medicine is invoked to remove, by the agency of drugs, the sickness which comes by the will of God, and the next step is, when prayer for the drug is made that God would give it power to undo the other work which He did. If all drugs and medicaments that are tried prove to have no inherent power to relieve the pain, and if prayer fails to add potency to them, then usually comes in a sense of resigned fatalism which agrees that the evil work is God's will, and that the hurt is incurable. How can men love God if He is viewed as the great Dispenser of calamity? By the tens of thousands healed from all manner of diseases, Christian Science is revealing the true God to men as the Infinite Benevolence. When men see God as He is

and so become like Him in character, how heavenly will be their association in purity and love.

Brotherhood is perpetually ruptured by the belief that there is a fixed and limited reservoir of good known as material wealth. However wealthy a man may be, the fear of loss may torment him, and that fear may lead him to cruel exactions. What, then, of the agony the poor man feels when deprived of his just share in the world's wealth, and ground in the mill of poverty! For these conditions cruelty and force do not provide the remedy. Both capitalist and laborer must learn the true good of life, which is knowing God and finding His likeness in man. Among rich and poor the effects of Christian Science are already manifest in such mental qualities as honesty and fidelity, contentment and godliness, health and happiness. In business, tireless fidelity to employers' interests, and, *vice versa*, loving appreciation of faithful work, generosity and kindness, are establishing happier conditions. Those who have experienced them know how these changes have come to them through the spiritual impulse of Christian Science; and as sickness, poverty, ill-will, jealousy, and fear vanish before the spiritual knowing of the true God, the love of the one Father draws men into a brotherhood of joyous affection.

COMING ERA OF OBEDIENCE.

A Christian Scientist is a man of principle; he has gained the understanding heart which recognizes and accepts the modes of divine rule, and wherever placed he is establishing the kingdom of heaven on earth.

The man of principle is a God-obeying man, related to his Father as a son. The man who does not understand, relates himself to falsities. Reading, for instance, the attractive presentation of some patent medicine, he obeys the spell woven by greed, and relates himself to that medicine and the theories connected with it. Or, changing his mind, he relates himself to another and different system, and occupies his mind with its theories and claims. But at last he is compelled to find his true relationship to life, and gain health from God only. In like manner a man will relate himself to dishonesty in business operations, to anger and cruelty and wantonness; and becoming adverse to good may find adversity come upon him. Strife, ambition, envy, greed, self-will, lust, may all claim to have relation-

ship with man, but the true man, the God-related man, is disconnected from these.

The natural man lays imposts upon others. By selfishness he makes the world a place of masters and slaves. Controlling others by arbitrary will he is himself by others controlled, or becomes the victim of fear. The tyrant, ministered unto by slaves, surrounded by silken hangings, receiving food from golden service and wine from jeweled cups, dreads the envy and the plottings of those who fear and hate him. The schemer who has stolen by law the earnings of many and is housed in magnificence, hears like the roar of the far-off sea the mutterings of discontent, and dreads the gathering storm which may wreck and overthrow his house built on the shifting sands of selfishness. Some men cry brotherhood when they mean confederacy in self-interest. They desire to combine men so that their power will be greater to compel others to minister to them.

But Christ Jesus came to make the earth the dwelling-place of friends. Greatest of all, he was friend of all, and so truly the servant or server of all. To those who through love were as devoted to him as slaves, he said, "I call you no longer servants, but friends." The servant was unacquainted with the reasons for his Lord's acts. Jesus made the Principle of life so clear for one and all, for the great and the lowly, that the highest and lowest could be friends in recognition of their government by the one Intelligence, divine Love.

Where God is known
All men are friends;
For Truth is sown
Where God is known.
Love reigns alone
And dolor ends—
Where God is known
All men are friends!

Christian Scientists are proving their affiliation with the ideals of Christ Jesus by doing such work as he did. "Out of great tribulation," indeed, have many of them come, and perceiving the universality of human woe, they are devoting their lives to compassionate service. As among the disciples of Jesus, so in this movement, some may seek to be greatest in worldly ways of mastery and cruelty; but the true hearts are those purified and seeing God, who see the divine likeness in man. Beholding the divine beauty, they become like what they see, and for them jealousy,

envy, and murderous lust are impossible. Their love goes out to bless, and there is no demand in this love; it is the sunshine of peace and joy.

Equable and ever kind is this pure affection. Its quality is heavenly. It feeds the lonely heart and "setteth the solitary in families." The heart that loves purity is satisfied, for its own are found by it as it recognizes brothers and sisters in all seeking to do the good will of God. Labor is lightened for others by sweet appreciation of their struggle and toil. When joy triumphs in one heart, it remains not at home, but calls to the friend, Rejoice evermore! This love pierces through the mask of personality to the real goodness which in every man exhibits what he has attained of God-likeness. Thus by love all good is encouraged; by healing, gratitude to God is invoked; by regeneration, true worship is made possible; by the coming to men and women of Christly natures, God is glorified. This healing, regeneration, and purification, whereby the rule of Love upon earth is proved, Christian Science is accomplishing. And why? Because, as Science and Health says, "The vital part, the heart and soul of Christian Science, is Love."

SELF.

BY JAMES F. FOSTER.

O God, my Father, Mother, All,
O Love, responsive to my call
Teach me, that I may clearly see
Myself as selfless, Lord, in Thee.

A ray of light, its course to run
To tell the world of Thee, its sun;
A note of music, true and sweet,
Of Thy great Harmony complete.

A breath of fragrance from the flower,
A sense of coolness from the shower,
A drop of water from the sea,
A message to the world, from Thee.

ROLL YE AWAY THE STONE.

And they found the stone rolled away from the sepulchre.—*Luke, 24: 2.*

BY C. LONA MARSTERS.

ROLL ye away the stone
For lo! the day is breaking.
Let in the morning light,
For earth to Life is waking.
Unbind the mortal form,
And burst death's bands asunder;
Immortal thought is born.
Roll back, ye clouds of thunder.

Reveal the risen Lord,
The unbound child of glory;
Man's triumph o'er the tomb,
Haste ye! and tell the story,
Man's victory over sin.
Through Truth's wide open portal
Appears the form divine,
Life, Love, and Truth immortal.

In love's fair garden bower,
Commune ye, with thy Saviour.
The ascended thought of Life,
Hath changed dark earth's behavior
And let the glory in;
The immortal light and splendor.
All radiant from the tomb,
Christ, Truth, so fair and tender.

Ascend ye with thy Lord
To mountain heights of glory;
Where thought, transfigured stands,
Waiting, to tell the story
Of Truth's redeeming power;
Of Love's sweet grace and blessing,
Hearts wooed from earth away,
To Life's clear stream are pressing.

IS CHRISTIAN SCIENCE CHRISTIAN?

BY LLOYD B. COATE.

[A paper read before the Present Day Club, Dayton, O., Tuesday evening, January 29, 1901.]

Mr. Chairman and Members of the Present Day Club:— This occurrence to-night is a repetition of Biblical scenes. Your desire to discuss Christian Science is in accord with the spirit of the Athenians of old who would know from the Apostle Paul of the doctrine of Jesus and the resurrection—to them a strange teaching, something new. And as on another occasion Paul thanked King Agrippa for the opportunity of defending the Christian religion, so we are grateful to this honored body to be your guest, with the privilege of telling you, in the brief time allotted us, something of what Christian Science is and what it is doing.

We speak not from a theoretical standpoint, but from the depths of experience. Some eleven or twelve years ago I, myself, stood in the valley of the shadow of death. Through hard study for the Christian ministry the doctors stated that I had overtaxed my brain. At this time I was not aware that there was such a teaching as Christian Science. I placed myself under the care of both allopathic and homœopathic physicians, and they were exceptionally kind to me. I am confident they did all in their power to heal me, and for their labor of love in my behalf, I shall ever be grateful, but I grew worse. My condition became so alarming to my parents that they did not think I could live many days. It was in this dark hour when material dependencies had failed that I cried out to God for help. I realize that my prayer was answered in Christian Science being brought to me, for through its beneficent influence I was healed, and stand before you the picture of health. While the physical healing in my case was great, I wish to assure you that it is the smallest part of the work in Christian Science. The study of Christian Science literature illumined the Scriptures, gave me a better understanding of God's word, drew me nearer to Christ, and as the natural result of a more spiritual understanding of the Bible, I have increased confidence in its premises.

The rapidity with which the Christian Science movement is spreading—ten thousand Christian Scientists in 1890, and almost a million in January, 1901; the fact that many ministers, physicians, surgeons, merchants, and men of large interests in all walks of business, lawyers, editors, teachers, and reformers, have become Christian Scientists,—this alone is enough to appeal to the Athenian of to-day as to the cause.

The Hon. C. C. Bonney, president of the World's Congress of Religions held in Chicago during the World's Fair, in addressing the Christian Science Congress, said in part: "When science becomes Christian, then the world indeed advances toward the millennial dawn. No more striking manifestation of the interposition of divine Providence in human affairs has come in recent years, than that shown in the raising up of the body of people which you represent, known as the Christian Scientists. We had come to the state of the world in which science was called infidel, although true science could never look otherwise than up through nature unto nature's God. The Christian Scientists were therefore called to declare and emphasize the real harmony between religion and science; and to restore the waning faith of many in the verities of the sacred Scriptures. This body of Christian Scientists will do no harm to any other body of worshipers of the living God and servants of the brother man anywhere in the world. Catholic and Protestant—though we may say of the Catholic church that it has always held firm the faith in the supernatural and in the supremacy of the divine—Catholic and Protestant, Baptist and Presbyterian, Methodist and Friend, Unitarian and Congregationalist, may all thank God for the new energy and life contributed to the world, and especially to Christendom, by you and those whom you represent. To restore a living faith in the efficacy of prayer—the fervent and effectual prayer of the righteous man which availeth much; to teach everywhere the supremacy of spiritual forces; to teach and emphasize the fact that in the presence of these spiritual forces all other forces are weak and inefficient,—that I understand to be your mission."

Despite the many evidences of good works, the Christian Scientist is confronted with the query, "Is Christian Science Christian, and can and will God heal the sick to-day as in the days of Jesus and the apostles without the aid of

material remedies?" This query is synonymous with the one John the Baptist sent to Jesus, "Art thou he that should come, or do we look for another?" Notice Jesus' reply, "Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

The first century of the Christian era was marked with marvelous demonstrations as narrated in Jesus' reply, and as he said should occur, in the latter part of Mark's gospel, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." While many centuries passed away with but little known and experienced in Christian healing, yet the nineteenth century closed rich in fruitage, tens of thousands and hundreds of thousands of hopeless cases healed by the better understanding Christian Science gives of God's law. Remember that Christian Scientists recognize God as the Healer. They of themselves can do nothing.

If the words of Jesus are true, and we believe they are, and he prophesied that greater works than he did should be done, have we not the right to expect a fulfilment of his promise? Who will say to-day that that time has come in full measure? Who can doubt, when they see the marvelous demonstrations in Christian Science, that it is fast approaching that period, and that these works are being done by the same unchanging, eternal Christ-Truth?

Are these works being done to-day? There is no doubt of it. Abundant evidence can be obtained. It is easily within the reach of the honest investigator. In the larger cities the public places of worship of the Christian Scientists are thronged with people desirous of telling of the great blessings Christian Science has brought to them.

Christian Science is founded upon the Bible. The first tenet of our Church reads, "As adherents of Truth, we take the Scriptures for our guide to eternal Life." The Bible has been the daily companion of the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, from her early childhood days, and at the time of her own marvelous healing in 1866, when she lay at the point of death, at her own request this precious book—the Bible—was brought

to her, and as her eyes glanced at the sacred pages they were illumined by a light from heaven. God had healed her and she arose. The household was startled at her appearance in another room. Her pastor had called to see her in the morning on his way to church, supposing that this would be the last time he would ever see her alive. When he called later in the day Mrs. Eddy met him at the door. She assured him and her physician that God had wrought the work. For three years after her healing she almost secluded herself, searching the Scriptures, reading little else, endeavoring to find the Principle that healed her, and her efforts were crowned with sublime success, and her discovery she named Christian Science. In her work, "No and Yes," she says, "Divinely defined, Science is the atmosphere of God; humanly construed, and according to Webster, it is 'knowledge, duly arranged and referred to general truths and principles on which it is founded, and from which it is derived.' . . . The two largest words in the vocabulary of thought are 'Christian' and 'Science.' The former is the highest style of man; the latter reveals and interprets God and man; it aggregates, amplifies, unfolds, and expresses the ALL-God. The Life of Christ is the predicate and postulate of all that I teach, and there is but one standard statement, one rule, and one Principle for all scientific Truth."

Christian Science comes reiterating the same gospel of Jesus and the resurrection as taught and practised by Paul. Our second church tenet reads, "We acknowledge and adore *one* Supreme Infinite God. We acknowledge *one* Christ, the Holy Ghost, and man as the Divine image and likeness." This should silence forever the accusation made against Christian Scientists that they do not believe in the Bible and the divinity of Christ.

Bishop Morrison of Iowa, in a public address, uttered substantially these words: "I do not wish to be understood as indorsing Christian Science, but I am persuaded that the rapid growth of this movement is in consequence of their insistent recognition of God."

A few days ago a gentleman called to see me. Prior to hearing of Christian Science he had for years been an infidel. He had in his possession the Bible he read while a sceptic. Leaf after leaf had been turned down in scorn and ridicule of this blessed book; but since gaining some knowledge of Christian Science he has turned all those

leaves back, and to-day to the very people to whom he once talked infidelity, he is now talking of Christ. He says that Christian Science has led him out of the darkness of infidelity into the light of God, and established a love for the Bible.

Another gentleman, a reader of the works of Tom Paine, Voltaire, and Ingersoll, called to talk with me. Those works had created within him a hatred for the very name "Christian." In a public library he saw a *Christian Science Journal*. His first impulse was to cast it aside; however, he did not, and glancing at some of the articles therein he became interested. To-day he says that Christian Science has been the means of converting him from infidelity and agnosticism, leading him to God.

Is Christian Science Christian? Go and tell those inquirers that through its teachings infidels are led to God and to a study of the Bible. Christian Science is sometimes accused of being a delusion, a farce, the works of the devil, but if that attraction in Christian Science has not its origin in the Source of all Good, how could it draw souls to God? Jesus said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

At the discussion of Christian Science at the Episcopal Congress assembled at Providence, R. I., the rector of Trinity Church, Boston, the Rev. E. Winchester Donald, successor to Phillips Brooks, said in part: "Is Christian Science leading men out of the darkness of unbelief into the light of God? Yes, it is, it is; there can be no doubt about that. You and I know too many Christian Scientists whose lives are blameless to doubt that." Here let me say, that we as Christian Scientists have the greatest respect and love for churches of all denominations who acknowledge God to be supreme, and the way pointed out by Jesus Christ to be the only way of salvation. We believe that all the churches are doing a good work, and that all will do a greater work when they become more spiritually minded.

Another church tenet reads, "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and pure." Pray tell me if there is any thing un-Christian in such a teaching and practice?

Christian Science establishes such a love for good that man gradually ceases to see pleasure in sin, and when the

world ceases sinning then will sin become unreal and pass away.

It is admitted by many physicians that Christian Science is good for nervous trouble but not for other diseases, but facts dispute this. Few people, if any, come to Christian Science for help until they have given the physicians a trial. A survey of the healing work accomplished in Christian Science in this city and near vicinity within the past five or ten years shows that almost every disease known in this section of the country has been successfully handled, generally speaking, including a large obstetrical practice.

E. W. Taylor, M.D., of Harvard University, while not a Christian Scientist, thus speaks of the system: "Should we, as some one has said of homœopathy, regard the system of Christian Science and the doctrines included under its general head as one which modern medicine neither accepts nor finds it worth while to controvert? From a theoretical point of view an affirmative answer might well be made to these questions. Practically most of us have seen results of so positive a character that we are compelled to recognize them. . . . In its practical aspect, however, on the side of results, the doctrine demands recognition."

Prof. William James, M.D., of Harvard University, though not a Christian Scientist, says, in speaking of its healing: "Their facts are patent and startling, and anything that interferes with the multiplication of such facts and of our freest opportunity of observing and stating them will, I believe, be a public calamity."

We again reiterate that the physical healing is the smallest part of the work to be accomplished in Christian Science. The physical healing and moral reformation are one and inseparable. Jesus made no distinction. His medicine was the great Truth of Being that both healed the sick and reformed the sinner.

That individual does not live who has not been made better by the touch of Divine Science. If he was a good moral man he has gained a higher sense of goodness; if he was a prayerful man he has gained a higher sense of prayer.

Is Christian Science, Christian? Go and tell those inquirers how the sick are healed and the sorrowing comforted and the sinner reformed, "and blessed is he, whosoever shall not be offended in me," said Jesus.

LIFE IS SPIRITUAL, NOT MATERIAL.— ILLUSTRATIONS.

BY JESSE L. FONDA.

ONE of the great revelations that the Discoverer and Founder of Christian Science, the Rev. Mary Baker Eddy, has given to the world is that Life is God; that it is spiritual not material, and is neither in nor of the body. This requires a radical change in our sense of existence. Some illustrations of the benefits of this change have come to my attention.

In a little periodical that was handed me was an article by a physician on "Mental Hygiene," in which the influence of the mind on the body was spoken of; that there should be an even development of the mind and the body; a well balanced mind and body, in order to have the best condition. But it was all argued and enforced on a material basis. The body is just as real as the mind, and must have just as much attention. But then the query came, When the material basis is gone what have they to work with? According to the medical profession there are diseases which will impair the physical basis of life; when that is seriously done there is nothing to build on, and where are they?

An old time friend and college mate, was recently assisting to take the household goods from a burning residence and inhaled so much smoke and flame that his lungs were injured. The doctors said that the cells of the lungs were burned out and there was nothing to support life, and of course he could not live, and he did not, to their sense of life. The physical basis of life was impaired and there was nothing to depend upon and so he passed from them.

A young lawyer, a very critical man and sceptical on religious subjects, told me that he would not have given Christian Science one thought had it not been for a case of healing that he was thoroughly conversant with. It was the case of a young lady who was judged by the best physicians to have tuberculosis of the lungs. She had been under the best of care and medicine, but had grown steadily worse until the doctors told her father that her lungs were gone, and there was nothing to build on. This

seemed to be a perfect justification for their saying that they could do nothing more for her.

The father, knowing of Christian Science, reasoned that, this being the case, he would be running no risk in trying it; it would be no worse to die under that treatment than under medical. So she was placed in a Scientist's care. For three months she was at home and showed some signs of improvement. Then she was sent away, but was still under the same treatment. He told me that in six months she came home, to all appearances a well woman. She did her work and took her place just as any one would. They did not know exactly the condition of her lungs, of course, but for all that any one could see they were performing their usual functions just as well as anybody's.

The remark was made that this could not have been done had it not been that Christian Science revealed the true lines of Scientific Being and the real powers of Life. He admitted the truth of this statement and repeated his first assertion; and that this case interested him because he knew that there could not be any doubt about it nor ignorant mistake.

These two cases can be put over against each other. In the first case the lungs were impaired by the smoke and flame; the doctors and all the friends and the man himself believed that the lungs supported life and, of course, when they were destroyed there was nothing to support life. They had no power by which they could hold him until the tissues could be replaced with new.

In the other case the lungs were impaired by a disease, and the tissue destroyed. When the Christian Scientist took the case he knew that the absolute basis of Life is spiritual, in God, and is beyond the reach of disease, and so he had confidence in treating her.

Old Archimedes is said to have claimed that he could lift the earth with his new-found lever could he have a place to set his fulcrum outside the earth. We have just that place—in divine Mind, infinite Principle, the omnipotent God. There is nothing that cannot be lifted in mortal belief when our lever is placed on this fulcrum!

In another case a young lady manifested disease on the body. It had so changed the action of certain organs that their secretions were unnatural, and the needs of the body were not met and she had become emaciated and was liable to a fatal termination any time. The doctors said

that nothing could cure her, and so, in their kindness they did all that they could to make her comfortable. There are no means by which they can reach the power underlying the action of the organs. But she was placed under Christian Science treatment, and the practitioner understanding that God is the Life of man, and that "Principle is above what it governs" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 136), the action of the organs was changed, the desires of the appetites became normal, her strength returned, and hope and health are shining in her face.

The electric trolley car furnishes a good illustration of this truth. The cars glide along the street swiftly with the trolley in contact with the wire over them. But the power that moves them is not in them, it is not in the rails, it is in the power-house which may be miles from them. The men at the house, the head machinist, and the dynamos are self-contained and keep the power at its regulation force just the same whether the cars are far or near, going swiftly or slowly, loaded or empty,—entirely independent of the condition of the cars.

The great necessity for the cars is to keep the connection with the power-house. A part of the duty of the conductor is to see that the trolley is against the wire. When it gets off the lights go out, and if it stays off long enough the car stops. So the power of Life is God, divine Principle, infinite Mind, omnipotent Spirit, the everlasting Truth and Love of "illimitable divinity!"

When we understand this and keep the connection through the true consciousness with the absolute Life, then no material condition, so-called, can hold us, neither can it prevent us from healing the sick and casting out sin.

LET thy gold be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
And thy gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
As the heart must be tried by pain.

Proctor.

A SONG OF LIFE.

BY CAROL NORTON.

O WAKING earth, thy story tell!
O bear to men thy song of joy!
Let thy full life be death's sure knell;
Spread trust and peace without alloy.
To all who sit within the gloom,
To all who linger by the tomb,
Shed thou upon them Life's full bloom;
Shout immortality.

O singing bird, thy message bear!
O sing to all thy story sweet!
Let thy glad flights from regions fair,
Be harbingers of Love's swift feet
To all who silent, suffer wrong;
To all who know no Easter dawn;
Sing thou to them of endless morn;
Chant immortality.

O shining stars, shed glory bright!
O send to earth a fuller praise!
Let thy infinitude of light
Be as the notes the seraphs raise,
To hearts that bend beneath life's cross,
To hopes that suffer daily loss,
Shed thy pure rays, that know no dross,
Chant immortality.

O earth that blooms and birds that sing!
O stars that shine when all is dark!
In type and symbol ye do bring
The Life Divine, and bid us hark,
That we may catch the chant sublime
And rising pass the bounds of time;
So shall we win the goal divine,
Our immortality.

A WONDERFUL MANIFESTATION OF TRUTH.

BY SARA IRENE BUDD.

I WOULD like to relate a case of healing from an accident. In order that the circumstances surrounding the case may be better understood, I will say, Sharpsville, Sharon, Wheatland, and West Middlesex, Pa., are iron towns within a radius of eight miles, of which Sharon is the largest. Within this radius there are twelve blast furnaces and several mills.

My brother-in-law, Mr. Cole, residing at Sharpsville, was called to West Middlesex to take temporary charge of a blast furnace November 9. The evening of the second day, November 11, at casting time, he was standing about eighteen feet away from the "notch," when one of the workmen struck through a weak place. The iron broke out striking Mr. Cole in the face and left side of his body with terrific force, knocking him down. (He is a large and powerful man, weighing over two hundred.) He was obliged to creep for some distance before he could regain an upright position.

The sight that met the frightened workmen—a flaming man fleeing from a lake of molten metal—seemed to paralyze them for an instant, then brave and willing hands rushed to the rescue and began tearing the burning clothing from his body.

He never for one moment lost his presence of mind, but with what understanding of Christian Science he had, began declaring the Truth for himself. It was then as never before he realized that "God is . . . a very present help in trouble." His face, head, neck, left shoulder, arm, and hand were burned, also the leg from hip down to the shoe top, as well as many places on the right leg (which would have been considered at another time quite severe), and a deep hole in the right wrist.

His right eye, a place about the size of a silver dollar on the right cheek, the right ear, and a small space on the right side of the head was all that escaped of the head and face. His left ear was so badly burned and the iron penetrated so deep that two months afterward, while stooping over, iron the size of a No. 4 shot dropped from his ear to the carpeted floor and was easily heard.

The night nurse, who was a brother Odd Fellow and knew nothing of Christian Science, acknowledged with amazement the wonderful healing. He said he would not have been surprised had the ear dropped off at any time, as it was black, then to see that ear come out without a scar was proof positive to him that the claims made for Christian Science were not visionary but proved by practical demonstration. His mouth was so badly burned that the blood would run when he drank water.

The accident occurred on Saturday evening, and by the following Tuesday he could eat raw oysters with a little weak vinegar on them. Mr. Cole was able to realize the Truth for himself until they could reach me by telephone, which was less than an hour, so that he never suffered any pain through the entire healing process.

He was carried to his boarding house on a stretcher. The doctor who was called upon to dress his wounds, as well as those around him, were very much surprised to see that there was no suffering. He was afterward informed that we were Christian Scientists. The lady with whom Mr. Cole boarded remarked to her husband, when he expressed surprise at there being no pain, "Why, that is Christian Science," she having heard that we were Scientists.

As soon as I had realized the Truth for Mr. Cole I began to work for my sister and their son, therefore by the time the carriage which had been sent for them reached them, they were not frightened by the news of the accident. My sister said at once, "Auntie has been treating us I know, for I feel calm and peaceful."

They reached him about ten o'clock, and after the excitement had subsided and the quiet of the house had been restored, Mr. Cole sank into a quiet sleep.

I was able to reach his bedside the following Monday morning. That morning four men were sent up from the furnace to carry Mr. Cole to the room where his wounds were to be dressed, but to the surprise of those present he was able to walk out. Many times the doctor stopped his work to inquire of him if he did not feel sick or feel the need of more air, which was met by Mr. Cole in the negative. My sister and I remained by his side making ourselves useful and doing our mental work carefully. The four men, also the manager of the furnace, were present.

It was apparent to me by Wednesday that if possible we

must take him home. We saw the necessity of being where I could have entire charge of the case, although we were being treated with the greatest kindness and consideration by the physician and all around. We were met with love on all sides.

I talked over the situation with the doctor while assisting him in dressing the wounds, and he agreed with me that it would not injure him to be taken to his home, eight miles distant, in an ambulance, although it was a rainy day.

Having gained the doctor's approval and Mr. Cole's consent, we availed ourselves of the authority given me by the furnace manager in the morning to call the ambulance and to spare nothing that was needed for the comfort of the patient.

At one o'clock P.M. we began preparation, and with the aid of the clerical force (whose services were willingly and kindly given), all arrangements were soon completed—we had the home opened up and everything in readiness, and four brother Odd Fellows were there to take him from the ambulance, etc.

At five o'clock he was lifted out and placed upon a cot in his own home, where he realized a great sense of peace and thankfulness for the understanding that had made possible this demonstration. On Thursday I suggested that I take entire charge of the dressing of the wounds. He was perfectly willing. The first day or two it required about four hours to do the work, my sister waiting on me, but as the healing progressed much less time was required.

Many friends came regularly to see him, and although not Scientists were rejoiced to see the healing.

His face seemed swollen almost twice its normal size, being at one time covered with a thick coating, or scab, about one sixteenth of an inch thick, which was almost gone from the face in two weeks, leaving it smooth and pink as a babe's.

One physician who called as a friend while the scab was forming gave many reasons why he would be terribly scarred. When he heard afterward that there was no scar, he said he had not been burned so deeply as he thought.

The insurance adjuster (a physician) who saw him at that time, said when he met him after he was able to be out that he had expected to see him terribly disfigured, also that he had been in the accident ward of Bellevue Hospital for eight years and had never seen anything like this,

and that he would have liked very much to have had a photograph of him when he first saw him, for the clientele.

A minister who saw him at that time was so impressed by the fact of his being healed free from scars, that he spoke of it twice in his pulpit, giving the name and also the fact that there was no medicine used.

Mr. Cole was able to be shaved on January 5, and on the sixth took a little trip to the neighboring town of Sharon.

For five weeks he had to be fed, not having the use of his hands. After the fifth week he was able to use his right hand and could feed himself and walk around the house.

It was truly wonderful to see the filling up of his wounds with the solid flesh, and to see the little new veins threading the wrist as it healed.

At the end of five or six weeks he was able to open the injured eye, and could faintly discern light from darkness. The improvement of the eye seeming slow, my brother-in-law, to satisfy some friends, consulted one of the best oculists in western Pennsylvania, who immediately informed him that the sight was virtually destroyed, that the eye being so prominent would continue to grow more so, like a horn, and eventually run out. My sister informed him that it had receded some. He replied that if it went back it would be one in a thousand. He suggested an operation. My sister inquiring the reason for an operation he replied that a glass eye would look better than this one.

The oculist was not requested to treat the eye, only to give his opinion. I continued the treatment and the eye now presents an almost normal condition. It would attract very little attention.

He can discern objects with that eye by looking closely, and can distinguish colors.

We feel that Truth will be completely demonstrated in the eye and in regard to the ear. Some encrustations of iron came from his ear about one month ago. At times he can hear perfectly well with it.

I cannot close this article without paying loving tribute to our beloved Teacher, Mary Baker Eddy, through whose patient, tireless efforts was given the text-book of Christian Science, "Science and Health with Key to the Scriptures," the study of which made possible this demonstration.

Should any one desire to make further inquiry in regard

to this case they can address Perrine Cole, West Middlesex, Pa.

One great evidence of the progression of the cause of Christian Science with us was the natural manner in which this case of healing was accepted by the general community. Also the fact that while he was under Christian Science treatment people would ask me in regard to the case as naturally as though he were under the care of a physician. One physician told a friend of the family, that, hearing of the case, he felt that he would have liked to have gone in. When asked why he did not do so, said that, knowing we were having Christian Science treatment he was afraid people might see him going in, and say we had given up Science and were having a doctor, and he did not wish to cause any comment. We appreciated the kindness and love very much.

FROM MEDICINE TO SCIENCE.

BY ELLA MAY WILLIS.

I WELL remember, when a child, lying in my mother's arms and listening delightedly to the story of Moses; and such a deep impression did it make upon my thought that though only seven or eight, it awakened a longing desire for the knowledge of the God of the Hebrews, a God that would hear and immediately and visibly answer prayer.

A few years later, my father read of a certain person in Boston who was teaching that "all is Mind and all disease has a mental origin." This statement, together with the ridicule and criticism it awakened, was a seed sown in my child-thought which, as I grew to womanhood, sprang up and often led me to endeavor to overcome through mind.

I was not strong as a child, and owing to a serious illness during my academic course was obliged to leave school. This experience led me to decide that my life should be devoted to the relief of suffering.

The way soon opened for me to enter a hospital training school, and after completing that course I entered a medical college, from which I graduated in the spring of 1897.

During this time Christian Science had been brought, incidentally, to my notice, but I thought I was too busy to give it any attention.

The July following my graduation, having located in a Western town, I was called to the bedside of one who had been a sufferer for years, under the care of many physicians, and who was near to death. I requested a consultation with a surgeon of the highest standing, and my hopes were most expectant, as I earnestly prayed God to bless the effort I was making to restore this woman to health. To my great disappointment, the consultation brought me little light on the case, and within a few days the woman passed away.

It was then that I desired and sought as never before that the healing Truth possessed by Jesus and his disciples might be revealed to me. I thought of faith healing, Christian Science, and many other methods of which I had heard, and my heart's supreme desire was that I might find that healing Principle which was capable of a perfect demonstration.

About three weeks after, a Scientist came to my office and brought me the first clear apprehension of the meaning of Christian Science, and his words were as sparkling water to thirsty lips.

This was my acceptance of Christian Science, and when the "little book" was loaned me to read, I found I had nothing to oppose. I saw clearly that divine Mind must be the only cause and that, therefore, evil must be unreal. Little did I apprehend, however, what the proving of this would mean.

In about three weeks' time, during which I had been almost constantly reading, thinking, and making little demonstrations for myself, I was granted a most convincing proof of the glorious Truth of Christian Science. I was called by one of the professors of my Alma Mater to care for a woman who, he said, would in all probability die, as her claim was a most serious one. The first day I visited the patient twice, and at 9 P.M. was again hurriedly called. On reaching her side, I found her but semi-conscious, and with a scarcely perceptible pulse. I performed the material duties faithfully, and then sat down by her bed and closed my eyes to the mental image of the disease which was so clearly outlined in my thought, declaring the perfect reflection of a perfect God. The patient soon rallied, and was out of danger when I went home at eleven. I continued this treatment, and within a few days she was about the house, assisting in the care of her child.

After the patient was discharged, I received a letter from the professor instructing me how I should treat the case, and his astonishment on learning of her convalescence can be imagined.

This experience was conclusive evidence to me that I had found that for which I had been searching since childhood, an all-present, all-powerful, all-answering God.

In less than three months, I decided to give up all I possessed for this, the pearl of greatest price, and yet I gave up nothing, for I soon saw that all I sacrificed was "without form and void," while that which I gained is resplendent with all beauty and grace.

At the end of the most successful month of my practice, with a bright worldly prospect in view, I closed my office and began to demonstrate my way and supply in Science.

I would say to those who may think their lot most difficult, and that it is impossible for them to take the first step, know that divine Love will bear you up in His hands, and enable you to accomplish that for which you are called.

The mountains of fear which threatened to overwhelm me, my doubt and despair in not knowing which way to turn or how to disentangle myself from the web of *materia medica* which had been woven about me, seemingly alone and in strange paths,—all these disappeared as naturally and quietly as dew before the sun, for the Truth was constantly shining from afar in the midst of all the tumult of my thought.

My heart rejoices more and more, and is most grateful to the faithful Scientist whose radiant life illumined my path, and it is constantly thankful to our dear Leader for the pure transparency of her thought which enabled her to reveal to human consciousness the One Creator and the One Creation.

Now the tuning and the tension,
Wailing minors, discord strong;
Afterward the grand ascension
Of the Alleluia Song.
Now the training, strange and lowly,
Unexplained and tedious now;
Afterward the service holy,
And the Master's "Enter thou!"

Anon.

REALITY.

BY HERBERT W. BECK.

THE problem before all research, as it struggles through the dark, foreboding jungle of mortal belief, is Reality. When limited sense is aroused by the strong claims of Christian Science, it says if a certain disease is not real, it expresses a woful ignorance as to what Reality is.

There is, indeed, a certain manifestation of mortal sense, true to that sense, but if the disease can be healed it shows the first state to be *unreal*. Why? Because Reality is unchangeable fact. If this said disease is a permanent fact, it is always to be a disease; and, a correlative thought under this condition of permanency, it always has been a disease without a beginning. What is the conclusion? If the disease had a beginning, it also has an ending. Therefore, it is temporal, lacking true basis, for Reality is Eternity itself.

The Real has the only power that can affect and govern man, and are we taking too high a standard when we endeavor to understand, with the author of "Science and Health with Key to the Scriptures," that "The realm of the real is spiritual"? (p. 173). But why not also material? Let us see. The grand old Book speaks to us, and it whispers that "things which are seen are temporal; but the things which are not seen are eternal." God as the first cause must also be the last cause or Reality, and He being omnipotent, can matter be involved within Spirit? So, if God is eternal, He must make all things like to Himself.

"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" (Science and Health, p. 193).

Let not at this point come in the deplorable use of that strong argument to pin erring conclusion to, and say, "But with God all things are possible." Indeed it is so, but there is one exception that can be safely taken to this axiom, and that is that God can never be other than Himself, or make aught unlike to Himself. There is but this

one impossibility with our Father: God is Reality, Truth, and the spiritual is the Real.

Many, perhaps, claim that such handling of sacred things is sacrilege, but which is the sacrilege, the endeavor to realize the "our Father," or to stand without the temple and vainly opinionate upon the beauties within?

In the courts of our land the "real pertains to things fixed, permanent, or unmovable." Is it wise for our welfare, therefore, to claim more for the conditions of matter, than for the harmonies of God?

The world claims to know Reality, but does it, if we claim Reality is harmony and are to judge by the harvest? Reality to be permanent must be self-existent, and to be so, must be constructive or harmonious; discord is destructive.

Now, take a quick survey of the present condition of a mortal's world, of its tares, and can it be said that it has reached harmonious Reality, when it holds its head and swallows seas of drugs to *destroy* what it most emphatically claims to be real? The world's headache is only cognizable to that false sense of Reality, for it displays its utter disbelief in its permanency when it endeavors to work a cure or has claimed to have so done.

Christian Scientists only use the word "real" in its highest import, and refer to the eternal truths of God. Take the physician administering the drug; he does not believe that the illness under treatment is everlasting and unchangeable, or he would never begin such an impossibility.

Reader, the teachings of Christian Science freely admit that error is a (seeming) fact to the sufferer, but that in the sight of Truth, it is as a passing shadow. The generally educated thought has been, that Reality accepts disorder as well as order. Science and revelation prove the real to be only the realm of order and the eternal verities.

Sons of men, awake! throw off the clothes of sense, bathe in this river of Life, then, put on the robes of Soul, and behold the sons of God.

THERE are two things for live men and women to do: to receive from God, and to give out to their fellows. One cannot be done without the other. No fruit, without the drinking of the sunshine. No true tasting of the sunshine that is not gathering itself towards the ripening of fruit.

Whitney.

TEACHING A YOUNG LARK. HOW ITS MOTHER COACHES IT TO HOP ABOUT AND FLY.

J. M. BARRIE, the noted Scottish story writer, tells in *Scribner's Magazine* how a young lark got its first lesson.

A baby lark had got out of its nest sideways, a fall of a foot only, but a dreadful drop for a baby.

"You can get back this way," its mother said, and showed it the way. But when the baby tried to leap it fell on its back. Then the mother marked out lines on the ground on which it was to practise hopping, and it got along beautifully so long as the mother was there every moment to say, "How wonderfully you hop!"

"Now teach me to hop up," said the little lark, meaning that it wanted to fly, and the mother tried to do it, in vain.

She could soar up, up, very bravely, but she could not explain how she did it.

"Wait till the sun comes out after the rain," she said, half remembering.

"What is sun? What is rain?" the little bird asked. "If you cannot teach me to fly, teach me to sing."

"When the sun comes out after rain," the mother replied, "then you will know how to sing."

The rain came and glued the little bird's wings together.

"I shall never be able to fly or sing," it wailed.

Then, of a sudden, it had to blink its eyes, for a glorious light had spread over the world, catching every leaf and twig and blade of grass in tears and putting a smile into every tear. The baby bird's breast swelled, it did not know why; it fluttered from the ground, it did not know why.

"The sun has come out after the rain!" it trilled.

"Thank you, sun! Thank you! thank you! Oh, mother! Did you hear me? I can sing!"

Then it floated up, up, calling: "Thank you! thank you! thank you!" to the sun. "Oh, mother, do you see me? I am flying!"

Memphis, Tenn., March 15, 1901.

To our dear Mother:—This is how Mother taught *me* to "fly." The difference is, though, *she does* know how to "explain it." In loving humility, Your student,

CHARLES NOBLE CHURCHILL.

"IN QUIETNESS AND CONFIDENCE."

BY ANNIE MARIE BLISS.

My heart was heavy with thoughts of self,
Tossed hither and yon with doubt and fear;
And I longed for the rest that was promised "there"
To recompense me for the burden "here."

I fought with discouragement weak with the strife,
And hoped with a courage born of despair,
That sometime and somewhere the Father would hear
My cry in the dark, and answer my prayer.

But my eyes were closed and I could not see
The floods of light that enveloped me;
And the shadow and chill of perpetual night
Seemed taking the place of the warmth and the light.

And the ears so deaf from the jar and the roar
Of earth's machinery, heard no more
The heavenly music, sweet and strong,
Of the ringing chorus of infinite song,

Till a messenger fleet from the shores of peace
From my dream of sense roused me at length,
And I heard a voice, small, still, and sweet:
"In quietness and confidence shall be your strength."

Then I knew that the sun was shining still,
The joy-bells rang for me their chime;
I had proved that the promise of God was sure,
My prayer was answered and peace was mine.

TESTIMONIES FROM THE FIELD.

"THE best sermon is the practice of Truth" (Science and Health, p. 97). Gratitude impels me to tell of this kind of a sermon preached three years ago, and of some of its blessed fruits. My younger son, then about twenty years of age, who had been away from home over a year, returned a day or two before Christmas, *very* ill. He had written that he did not think he could come home for the holidays, so his return was not of his planning. While in one of the lower hot countries he had become a victim of malaria; had taken quinine until, as he expressed it, it had ceased even to make his head roar, although he had increased the dose enormously. A short time previous to his return, while working in a surveying party during heavy rains, he took a severe cold, which resulted in chills, rheumatism of the back and hips, a bad cough, and other symptoms which disabled him for work. After trying to break it up with medicines, his thought turned to home, where he could get better medical attendance and have proper care.

Seeing his seeming urgent need of help,—for to appearance he was a very sick boy,—hearing how much medicine he had been taking and how much worse he seemed to be getting, I urged him to give Christian Science a trial. He consented to try for a short time, knowing that I had been greatly benefited by it; but he remarked that he was too sick to spend much time in experiments.

A Christian Science practitioner was called at once, and the work began. The first treatment was in the evening, and as a good night's rest, free from pain or coughing, followed, my son announced his willingness to continue treatment. Then error began to be uncovered rapidly,—so rapidly that unconsciousness prevented any choice as to treatment on the patient's part. It was soon pronounced typhoid fever, and a bad case at that. Every stage of the claim presented itself in rapid succession,—violent delirium, hemorrhage from the bowels, stupor,—all of a type alarming to mortal sense. But Truth, calm and confident, recognized no power as able to destroy, and on the ninth night the angels of Love defied the death claim which seemed to assert that Truth must know defeat. The next

morning our boy was conscious, calm, and happy, like a little child in its mother's arms. The victory was won, proving the statement: "The silence of Christian Science and Love is eloquent. It is powerful to unclasp the hold of disease, and reduce its cause to nothingness" (Science and Health, p. 410).

There seemed to be no convalescence, his health sprang forth speedily. One week from the day he awoke to consciousness he walked down town, was riding a wheel a few days later, and soon after returned to his work in *perfect health*. To show how Truth's voice is heard I would mention a little incident: twice during delirium he called out: "*Nothing to fear—all is Love*," and several times he uttered the word: "*Truth*." He had never read any Science literature or heard it talked, except the silent voice of Truth in treatment.

A little over a year ago my older son, who had been with his brother day and night during the time just related, turned to Truth as the *only* source of help. He had just returned from the Philippines, where he had served his country as a soldier. The effect of the climate; long, hot marches on short rations; hard battles fought under a tropical sun in swamps; sleeping on the ground during heavy rains without shelter; fever on the transport on the way home, all had combined to make him a physical wreck. Army surgeons had told him he would never be able to work again; but in his hour of need he remembered where to seek help. Soon after his return he went to see his brother in Stockton, where he was prostrated with a terrible illness. He called for Christian Science treatment, and as soon as able he began to read and study Science and Health.

After months of faithful, loving work on the part of his healer, the demonstration was made. He was brought back from the verge of the grave, he walked forth in perfect health and strength, a changed man. Then the younger son earnestly and honestly began the study of Christian Science; and to-day both sons can testify: "Truth makes a new creature" (Science and Health, p. 97).

Habits have been destroyed; dispositions changed, sweetened, and strengthened in the love of Good. Both are regular attendants on the Sunday services and Wednesday evening meetings. Both are making demonstrations in their daily life, obedient to the teachings of the Christian Science text-book. Both bear a reverent love for our

beloved Leader and for their healers and friends who have so faithfully and lovingly led them to the way of *Life*. And this is *some* of the fruits of that sermon preached in that upper chamber, three years ago. "By their fruits ye shall know them."—*E. B., San Leandro, Cal.*

I WAS brought into Science by being healed of inflammatory rheumatism in June, 1899. I will relate in part my experience, hoping it will help others. I first had medical attendance for one week, growing worse every day. The day I decided to take Christian Science treatment, the doctor informed me it would be at least three months before I would be able to work, and left medicine of different kinds for me to take every half hour.

I knew of Christian Science through the healing of my sister. I had my wife write to my sister's healer, who was one hundred and eighty-eight miles from Charlemont, Mass., where I was then residing. After writing for treatment my wife laid away all medicine and material remedies.

I wish to say my wife was a trained nurse, and up to that time had worked at her profession constantly for nearly ten years. After deciding to try Christian Science, for about five days I seemed to be balancing on a pivot between Christian Science and *materia medica*, but at the end of five days I fully decided to stand on Truth—Christian Science. I then gained quite rapidly. In ten days I went out and to work for two days; meanwhile I was fretting, worrying, and saying to myself, "I don't gain very fast. I ought to get along faster than I am doing." I did not read Science and Health much, but my wife read it to me a great deal. After working two days, I was again confined to the house, then to the bed, seemingly worse than ever, not being able to move hand or foot, or even move my fingers. I still maintained Christian Science, not *once* thinking of returning to medicine after my first struggle. While in bed the second time I decided to go right to my healer in North Hanson, Mass. I had been in bed six days, gaining a little each day, and in the evening I told my wife, brother, and sister that we would start in the morning for North Hanson. When morning came I arose, dressed myself, and went downstairs to breakfast. The previous six days I had hardly been able to move. After breakfast we took a hack to the depot in Charlemont and came into Boston to the North Union Station. I looked after all the baggage

for myself and wife, ate dinner, took a hack to the South Union Station, looked after baggage there, then took train for North Hanson, and arrived there seemingly pretty well played out.

We walked right in upon my healer, not having told her we were coming. It being a rainy day, she told us we might stay with her over night. We were assigned to a room upstairs, and she told me I could do just as I felt about coming down to my meals. In the morning she told us she had decided to let us stay in the house, so of course I said to myself I must be smart and go down to my meals, being in a Scientist home. I only went to three meals, then I thought I would like to stay upstairs. I was again taken down to the bed, seemingly as bad as ever, not being able to help myself. The third night, about 2 A.M., all my pain seemed to locate itself in my big toe joint. The pain seemed beyond endurance, so I allowed my wife to go downstairs and wake my healer. I will say here I had been very restless all night, but before my wife got back upstairs I was fast asleep and slept until 9.30 A.M. After that wonderful demonstration I gained very fast, and in seven days from the time I went to the healer's house I went away again with only a slight limp. I went to my home in Keene, N. H. After being at home three weeks I went to work, still having that slight limp. In ten weeks the limp left me, and I could say I was made whole. I only received three weeks' treatment in all. I can now see where the limp I had was a benefit to me. It reminded me that I had got to work out my own salvation. I studied Science and Health and the Bible constantly, and am just now learning my true relationship to God, and who my mother and my brethren are. I also wish to say the appetite for tobacco and the use of profane language was destroyed at the same time.

When I first sought Christian Science it was physical benefits only I was looking for, but I wish to say the spiritual benefits I received far exceed the physical in value to me. My wife is also a firm believer in Christian Science, and we both have had many demonstrations, which I will not mention now.—*Ernest D. Cass, Winsted, Conn.*

THREE years ago last January, worn, wasted, and despairing, I went for treatment to the reading rooms of First Church of Christ, Scientist, New York. The claim

was hereditary consumption. I had been told by my physician that he could do nothing more for me, that I must leave New York—it was then my home—and never return, and if I did not, I would not live through March. This may seem rather a harsh statement to make to a sick woman, but the physician was doing what he thought best, for he knew I would not remain away for any length of time unless I saw the necessity of so doing. I was told that by living in Florida I might be patched up for a time. There had been consumption on both sides of my family, so I thought there was nothing for me to do but to face death with as much courage as I could in order to spare those around me needless suffering.

Before giving up entirely, however, I consulted other well-known physicians in New York, but received no encouragement. All united in saying I must go away. After this I sank daily until I was unable to make any effort to get away. While in this wretched state I was asked to try Christian Science treatment. I knew nothing whatever about it, but decided to try it as the only thing I had not tried.

After taking my first treatment I felt very much puzzled for I had been so accustomed to having material remedies that I could not see how this "doing nothing," as it seemed to me, could help me. I asked no questions, but merely wondered and waited for further developments. After the second treatment, on leaving the church, I felt as if everything had changed. I drew a long, deep breath, as if a great weight had been lifted from me. I felt so happy and light that I could hardly keep from running like a happy child. I knew without having been told that I had nothing more to fear; that I was a well woman. I have never had a day's illness since that first treatment, and it is needless for me to say that after my second treatment I was eager and glad to take up the study of the wonderful Truth as given us in "Science and Health with Key to the Scriptures," to try to live it and to teach my children that it is the pearl of great price.

To the dear ones who so lovingly helped me when I was among them trying to gain some understanding of this wonderful power that had lifted me out of darkness, I offer my heartfelt gratitude. To our dear Leader who has so patiently labored for us, I offer one more tribute of love and gratitude with the thousands that have been ten-

dered her, and I cannot put into words what her noble work has done for me, by lifting me out of darkness and despair, and enabling me to lead a useful life.

E. W., Biltmore, N. C.

WHEN I came to Christian Science for healing, three years ago, I had been an invalid many years, being confined to a wheel-chair some of the time. I had been treated by many physicians; I had been in the Battle Creek, Mich., Sanitarium about two years, and I had undergone two surgical operations. Relief was always temporary. Five years ago my husband was taken away, and it seemed absolutely necessary for me to be well, in order to straighten out my financial affairs and bring up and educate two children.

I was willing to try anything but Christian Science. For ten years a dear cousin had been trying to lead me to the Truth, and at one time I had purchased Science and Health and taken it with me to the Catskill Mountains, and read in it all the time I was there. I decided it was a beautiful but unbelievable theory. However, although I was confined to a wheel-chair when I went to the mountains, in a very short time I could take long walks; but was again obliged to use the chair when I returned home, and had laid the book aside. I now heard of a new kind of treatment and decided to try it. It was most heroic treatment and unspeakably horrible. I also went to a clairvoyant. I kept this up all winter, but grew worse and worse. Another year dragged around, and then I was ready for Science. It is needless to say that I was healed, but it was slow work, and I went down into the valley of the shadow of doubt again and again. I had about five months' treatment and class instruction, then two or three months of my own work, and I was free. Now I can walk ten miles. I can do anything that is necessary to be done. I have had long and hard struggles with malice, hate, and revenge and all their kindred, but in a measure I have been conqueror, for I am well.

Although I suffered agony from these physical ills, it was nothing compared with what I suffered from fear, the most unreasoning, unreasonable, and absurd fear,—fear of some impending evil, I knew not what, that would keep me awake night after night. I remember, about twenty years ago, that I did not sleep for six days and nights although I took all kinds of narcotics, and had a trained nurse to

care for me, because I had to have a new cook. My husband had to telegraph to New York for his mother to take the first train and come to take charge of the house. I did not sleep until she came.

This summer I remained in a large house six nights all alone. I went to sleep every night immediately and did not waken until broad daylight, because I am gradually learning that God is omnipresent and all-powerful; that evil has *no* power. I always supposed the ninety-first Psalm was a prophecy of Christ. When I was told that it was for me, and the best of treatments for fear, I just lived in it. I never could tell the relief it has been to me.

Mary Clark Baker, Chicago, Ill.

It is now four years since we began our investigation of Christian Science. It was through the healing of a neighbor who had suffered many years from different diseases and for five years had been an invalid. She, like the woman in the Bible, had suffered many things of many physicians, neither could be healed of any, but rather grew worse. When I heard of her healing a ray of hope rose in my heart and I said, "God is no respecter of persons, if He has healed her He will heal me." I was very much in need of healing, both physically and mentally.

From a little girl I had longed to know and serve God. For many years I had been searching for the Truth as taught in the Bible among different denominations, but the way of salvation as taught by them did not seem plain to me. I had been praying to God for many months to lead me in a plain path, and I had earnestly prayed that if there were a denomination that really had the Truth that I might be led into it. While I had found much that was good in the different denominations, I never found a complete salvation, as was evident; for my physical condition grew worse continually. I was trying to overcome the enemy with material means and by studying medical books, but the more I studied and the more I applied, the deeper in the slough of despond I got, until I needed a remedy far superior to material means to lift me out. I had always believed in the power of God to heal, and had been helped many times when in despair I cried to Him, but never until I learned the Truth in Christian Science did I understand it. I am truly thankful for the physical help received through the understanding of Christian Science, but I am

far more thankful for the spiritual blessings which I have received, for a knowledge of God and His righteousness; for before I came to Christian Science I was ignorant of the righteousness which is of God and was trying to establish my own righteousness.

Oh, what a relief to learn that our righteousness is already established and our work is to put off the old man with his deeds that it may appear. Truly I can say, old things are passed away, behold all things are become new, for all things are of God who hath reconciled us to himself by Jesus Christ. My healing and enlightenment was not instantaneous, but slow; and I learned what Jesus meant when he said, "Ye shall know the Truth, and the Truth shall make you free."

As fast as I learned the Truth I was made free. I did not take treatment, but faithfully studied my Bible with "Science and Health with Key to the Scriptures."

It is nearly four years since my husband and I had the privilege of going through a class with one of Mrs. Eddy's loyal students. We have had many good demonstrations in our home of the power of Truth over error, of Good over evil, for which we are very thankful.

Mrs. William Vogt, Buffalo, N. Y.

I HAVE thought for a long time that I would write and tell you how wonderfully Christian Science sustained me in a trying hour. I was in the cyclone at Kirksville, Mo., April 27, 1899. A friend who was visiting me, also a Scientist, and my son, nineteen years of age, were in the house with me when the storm came. We had little or no warning; I heard the roaring, but hardly had time to realize what it was before it was upon us. My friend and I both declared the allness of God *aloud*. The house was all blown away, and we were carried a distance of about three blocks, where we struck the ground so lightly as hardly to feel the shock. When the storm came my friend and I stood closely side by side, my son being in another room. When it was over we were lying shoulder to shoulder while my son was about the same distance from us that he was in the house. A large piece of timber out of a barn was lying across us. I seemed to be pretty badly hurt, as the timber fell across my breast. I seemed to be crushed to one side and terribly bruised, and a rib seemed to be dislocated and was pressing sharply against the skin. In

about two hours my husband succeeded in getting a carriage in which I rode a distance of twelve blocks to my sister's rooms. She did not know that I was badly injured, until she sat down to read from *Science and Health*, when I asked them to repeat the Lord's Prayer *aloud* with me. She said something about finding the place, but I said, "Let's say it *now*." My sister sent to St. Louis that night for help for me. I had absent treatment for about two weeks, and have not a scar remaining. The rib went back in place without material aid. In leaning back one day against some pillows, there was a snap and a severe pain. I got better very fast after that. One remarkable thing I must mention is, that the storm seemed to divide at our house, the worse part going northwest, while the part we were in went northeast. We were blown out one side, as it were, while the part of the house that was blown northwest was, with all its contents, blown entirely away; not even pieces remaining. Every one said they did not see how we escaped, as five of my nearest neighbors were killed and several died soon after. But I know that the Truth as revealed in *Science and Health* is what saved me. I cried unto the Lord and he heard me, and delivered me. I could not tell half the blessings I have received and am receiving every day through Christian Science. I am a subscriber to both *Journal* and *Sentinel*, and they are grand helps. They always contain something that is just what I need. I am very grateful for the Truth that makes it possible for us to have all these wonderful blessings.

Mrs. Rose A. Webster, Kirksville, Mo.

IN May, 1892, I first read *Science and Health*. For three years previous to that time I was an invalid. A friend urged me to try Christian Science, but not knowing anything of it, I would not listen to it, but went to a hospital. The claim was gastric ulcer of the stomach, and after being treated by several doctors in the hospital and then outside, I was finally pronounced incurable.

When in despair, I again met the friend who had urged me to try Christian Science. She said, "Take my *Science and Health* and read it; it can't hurt you." One Sunday morning in May, 1892, I took the book and read a while, but not seeming to understand it, closed it, when a still, small voice whispered, "God never sent you this disease." I answered, "No; and I won't have it." The pain

in the gastric ulcer instantly passed out, and in its place came peace. I thought, "Why, this is just what I have been searching for all my life!"

In December, 1892, I was married. A copy of Science and Health was then given me, but I made very slow progress, looking too much to personality, and after the birth of our first child studied very little until she was nearly two years old, when we moved out into a suburban village, and soon after I met a lady there who was studying Science and Health. We met each week and studied the lessons in the *Quarterly* together, until our little girl was three years old, when she was suddenly taken with a severe claim.

My husband called in a doctor, and he said it was diphtheria in its worst form, and that she could not live and the child passed on. This seemed to overwhelm me, so that I gave up Science until August, 1899. In the mean time we had all kinds of trouble. My husband was out of work; another little girl was born that seemed delicate, and I hardly able to get around. At this point my friend in the suburb sent me a paper with a copy of our Leader's Communion Address. I read it, and was again lifted up. Our little one was brought into health, my husband into steady work. A dear loyal student living near by helped me very much.

A year ago my husband was led into this blessed Truth, and last June I received class instructions from one of our Leader's loyal students. I am thankful for the way I have been led (been tried). Our home now is peaceful and harmonious. We have had some beautiful proofs of our loving Father's care. Our Bible is now an open book. We are both members of Fourth Church of Christ, Scientist, here, and I am a member of the Mother Church. The *Journal*, *Sentinel*, and *Quarterly* are very helpful to us.—Mrs. Clara Davis, Chicago, Ill.

It is five years since we first heard anything about Christian Science, except the name, and had supposed it was only some kind of mind healing and never once dreamed of what it really is.

We learned of it through a dear relative who had been, as it seemed to us, wonderfully healed after being an invalid for several years. We did not accept it because of the healing, but nevertheless we have proved its blessed

truths many times in the various claims which ever come to tempt us to believe in a power apart from God. My husband was healed of rheumatism through reading Science and Health. Recently he was healed of a very badly sprained ankle, which in the old way would probably have laid him up for some time; but through a clear realization of the Truth it was met in one treatment without any outside help. The demonstration was so quick and proved the Truth so clearly that we felt like shouting for joy; this verse was particularly helpful, "Great is our Lord, and of great power: His understanding is infinite." We have been able through our understanding of divine Love to destroy many claims which seemed to be manifested in our children.

A few weeks ago a relative who has been quite opposed to Christian Science came to see us; he had been under a claim for several years which produced a severe pain in his back for which he could obtain no permanent relief in *materia medica*, and he said that for the last six months it had pained him constantly. I did not treat him, but explained to him a little of what Christian Science is. I tried to show him the real man as a reflection of the perfect God without any of the beliefs which material man seems to have, and as I tried to explain it to him my own thought became so clear that I forgot all about the material body he had been complaining of till he stopped me and said, "I am going to tell you something and I know you will not believe a word of it, but that pain has entirely gone since you have been talking." He was overjoyed at his freedom from the pain and could not understand it, but I showed him that it was but a manifestation of the Truth I tried to explain and realize. I have heard lately through a friend whom he met and told about it that he had not had a touch of it since our talk, and that it seemed like a miracle to him. No word of Truth can be lost; it must do its work. We have had the privilege of going through a class with one of our Leader's loyal students. We cannot be thankful enough for the many blessings we have received through Christian Science.—*Mrs. Katie F. Howland, West Somerville, Mass.*

NINE years ago I was under that terrible cloud of suffering and despondency, that only those know who have tried every remedy that their kind physicians can suggest, not

only without relief, but without further expectation of receiving any, having lost faith in drugs as a healing agency. To my sense, God had not answered my prayers, for I had prayed daily for years, that my suffering might cease, without its ever occurring to me that the healing would come through other than material means. From being an ardent young Christian and church worker, I had come to the place where I seldom opened my Bible, as it contained nothing helpful to my clouded sense. One day a dear brother came to my room and in tones of conviction which I shall never forget, said, "Christian Science will heal you, and nothing else will." I had been loath to try Christian Science, having classed it with quackery, but at those words I was seized with a desire to do so. I was opposed for a month in that desire by my husband, but at the end of that time I was in such suffering that he relented and I sent for a Scientist. Before she reached my house I was free from pain which I had had constantly for five years, having been weeks at a time in bed with it. That same day other troubles I had had since early childhood, left me, and in seven weeks' time, I was completely healed of all my claims; and whereas nearly every organ in my body had been in an abnormal condition, every one was now in perfect order.

My surprise and joy were great. The second day I got Science and Health, and from the first reading I believed every word, and it answered questions on every page which I had wondered about ever since I had learned to ponder spiritual things. I read and studied the Bible with absorbing interest, and felt from the first that this was the only way, and that I must walk in it. During these years that have followed we have had repeated evidences in our home of the power of Christian Science to extricate us from inharmonious conditions. My earnest prayers are for those who are in constant distress and trouble, and yet refuse to yield themselves to this great Truth where they could find relief. May we, who have this understanding of Truth in a measure, realize so faithfully the nothingness of this error that would try to hold them from harmony, that we may help to clear away this cloud and so be instruments of good in the Master's service.

Mrs. Grace Lamson, Medford, Mass.

I HAVE already given testimony to my thankfulness for

physical healing after twenty years of seemingly unbearable and incurable invalidism, but that freedom is as nothing compared to the spiritual uplifting and the interpretation given thereby to that dearest and best of books—the Bible.

I was always a Bible student, joining the church when but ten years of age and feeling that every Christian must read and love their Bible, but as I reached the age of fourteen, sixteen, and eighteen, I became confused, and filled with doubts at the apparent contradictions found from Genesis to Revelation.

Appealing from time to time to my Bible-class teacher, with some of the most troublesome passages, I was told that I must not question them, as they were part of the mystery of godliness; that now we saw through a glass darkly, and that the clay must not reply to the potter. I was silenced and humiliated, but not satisfied, and for many, many years looked in every direction available for the solution of my problem.

During the long years of my invalidism, I prayed earnestly for my restoration to health. I had also a devoted pastor's fervent appeals, and the united prayers of the church at many Wednesday evening services, all to no apparent purpose, and for more than ten years, I had scarcely opened my Bible,—it was a sealed book to me.

But when, after a few treatments in Christian Science, the signs did follow when I believed (that is, understood), and ills were destroyed, I knew that I had found what I long had been seeking,—the Truth which makes us free.

Mrs. Eddy, in her wonderful spiritual interpretation of the Scriptures, as given in *Science and Health*, has given me back my Bible,—wide open, not a dark or obscure spot in it,—no doubts, no contradictions, no inconsistencies,—so simple that he who runs may read that God is no more the author of sickness, sorrow, and affliction, than He is of sin, hatred, malice, or lust; and teaching from Genesis to Revelation, as Mrs. Eddy says in "Miscellaneous Writings," p. 170, "We make our own heavens and our own hells, by right and wise, or wrong and foolish, conceptions of God and our fellow-men.

Annah Brooks, Chicago, Ill.

WHEN my attention was first drawn to Christian Science, I was in a very bad condition physically, having had a

severe bladder trouble the greater part of my life which caused me untold misery, having also the very nervous, irritable disposition which generally accompanies such a condition. I was addicted to the use of profanity and used tobacco to excess. I did not believe in God, for I could not reconcile myself to believe in a God whom I believed sent affliction upon me.

In connection with my physical sufferings I was greatly troubled with insomnia, and could sleep but very little, which incapacitated me for duty as a clerk in a railroad office. In order to relieve this condition, I found it necessary to resort to the use of narcotics, which placed me in a far worse condition than before, every day bringing me nearer to the realization that there was no future health or happiness in store for me. Everything looked very dark.

I had the best of medical advice and assistance, my physician having rare attainment and wide experience, and a great deal of kind, untiring effort was put forth in my behalf; but I found that my case was not being reached by medicine, and I was gradually growing worse. At this stage, my attention was called to Christian Science. I commenced treatment with but very little faith, not knowing then what Christian Science is. I was benefited from the first treatment, and in a very short time I was healed of the bladder trouble, have stopped using profanity, do not use tobacco in any form, and have no further use for narcotics.

When I began treatment my weight was one hundred and thirty-five pounds. I now weigh one hundred and seventy-four pounds. Christian Science has made me a better man in every respect, and it has opened up a new life to me. I find that Christian Science is a religion which can be applied to our every-day life, and its results are infallible, whenever this great truth is scientifically demonstrated.

I sincerely hope that by reading my experience with Christian Science, some poor sufferer may be led to investigate it and thereby have cause to rejoice for the rest of his days.—*Matt. F. Wilson, Chanute, Kan.*

WHEN I was fifteen years old, I became converted at a revival meeting, and soon after joined the Presbyterian Church. A few months later, leaving the town in which I was then living, I moved to Kansas City and joined the First Congregational Church of that city. I went to

church because I wanted to hear of God. I found much that was beautiful and good in working in the Christian Endeavor Society of that church, and for the good I received through those channels I am grateful.

Theosophy was investigated to a certain extent, but theosophy did not reveal a God who was Love. At the same time, I was reading some Christian Science Journals loaned me by a friend, and sometimes studying with her the lesson sermons, and at her earnest invitation I attended some of the meetings of the church. The sweet sense of love and harmony in those meetings attracted me at once; but I felt it my duty to remain in my old church. I, however, refused to take any medicine, saying that if the Christian Scientists could keep well without medicine, I could also. I prayed to God, but at that time I had only a blind belief in Him, and this did not save me from temptation when the trial of my faith came.

Then conscience whipped and scourged, and trouble threatened our home, and I took the first decisive step and bought Science and Health. It was then the great Truth came to me in a moment of uplifting, "God is all-in-all." Soon after I took class instruction from one of our Leader's loyal students, joining in time the church of which she is First Reader, and also the Mother Church.

I can say that in this church and through the study of Science and Health and the other works of Mary Baker G. Eddy, I have learned to know God who is the all-in-all. The God who satisfies my every longing, who guards, protects, and lifts me above material conditions. God has proven himself to me in Christian Science again and again. As the Psalmist says in the twenty-third Psalm, "I will fear no evil: for thou art with me."

Olga Woodruff Campbell, Wolcott, Kan.

SEVERAL years ago while in Chicago I first heard of Christian Science. I had been a great sufferer and almost an invalid for many years. My claims were dyspepsia of years' standing, chronic pleurisy, and various complications; I was subject to very severe attacks of illness, was confined to the house nearly all one winter. I tried several physicians—six in my own city and others elsewhere—and various kinds of treatment, which gave me only temporary relief. I then tried change of climate, visiting the Atlantic coast in summer and the Pacific coast in winter.

I tried the northern climate and the gulf coast, but still no permanent help. When I heard of Christian Science I was a physical wreck, had lost all faith in physicians and medicine, never expected to be well, and was in a very despondent condition. I at once decided to try Christian Science treatment, but as everything else had failed, I expected this would fail also. I knew nothing whatever about Christian Science and did not feel inclined to investigate until I knew whether it helped me or not. I called upon one of Mrs. Eddy's loyal students for treatment. In a short time I began to improve, and was much happier. My heart went out to others in love, and I knew Christian Science was *good*. I then felt a desire to know what it was that was helping me, and bought "Science and Health with Key to the Scriptures" and began to read. I was soon convinced that I had found the pearl of great price. My joy was unbounded to think I could help others as well as myself. The claims of sickness and despondency disappeared gradually, and I returned home a changed and happy woman, such peace and joy I had never before known. I afterwards returned to Chicago and took a course of instruction in Christian Science and began at once to demonstrate for myself and others, and have had many good demonstrations.

Mrs. Mary E. Bailey, Peoria, Ill.

I HAVE to acknowledge the very rapid healing by Christian Science of a very badly cut and injured hand, also the escape without a scratch from an accident where the on-lookers thought the person would surely be killed. I ascribe this complete deliverance entirely to the fact that we had been obeying the Scriptural commandment to "Watch."

One realizes that one must clean out of consciousness all servility to "other gods," and have none but the "Love that is omnipresent Good" (Miscellaneous Writings, p. 8, by Mary Baker G. Eddy). It has seemed wonderful to me that this Love is a fixed Principle, illustrating itself in omnipresent Good to us.

One of the best things that has come to us recently in Science is the class instruction. Some people seem to be horrified when they learn the fee for this instruction, but like all the good things of Science which our Leader has provided, it would be impossible to attach a money value

to them. One of the many things which this Science heals is the evil and destructive belief that a few hoarded dollars is the only thing which stands between one and destruction. The deliverance from that one hideous illusion is worth a fortune. How grand it is to get a glimpse of the All-Principle which, when it created, finished its creation, and each individuality, including its supply, stood out complete, as each number stands complete and individual in the science of numbers. What a mistake it is to think man, the very highest in the order of creation, is a mere creature of chance, a victim of material circumstances. Since waking to the fact of God as supply we have found it practical, since the more we have spent on Science and scientifically, the more we have received, which is proof positive that cause and effect must be alike.

Anna W. K. Mathews, Seattle, Wash.

FAILING to find physical ease after ten years' persistent adherence to the laws of *materia medica*, hygiene, and physiology, I turned to Christian Science. After reading the text-book, Science and Health, I found it was not a physical system out of order, but a mental system in dis-order; that there was no good in the thought-material I had been building with. I learned the "Scientific Statement of Being," p. 464, of Science and Health, and began to construct a new system by eliminating selfishness and sensitiveness; to purify it from thoughts of anger, hatred, jealousy, intolerance, and pride; improved circulation by allowing no sick, sinful, or discordant thoughts to clog or obstruct its harmonious action; strengthened it by taking less thought of self, and stimulated with the desire to know "God aright." I have proved beyond doubt that "Divine Love always has met, and always will meet, every human need" (Science and Health, p. 490). Love has destroyed all sense of chronic catarrh, dyspepsia, and neuralgia. This new regime did not mean immediate release, but the past ten years have been full of blessings, and the physical improvement but a way-mark in this beautiful old, yet new, Christ-Truth, for the peace which follows is beyond understanding until the experience is our own. Through the *Journal* I wish to express my gratitude to our dear Leader, Mary Baker G. Eddy, who through that wonderful book, "Science and Health with Key to the Scriptures," enables mankind to follow more closely the command of

Jesus, who bade his disciples preach the gospel, 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. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

C. W. B., Chicago, Ill.

TRULY may it be said, the darkest hour just precedes the dawn, for indeed, I had despaired of ever being healed of that so-called incurable disease, asthma.

My physician had prescribed a change of climate, and I had just returned from a three months' stay in Canada where I had expected to have my health entirely restored, but to my dismay I came home very little improved. Science and Health, p. 376, says, "Then is the time to cure them with Christian Science, and prove that they can be healthy in all climates, when their fear of climate is driven out." With my healing, came the joy and peace of God which passeth all understanding.

Only those who have had this foretaste of heaven can ever discern the grandeur of such Infinite Love. Still it was some months before I learned to demonstrate this Christ-healing. It was in the following August that I made my first perfect demonstration, which I will relate. I awoke one night with a severe cold—eyes and nose both streaming with water—and as our Reader was in Boston at the time, my feeling of helplessness was indescribable. Then the still, small voice whispered, Why not try to prove the power of Truth and Love for yourself? I began, and as I realized more fully than ever before the Omnipotence of God, the Omni-presence of Spirit, the supremacy of Mind over material sense, and that "Perfect love casteth out fear," I became very calm, and in a little more than an hour the belief was entirely destroyed and I slept soundly till morning.

I have had convincing proof a number of times since that Christian Science is the understanding of the Truth which makes us free.—*C. F. C., Macon, Ga.*

I HAD never heard anything good of Christian Science until eighteen months ago, when a friend from Germany who had been healed visited me, and even then I was very much against it, thinking she had been healed only because it was her nerves from which she suffered. About four

months later I began to look into Christian Science, and was persuaded to have absent treatment. Ever since I can remember I have always been ailing, never a year passing without my being under a doctor's care. My healing was slower than many, but I do not regret this, as I have grown spiritually. For over a year I have never touched medicine, during which time some very severe claims have been overcome, whilst before, a day never passed without my taking or applying some drug. When I commenced studying "Science and Health with Key to the Scriptures," I was quite alone, and if it had not been for the beautiful, helpful letters of my healer, I would have been discouraged, as error seemed to creep in so often, and I cannot help feeling very grateful to him, for Christian Science has brought me great peace and happiness.

Now a few people in Newcastle are becoming interested in Christian Science, and some have bought copies of Science and Health. I would like to express my gratitude to Mrs. Eddy for "Science and Health with Key to the Scriptures," also for all the Christian Science publications, from which I receive much help; and whilst expressing my gratitude for these, my thoughts wander back to a most helpful holiday last summer, when I met Scientists for the first time, and one could not help noticing the difference between them and the people one meets generally.

A. B. W., Newcastle-on-Tyne, Eng.

I HAVE read many demonstrations by young people and would like to add mine. Last fall, about a mile from home, I tried to "hop" a two-horse wagon loaded with iron fence. I tried to step on the rub block, but missed it and fell down and the hind wheel ran over both feet at the instep. It ran over my right foot first, and before it ran over the left, I thought of that part of the ninety-first Psalm: "They shall bear thee up in their hands, lest thou dash thy foot against a stone;" and though the left foot was run over in the same place it was hardly bruised.

I sat down by the side of the road and treated myself, and pretty soon a boy came along and said he would tell papa about it. (Papa taught school four miles below there.) In about half an hour papa came along on a wheel and told me to get on and ride home. I could ride on the left foot, and when I got home I could walk with but little pain. Mamma treated me for the swelling, and the

next day I rode all around town with the boys and none of them were any the wiser for it.

I have had many other demonstrations.

Earle D. Whitesell, Eaton, O.

LAST summer a little boy seven years old had his finger torn off almost to the first joint. At first he did not notice it; but in a few minutes he cried because of fright, those around were manifesting such fear.

He was taken where he could be alone, and soon fell into a sweet sleep and slept well all night. The next morning his finger was dressed, a little piece of cotton put on the end of it, and a finger-stall put on.

He played all day with the hand, and rolled his hoop as usual. After another good night's sleep he was unwilling to have the finger-stall on his finger. It was taken off and in a very few days his finger was well.

A few nights ago he walked off the cellar door and fell down in the cellar. His father ran with a light to get him. When he got to the top of the steps the boy was coming up and said, "Don't be frightened, papa. I am all right." And he was all right. I saw the mark that would have given trouble without Christian Science, but we did not hear a murmur from him.

Sarah E. Bone, Burlington, Ia.

I AM studying Christian Science but am not a Christian Scientist, though I hope to be one some day. I began the study through curiosity, prompted by the healing of my little daughter. The claim of epilepsy was manifested when seven years of age. I received no encouragement from any of the home physicians and was advised to consult with specialists. I took her to some of the best men in the medical profession, men of wide experience and renown, and not one gave me the slightest encouragement. Through the advice of a friend I began Science treatment for her. She will soon be twelve years old, and it is now over a year since her last attack, and I know Truth has surely healed her. Witnessing the various demonstrations of Love in my family, I am sure there is nothing impossible with God. Through gratitude for all Christian Science has brought to me, I submit this testimony.

Mrs. Ella Hamaker Gleissner, Abilene, Kan.

EDITOR'S TABLE.

INSANITY AND RELIGION.

RECENT events have brought into discussion, in newspapers and elsewhere, the questions suggested by the above caption.

There is perhaps no question in human affairs which offers a wider field for speculation or the play of the imagination than that which relates to the peculiarities of the human, mortal mind. Where to draw the line as to the conceits and vagaries which so largely go toward making up the sum total of human beliefs, and even human wisdom, has been a problem that has ever puzzled philosophers and thinkers. If we remember correctly it was Josh Billings who defined a crank as being a fellow who thought that every fellow who differed with him was a crank.

There is a deal of homely philosophy in this witticism. A crank is usually supposed to be a kind of lunatic—a wild, erratic, and irresponsible person. The man of fixed and bigoted views resulting from heredity, early surroundings, and biases, which may owe their existence to a thousand different causes, is almost certain, in the ordinary way, to go through this mortal life the slave of these influences to such an extent that he cannot be changed therefrom. He, therefore, measures all things from his prejudiced and preconceived point of view.

Even though he may be considered, within the groove of his especial labor and investigation, an expert, the fact is not changed; its effect may indeed be intensified thereby. We speak from experience as a lawyer when we say that there is not a more biased class of persons upon earth than the professional expert; and if it is possible to make a distinction between experts of different types, the medical expert, or the expert on insanity, is the most strongly biased of all biased persons. Nor does the earnestness and honesty of such an expert detract one iota from the truth of this utterance; rather does it add weight to it. The cases are rare wherein the experts are not at direct antipodes. Those testifying on one side of a series of hypothetical questions are squarely met and offset by, usually, the same number on the other side; so that when the expert testi-

mony is all in, the court or jury are just as wise upon the point in issue as they were before.

This is said in no spirit of unjust criticism, but by way of well-known fact.

In illustration of what we have said, we may well refer to the recent instance brought to view in the Brush will case in New York City. One eminent specialist and expert on insanity gave it as his profound conviction, or opinion, under the solemnity of an oath, that persons who believed in the possibility of curing disease or sickness without the administration of medicines or the application of some kind of material aid, were insane. He went farther, and gave it as his opinion that persons who believed that sickness could be healed through the Divine aid, or through prayer, were insane.

On the other hand, a specialist and expert on insanity of equal, if not of greater eminence than the former, testified with no less positiveness and assurance that persons coming within the hypothetical description involved were not insane; that if they were under religious belief, whatever their views, they were outside the usual category of insanity.

Here, then, was a stand-off, at least so far as the question of expert testimony was concerned. It rests with a court or jury, under such circumstances, to believe or not believe the experts. They have expressed their best and most conscientious opinion. But it is only opinion. It remains for those sufficiently interested to weigh the testimony, and, if they can, get at its value. This, of course, will be largely done according to the bias or prejudice of the individual. There is always, nevertheless, a number of disinterested persons who speak from a more or less unprejudiced and unbiased point of view. The views of this class are entitled to especial respect.

We might say much by way of expressing our views as to the value or otherwise of an opinion which broadly denies the possibility of healing sickness through prayer or by Divine aid; but we shall content ourselves with only a hasty glance at it.

We can conceive of no greater blow at the religion of Christ Jesus than such a position. If we are to ignore his teaching and his proofs of the Divine power to heal sickness of all kinds, we may as well repudiate his entire teachings, and account his life-work as of no value whatever. Nay more, with equal propriety we may question the entire

Bible, for the Divine power to heal is by no means limited to Jesus' life and teachings. It appears in unmistakable language and illustration throughout the whole Biblical record. Eliminate the evidence of Divine healing from the sacred record, and we must, by logical necessity, nullify or set aside that record in its entirety. There is no other rational ground on which to stand. A God unable to heal and save to the uttermost all who go to Him in the true and understanding way, were no God. A Bible which taught not the healing and saving power of the God it portrays, were no Bible.

An opinion, however high in the world of professionalism and technicality, which in effect denies the divinity of the Christ and sets at naught the foundation facts of sacred Scripture, may well be called in question, in a court of law or out of it. It may justly be placed outside the pale of judicial consideration, certainly in every land which professes to follow the Christ, and accepts the Bible as the basis of its religion.

The *New York Sun* has recently treated this question in its editorial columns with great ability. We quote almost the entire article:—

"The testimony of Dr. Flint in the Brush will case, in answering affirmatively a question as to the sanity of a Christian Science believer, opposes a view taken by certain alienists and by many other people which is really dangerous to society. It is a very convenient way to dispose of a religious belief by describing and treating those who have it as pestilent victims of lunacy, but such a method involves an interference with the liberty of religious opinion that outrages a fundamental principle established after centuries of bloody struggle.

"The religious world is divided into a great number of contradictory sects and cults, and in this country they are especially numerous; there is hardly a possible form of belief which has not its representation in them. Over against them is the now vast body of infidels of one sort or another,—atheists, agnostics, and what not,—to whom the evidences on which all these believers found their faith seem purely fanciful if not actually the fruit of delusion,—mere creations of the imagination which defy the laws of nature; and in the ranks of belief one camp may look on the faith of another as approximating the absurdity of lunacy.

'The course of Christian history has been reddened with

the blood of people who were tortured and slain like noxious reptiles, on the ground that they imperilled the souls of true believers. Faith in miraculous cures, devoutly held even yet by millions in Christendom, is smiled at both by believers of other religious faiths and by infidels as a fanatical delusion which defies the laws of nature and the absolute limitations of the art of healing.

"When once we have passed beyond the realm of fact and scientific demonstration we enter into a mysterious supernatural country where there is no restraint upon the imagination. To the agnostic all religions seem delusion when they are taught as other than mere human speculations. To him the only real sanity is in himself.

"The Christian Science belief cannot be said to depart so completely from the original faith of Christianity as to be absolutely new and singular. It is rather an extreme extension of a faith and practice always preserved in Christendom, based on this injunction of the Epistle of James:—

"Is any among you afflicted? let him pray. Is any merry? let him sing psalms. 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; and if he have committed sins, they shall be forgiven him."

"If a body of Christian believers, rejecting all authoritative interpretation of this passage, and interpreting it for themselves as a divine command, proceed to act upon it practically, how can they be accounted legally insane any more than the others who interpret for themselves and act upon other injunctions of Scripture literally? If a man believes that God has promised that the simple prayer of faith, as he understands faith, will cure his ailment, how can you clap him into a lunatic asylum for acting on the belief without doing outrage to the religious liberty to which he is entitled under the law? Nor can you restrain his freedom of proclaiming his belief without such interference. You may think him a fool, but most people are fools, according to Carlyle and to many besides."

The conclusions of this editorial are so pre-eminently sound that they must address themselves favorably to all fair-minded and thinking people. Surely all believers in the Nazarene, his life and works, will concur. It is difficult to conceive how any professing Christian or believer

in the Bible can take issue with a single one of its premises or deductions.

In no spirit of criticism, but by way of friendly statement of mere fact, we say that the *Sun* editorial falls short of the full truth when it goes solely to the Apostle James for its authority for Divine healing. The Apostle James was but re-stating the teachings of Jesus, in their essence, in the Scripture quoted. A careful perusal of Jesus' teachings will show that the Apostle went somewhat astray therefrom in referring the sick to the elders of the church, and advising anointing by oil. Jesus did not so teach. He was not wont to recommend or employ any material agency, either by way of symbol or otherwise. He seldom laid on hands or touched, in any physical way, those to whom he ministered the healing power. It is evident that he healed through his understanding of the divine Mind, and by virtue of his knowledge of the powerlessness of the claims of sickness and sin to stand against the Divine healing power.

His teachings and healing practices, as recorded throughout the four Gospels, is the primary and most authentic source of authority for super-drug or super-material healing. While by no means ignoring the teaching and proofs of the Apostle James and the other apostles, Christian Scientists go directly to Jesus for their evidence and authority, for he, more than any other person who ever appeared in the flesh, taught and proved God to be the one and only true Physician.

Let those who would inform themselves upon this point consult the fourth, eighth, ninth, tenth, and twenty-eighth chapters of Matthew, the fourteenth chapter of John, and the sixteenth chapter of Mark. There they will find especial evidence of the healing and teaching works of Jesus; but, as we have said, this evidence extends throughout all the Gospels. Nor is such evidence confined to the New Testament. Read of the healing works of Moses, Elijah, Elisha, and other Old Testament prophets. The incident of Naaman's healing of leprosy, and the raising of the widow's son from death by Elijah, are well worthy the serious study of all who would know of Biblical teaching on the subject in hand.

In line with the *Sun* editorial is the following from *Harper's Weekly*:—

"The other day Dr. Austin Flint gave some testimony in

the Brush will case which is worthy of notice. It was, in brief, a fine lesson for alienists, a bit of common-sense philosophy which was like the blowing of a fresh and fragrant breeze into the heavy atmosphere of expert testimony. It dissipated the humidity and relieved the density.

"The question addressed to the alienists was, in effect, whether Christian Scientists were sufficiently sane to make a 'last will and testament.' Dr. Flint said that Miss Brush was sane, notwithstanding she was a Christian Scientist.

"If we begin to count men insane because of their religious beliefs, who is there who will be held competent to dispose of his property by will, if his judge entertain an opposite religious belief? The Christian Scientist holds that cures can be worked without medicine, and that disease does not really exist. Will the average Christian, therefore, say that he is not of disposing mind? Dr. Flint says yes, although he, not sharing this religious belief, would be crazy if he held the Christian Science theory.

"The moment the law permits the sanity of a mind to be gauged by its religious beliefs, that moment the door is opened for persecuting bigotry. There is no more reason why an orthodox Christian should be permitted to hold a Christian Scientist insane than that Presbyterianism should be allowed to send Roman Catholics to a lunatic asylum, or a Turk have the privilege of sitting in judgment upon the intellectual capacity of a Methodist. Dr. Flint has drawn not only a Christian but a righteous distinction."

We need not say that the views expressed by the *Sun* and *Harper's Weekly* are true, independently of the Christian Science religion. They are fundamentally true. The fact that Dr. Flint gave this as his opinion while testifying as an expert witness, gives additional interest to that opinion, but it does not add to the intrinsic truth of his statement. He was only reiterating a general and common-sense proposition.

If religious belief or predilection were the test of sanity, where should we look for sane people? There is said to be but one tribe of people upon earth that have not some form of religious belief.

If believing in both the letter and spirit of the Bible, and conscientiously endeavoring to practise them, is insanity, it were well that the whole world were insane.

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WITH KEY TO THE SCRIPTURES

—THE REVEREND MARY BAKER G. EDDY—

—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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NO. 2.

A WORD TO THE WISE.

BY MARY BAKER G. EDDY.

THE hour is imminent. Upon it lie burdens that time will remove. Just now divine Love and wisdom saith "Be *still* and know that I am God." Do all Christian Scientists see or understand the importance of that demand at the moment when human wisdom is inadequate to meet the exigencies of the hour, and they should wait on the logic of events?

I respectfully call your attention thereto, knowing a little as I ought the human need, the Divine demand, and the blessing and the bane which follow obedience and disobedience. Hurried conclusions as to the public thought are not apt to be correctly drawn. The public sentiment is helpful, or dangerous only in proportion to its right, or its wrong concept, and the forward footsteps it impels, or the prejudice it instils which the future must disclose and dispel. Avoid for the immediate present, public debating clubs. Also be sure that you are not caught in some author's net, or made blind to his loss of the Golden Rule of which Christian Science is the predicate and postulate—when borrowing the thoughts, words, and classification of one author, without quotation marks; and giving full credit to another more fashionable but less correct. My books state Christian Science correctly. They may not be as taking to those ignorant of this Science as books less correct—and therefore less profound. But it is not safe to

accept the latter as standards. We would not deny their authors a hearing since the Scripture declares: "He that is not against us is on our part." And we would also speak in loving terms of their efforts, but we cannot afford to recommend any literature as wholly Christian Science, that is not absolutely genuine.

Beloved students, just now let us adopt the classic saying,—"They also serve who only stand and wait." Our cause is growing apace under the present persecution thereof. This is a crucial hour wherein the coward and the hypocrite come to the surface to pass off; while the loyal at heart and the worker in the spirit of Truth are rising to the zenith of success,—the "well done good and faithful"—spoken by our Master.

GUIDING LIGHT.

BY W. P. MCKENZIE.

WE walk the earth as pilgrims,
For here is not our rest,
Our home is that condition
Where peace hath made men blest,—
The kingdom of the Spirit
Where Life hath conquered sin,
Where Light dispels the evil,
And Love makes all men kin.

We have passed through the waters,
The floods of whelming fear,
And all our old task-masters
Pursued but came not near;
Though Marah's pools were bitter
The waters were made sweet,
And when we failed for hunger
From heaven hath fallen meat.

The desert may be pathless,
We have the cloud in sight;
Though nights be drear and starless,
We have the guiding light;
The Christ-hope is unfailing,
Christ-love makes us aspire
To find with Him, in Spirit,
The land of our desire.

OPENING SERVICES AT NEW YORK.

THE new church edifice of the Second Church of Christ, Scientist, New York City, was opened Easter Sunday, April 7, 1901. The event was an important one in the history of Christian Science in the metropolis of the United States. To accommodate the thousands who desired to attend the opening of this beautiful temple, services were held at 11 A.M., 3.30 P.M., and 8 P.M. A most important and interesting feature of each service was the reading of the following letter from our Leader, the Rev. Mary Baker G. Eddy:—

To Second Church of Christ, Scientist, New York City,
N. Y.

Beloved Brethren:—Please accept a line from me in lieu of my presence on this auspicious occasion. Hope springs exultant on this blest morn. May its white wings widen over this white temple and soar above it, pointing the path from earth to heaven; from human ambition, fear, or distrust, to the faith, meekness, and might of him who halloved this Easter morn.

Now may his salvation draw near, for the night is far spent, and the day is at hand. In the words of St. Paul: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

May the benediction of "well done, good and faithful," rest worthily on the builders of this beautiful temple, and the glory of the resurrection morn burst upon the spiritual sense of this people with renewed vision, infinite meanings, endless hopes, and glad victories in the onward and upward chain of being.

With love,

MARY B. G. EDDY.

Pleasant View, Concord, N. H., April 5, 1901.

HISTORY OF THE ORGANIZATION.

The following is a brief history of the growth of the church from its organization to the present time.

Second Church of Christ, Scientist, was incorporated in October, 1891, by nine students of Christian Science including the present First Reader. The first services were held in a private residence on West Thirty-fourth Street. A move was soon made to a large room in Carnegie Music Hall, where services were conducted for several Sundays until permanent and larger quarters were obtained in Hodgson Hall, corner Fifth Avenue and Forty-fifth Street. Here the church society remained for four years, and grew to a membership of fifty with an attendance of one hundred people. Here the Building Fund for the church edifice was started, but the movement did not assume active form until several years later.

Outgrowing the confines of Hodgson Hall, the society moved next to Scottish Rite Hall, Madison Avenue corner Twenty-ninth Street, where they have worshiped for nearly five years, increasing in size of congregation to five hundred and in membership to three hundred and sixty, one hundred and twenty-five having been added to the roll during the past year.

In April, 1898, the Society began to look about for a suitable location for building purposes. Finding nothing satisfactory south of Fifty-ninth Street they went farther north and selected the present site at Central Park West and Sixty-eighth Street and immediately commenced plans for building. In May, 1898, the subscription books of the church were opened, and at the first meeting occurred an incident which was but one of the truly remarkable occurrences connected with the building of this beautiful temple. This was the subscription on the first night of a sum amounting to exactly sixty-eight thousand dollars. Ground was broken in December, 1898, and on Easter Sunday, April 2, 1899, the corner-stone was laid with impressive ceremony.

It soon became evident that the structure would not be capacious enough and an additional strip of twenty feet was secured in the rear, thus providing the necessary room for the present structure which has been two years in the process of building.

The present First Reader of the church, Mrs. Laura Lathrop, C.S.D., was its first pastor and remained so until the change which took place several years ago in the services of this denomination, when the Bible and Science and Health were made the impersonal pastor.

DESCRIPTION OF THE NEW CHURCH.

The new building is opposite Central Park, on Central Park West, at Sixty-eighth Street, New York City, and occupies a rectangular area 106x127 feet, with a total height of one hundred and ten feet. The exterior is designed in the architectural style of French Renaissance, and this same style has been brought out in all parts of the interior detail. The exterior base of the building, including the entire wall to the top of the water table, is faced with white Concord, N. H., granite. The remaining upper part of the entire four sides is faced with white South Dover, N. Y., marble. The exterior of the dome above the roof is finished with copper, and the roof is covered with black slate.

The corner-stone is of granite located on the northeast corner of the building, and is a solid block weighing ten and one half tons. On the front face, in raised letters, is the inscription: "Second Church of Christ, Scientist—1899," and on the side facing Sixty-eighth Street, is the single word, in raised letters, "Purity."

The auditorium is 76x80 feet on the floor and 80x108 feet on the ceiling, and is fifty-eight feet high to the flat panels of ceiling and seventy-two feet to top of dome. The dome is thirty-six feet in diameter, and has a flat segmental curve with a ten-foot rise. It is glazed with amber-colored cathedral glass of fish-scale pattern, and is paneled with deep plaster ribs. In the top of the inside dome is a round panel of colored art glass of amber shades four feet in diameter, and in the centre is the word "LOVE" brought out in chipped plate-glass, which reflects the rays of light.

At each side of the room are large windows, each twenty-four feet wide and thirty feet high. At the front the window is 22x24 feet. These openings are filled with colored art glass set in copper frames.

The illumination of the auditorium is chiefly from the dome; sunlight enters freely through the art glass of the ceiling dome and gives sufficient light in the daytime. Attached to the circular ribs of the roof dome are two rows of electric lights, twelve inches apart, with powerful reflectors arranged behind them to throw as much of the light as possible through the ceiling dome. In order to prevent shadows being cast by the three deep cornice mouldings under the dome, there is a cove left in the top

of each, and in it, concealed from below, there is a continuous row of incandescent electric lamps, twelve inches apart; also similar rows of lamps are concealed in the bottom of all other cornices and beams in the ceiling paneling, these beams having a drop of six feet six inches. The only visible lights in the auditorium are two large bronze lamps on the platform and two lamps on the choir rail.

The entire choir rail in the auditorium, which also forms the back of the Readers' platform, is finished in wood, and the Readers' desk and chairs harmonize with the details of the surrounding finish. This work, also what little remaining wood is used in the building, is of San Domingo mahogany. The organ case has a base of mahogany, while the upper part is of white enamel and gold, with all the exposed pipes finished in one shade of plain gold.

The auditorium has a seating capacity of fifteen hundred, and is seated with opera chairs, the metal work of which is cast-iron, electro-plated with statuary bronze, and the back is of mahogany veneer, with the seat upholstered in green velure.

Introduced in the decorative features and panels of the auditorium are Scriptural texts, lettered in French old style letters and gold.

In the centre of the platform, directly over the heads of the Readers, is the text from Exodus, 20 : 3, "Thou shalt have no other gods before me."

In the panel to the north of organ, "Jesus' three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate."—MARY BAKER G. EDDY.

Under the south window, "The Kingdom of God is within you."—JESUS.

On the opposite side, under the north window, "By their fruits ye shall know them."—JESUS.

Under the gallery in south panel, "For to be carnally minded is death; but to be spiritually minded is life and peace."—PAUL.

While in the north panel, "In the way of righteousness is life; and in the pathway thereof there is no death."—SOLOMON.

The office and reception room of the First Reader is on the same level as the auditorium, and also opens directly off the main entrance on Sixty-eighth Street. The reception room is about 17x42 feet, and is finished in mahogany

and white enamel, and the side walls hung with shades of brown tapestry.

The architectural effect of this room is exceedingly pleasant, with its mahogany base, or wainscot, supporting the fluted white enamel columns and pilasters, which support the heavy wood beams on ceiling. This room is well lighted by four windows, glazed with colored art glass.

An important feature of the arrangement, which must not be overlooked, is that the Readers can go direct on the auditorium platform, from the reception room, by means of a small hall and steps, without being seen by the audience.

Opening directly off the reception room is the private office of the First Reader; this is finished in mahogany and the side walls in green tapestry. This room has a mantel and gas-log fireplace, and a small coat-closet with wash-basin.

On the second floor, over the reception room, is the choir space and organ for auditorium, also a choir room where the music library is kept; this will also serve as a retiring room for members of the choir. This room has a mantel and gas-log fireplace, with a small coat-closet and wash-basin. The decoration of this room is in shades of light green, and in the design of the ceiling is introduced the names of illustrious composers of church music—Bach, Handel, Haydn, and Gounod.

The main entrance to the reading room is from Sixty-eighth Street, and this hall, also the entire stairs to the basement, is finished in dark red Numidian marble.

The entire ceiling is in the form of a barrel arch, the beams are paneled, and in the centre of same is introduced ground glass electric lights. At the bottom of the arch is an ornamental moulded cornice, back of which are electric lights spaced one foot on centre. These lights are hid from view, but send a strong glow of light over the entire hall.

The colored art window and also the decorations of this hall, are in tones of dull green and red, with brown and ivory, the high-lights being brought out with gold leaf.

Directly opposite the door as you enter this hall is the Scriptural text, "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."—JESUS.

The basement, about twelve feet high, extends under the

whole building, and is accessible by stairways in three corners.

The reading room is about 50x54 feet, and has large area windows opening on Sixty-eighth Street. A library, 8x26 feet, communicates with the reading room by an archway on one side, and with the front stair hall, or corridor, on the opposite side. On the corridor side it is fitted with sliding windows and counters for the sale of literature before or after church services.

At one end of this corridor there is a large office room, with art glass windows opening on Central Park West. This office room will be used by the Second Reader of the church, and the large corridor will serve as the reception room for this office.

ADDRESS OF THE FIRST READER.

The address of Mrs. Laura Lathrop, C.S.D., First Reader, was as follows:—

My friends, it is with joy that I welcome you to the opening of this church on this first Easter day of the twentieth century. The resurrection of Christ Jesus from the dead is being celebrated all over the world to-day in churches of all denominations. For a week past his followers have been walking with him, step by step. With him they have made the triumphal entry into Jerusalem and have seen the palm branches strewn before him, and the air has pulsated and throbbed with the glad music of "Hosanna in the highest."

But it was a brief rejoicing, for the darkness was already gathering which was to culminate on Calvary. Step by step have they walked with Jesus through those last sad days. They have stood with him before the judgment seat of Pilate, and have listened to Pilate's question, "What is Truth?" They have followed Jesus up the hill Calvary, have witnessed his crucifixion, have heard his declaration, "It is finished," and have again laid him in the tomb. This morning early they have in mind wended their way to the sepulchre with the devoted women who brought ointment and spices. They have endeavored to see that tomb empty, and to realize that their Lord and Master was risen. The joy-bells are ringing and the glad sense of immortality brought to light, comes again to mankind.

Centuries ago, Paul the logician exclaimed, "The whole

creation groaneth and travaileth in pain together until now," waiting to be delivered. Does creation groan and travail any the less? Is it delivered? Have the labors—the earnest, devoted, self-sacrificing labors—of science, theology, and medicine been for naught? Let each one ask himself, "Have I to-day a larger thought of God, a brighter, freer sense of life, a deeper, more comprehensive understanding of Truth than my forefathers had?" All work must be individual work. Paul understood this when he said, "Work out your own salvation." So to-day each one of us must answer this question, "What does Easter mean to me? To what extent is the resurrection of Christ Jesus, my resurrection? Can I claim with him that God has power to resurrect man from all claims of sin, sickness, and death?"

Jesus said that we must deny self, take up our cross, and follow him if we would come after him, and as Christians we know that our feet must be planted in his footsteps. What he did, we must do. We must drink of his cup before we can, in any sense of the word, be one with him in his resurrection.

A few of the prophets, whose life-work is given to us in the Old Testament, notably Elijah and Elisha, proved their spiritual understanding of God by their healing. They performed what to the human mind were miracles, but which to-day we know were simply evidences of their realization of the almightiness of God. Their work was made plain by the life and teachings of Jesus. He was the greatest teacher the world has ever seen, simply because he could and did prove the truth of his teaching. To him a full salvation evidently meant the saving from sin, sickness, and death. His ability to demonstrate the Truth was the result of his constant communion with God. "I and the Father are one," he said, and then, "All things that the Father hath are mine," and "All power is given unto me in Heaven and in earth."

Though to human sense born in a manger and dying on a cross, the tomb had no power to hold him, and he rose above material sense into the full realization that Spirit is the only reality, and the spiritual man the only man who ever was. "He came unto his own, and his own received him not." We are told that the light shone in the darkness, but the darkness comprehended it not. He taught by the wayside, he taught on the sea, and

always and ever the burden of his teaching was the exaltation of the spiritual and the humbling of the material.

When the twelve disciples gathered around him to receive his instructions, he gave them four commands, and the first was, "Heal the sick!" Again, when he sent out the seventy, the same rule of action was given to them, again it was "Heal the sick." In the last chapter of Mark he said "these signs shall follow them that believe," thus showing that the understanding of man's relation to God would in all ages and climes confer the same power. Jesus healed the sick, cleansed the lepers, raised the dead, and cast out devils.

Jesus looked upon mortal belief in sin, sickness, and death as something to be overcome, not yielded to, and the evidence that we are overcoming it will be manifest in our works. All Christians believe that God is able to forgive sin, and can we not also believe that He is able to heal sickness? We are glad to let our sickness go, but we cling to our sins. Jesus required of his followers nothing more than he did himself. When humbly and meekly he stepped into the river Jordan to be baptized of John, when even John protested at the thought of baptizing him whose mission he foresaw, to the spiritual sense of Jesus the heavens opened and he saw the transcendent glory of his Father's kingdom, and heard the voice of that Father say, "This is my beloved Son." Then, and probably not until then, did he realize how great was the conquest over human beliefs he would be called upon to make.

In the loneliness and desolation of the wilderness, with nothing to satisfy his material sense, while the temptations of appetite, ambition, and avarice beset him, he declared that man did not live by bread alone, but by "every word that proceedeth out of the mouth of God." He knew that the devil had no power over him in so far as he realized his oneness with God. Then he realized that he had power to say to this devil, *alias* evil, "Get thee hence, Satan." Then, after the struggle came rest, and we are told "angels came and ministered unto him."

It was not till after his victory that he commenced to preach, "Repent ye: for the kingdom of Heaven is at hand." He preached the Gospel from the standpoint of his own demonstration. We are told by St. Matthew, how they brought to him the sick from all the country round about, and he healed them all. The first outcome of his ministry was

precisely what he told his disciples must be the first outcome of theirs; viz., healing the sick.

There was one very noticeable and peculiar thing about his healing, and that was that he seldom went out of his way to do it. The woman who had suffered for twelve years had to struggle through the crowd until by much effort she could get near enough to touch his garment with the tip of her finger.

When the sick man was carried by his friends, and they could not enter by the door because of the crowd, they uncovered the roof of the house and let him down at the feet of Jesus. It would seem to us as though Jesus should have been asked to go to the sick man; but it was not so, in the majority of cases they had to come to him.

Realizing his oneness with the Father, and knowing that he had all power in heaven and earth, he set aside every physical law. Not only did he heal the sick, but he gave sight to the blind, hearing to the deaf; he walked on the water, and raised the dead.

Had all this evidence of what the realization of spiritual power can give to man, ended with Jesus, but little good would have come to the world, but Jesus said, Greater things shall ye do than I do, because I go to the Father. He went from conquest to conquest, until the final renunciation of self was made. In the darkness and gloom of Gethsemane, came the final test.

He had conquered death for others through the realization that it had absolutely no power. He had worked out the problem in so far as he himself was concerned, but there was yet more to do. Had he disappeared then, he would have failed to give the proof of man's immortality. His followers must see that death had no power over him—they must see the risen Christ before he disappeared from mortal view in the Ascension. When he cried out on the cross, "It is finished!" he did not mean he was about to die, but that error had done its utmost. He was able to prove the supremacy of Spirit over death itself. He knew that the tomb had no power to hold him.

Christian Scientists believe that this power to overcome the claims of sin, sickness, and death, belongs to all God's children, in the degree that they understand what this great Teacher taught so many years ago.

Gibbon, in his history of Rome, says that until the third century, it was no unusual thing for the early Christians

to raise the dead. So we know that the work of healing was carried on long after the apostles had disappeared.

About thirty-five years ago, in the year 1866, the meaning of Jesus' teachings and life-work was revealed to the spiritual sense of Mary Baker G. Eddy, and in "Science and Health with Key to the Scriptures," she gives to us what the unseen Truth had revealed to her. The teachings of that book would mean little, wonderful as they are to the reader, were they not capable of demonstration. That they can be demonstrated is made evident by the fact that signs and wonders constantly follow the study of it.

I know personally a woman who at the time Science and Health was sent to her by a friend, was lying helpless in her bed, and the book had to be placed on a framework so that she could study two pages at a time. The joints of the hands and knees were enlarged and misshapen, and she was a constant sufferer from acute pain. In a short time the Truth of Being began to be apparent to her. She arose from her bed and soon presented an harmonious appearance, with hands and body restored to their natural symmetry.

Another, is a case of cancer, where the patient, given up by everybody, was waiting for death to release her. She read this book and was healed. These two people I knew well, and have met hundreds of others who could tell their joyful stories of how, not only physically but morally, they were brought from darkness to light.

I, too, am a witness to the healing power of Christian Science. Brought up from almost helplessness, from a condition of mind wherein I could see no ray of light, utterly hopeless of my future as far as my helpfulness to children, family, or the world was concerned, I had become morbid. Christian Science unlocked my prison doors; it gave me a God, almighty, omnipotent. It lifted me out of weakness into strength, out of sickness into health, out of gloom into gladness, and this Easter morning I feel that I can claim Jesus' resurrection to be my resurrection.

My friends, we do not give to the mortal the power to heal. It is God's marvelous healing. His arm is not shortened that it cannot save from sickness as well as sin. We feel that Christian Science reveals to us the God of the Bible. All scepticism must go down before its teachings, for we give all to God. God is All-in-all.

This church is to-day opened for the worship of God. It is a church of many struggles, of many tears, of many prayers, of much self-renunciation, and of many victories. We do not forget that there is but one church,—the universal spiritual church,—but we are glad that this one manifestation of that church, can be open to you to-day, and for all days hereafter. It is also a loving testimonial from us to our Leader and Teacher, to whom we owe an eternal debt of love and gratitude. When we think what it was for her, strong in the courage of her convictions, to come out before the world as the Discoverer of a Science which would reveal to human consciousness the spiritual man, our hearts are filled with gratitude to God. The stone of human beliefs and fears is rolled away, and the risen Christ, the man immortal, appears. The prison doors of sense are thrown wide open, and man walks forth from captivity into the "glorious liberty of the children of God."

Love is the Principle of Christian Science—love to God and love to man. It is the golden chain which binds us all together, which reveals the one Mind, God, and which, with ever-increasing power, will turn and overturn until He whose right it is shall reign.

ADDRESS OF THE SECOND READER.

The address of the Second Reader, John Carroll Lathrop, C.S.B., was in part as follows:—

It is well remembered how the idea of this structure was conceived and sprang into being; how some six years ago a body of fifty loyal Scientists then worshipping at Hodgson Hall, Fifth Avenue and Forty-fifth Street, started a subscription list for a church building; how the thought flashed and flamed, but afterwards grew dim; and it was not until three years ago, in February, that the real start was made; how every hour to the present, the very lives of this good body of people have been consecrated to the consummation of a visible tribute to the cause of Christian Science, which they feel will long stand an eloquent witness to their steadfast faith in the truth and power of its teachings.

Organized nine years ago by nine students of Christian Science, this church society pressed steadily on until three years ago, when, with but eight hundred and fifty dollars

in the treasury, this movement was launched forth. This glorious work for God and humanity has with marvelous rapidity unfolded, until to-day we have reached a shore of joy and peace and the happy satisfaction of having labored well, even though our labor is not finished.

The world little knows the workings and wisdom of God. Human energy, spiritual zeal, and mental aggression are often mistaken for His modes and methods. Whereas it is easy and dangerous to flow with the human tide of self-satisfied ease and self-righteous indifference, yet it is a difficult thing to be aggressive and fearless in one's faith, and not overstep the bounds of wisdom.

We occupy this edifice to-day because morally and in the sight of God it seems we have earned the right to do so. Such faithful allegiance to a spiritual idea, faith in its ultimate fruition, and such sacrifice of self and worldly wealth are tokens which pass not the ear and eye of Omnipotence, and the faithful laborers who have laid their mite and means upon the altar of an exalted purpose will reap their reward, and receive a blessing wherein there shall not be room enough to receive it.

This is an appropriate day on which to enter this edifice. Two years ago this morning, occurred an event of no mean importance in the annals of this church. It was the laying of its corner-stone, a stone weighing ten tons and cut in the granite quarries near our Leader's home in Concord, N. H.

It is my desire to improve this opportunity of expressing the love and loyalty and devotion of this body of good people to the great Giver of all good, our loving Father-Mother God, to the great Way-shower, or beloved master Metaphysician, the humble Nazarene, the Prince of Peace, the anointed One. I desire also to express the unswerving fidelity, the unmeasured love, and the boundless gratitude of this people to one in this age whom we love to call Mother, like children who trust implicitly in a parent; one who is leading them safely to a higher life, and through great wisdom is guarding their every interest. I desire to pay this public tribute to the earnest and unselfish labors of the individual members of this church, and especially its faithful Board of Trustees, and at this point to recognize the efficient, painstaking, and self-sacrificing work of the one whose architectural ability and genius have largely contributed to the beauty and harmony which you see about you. I desire also to return the thanks and deep apprecia-

tion of the church for the many expressions of love and good will which have been received from every portion of our country and abroad, from our sister churches, and individual brethren.

All are welcome in this house of God. Christian Science makes no distinctions between rich and poor, or respecting rank, race, or creed. With purity for its corner-stone and its superstructure crowned by Love, this edifice will be consecrated to a perpetual warfare against the claims of sin, disease, and death, and will prove its utility by the works accomplished therein. Seven days in the week its gates will be open to all. This thought is better expressed in the words of the beloved disciple, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. . . . And the gates of it shall not be shut at all by day: for 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 for ever and ever."

APPLICATIONS for membership with the Mother Church to be presented at the June meeting for the admission of applicants, must be in the hands of the Clerk on or before May 20, 1901.

INVITERS of applicants to membership with the Mother Church will confer a favor on the Clerk and save disappointment to the applicants if they will withhold, until after the semi-annual meetings, all applications that have been sent to them for their signature too late to reach the Clerk before the date set for the closing of the entries for admission, and also notify the applicants that their applications have been retained.

All applications should be addressed to William B. Johnson, 30 Norway Street, Boston, Mass.

DEDICATION AT CHICAGO.

"**M**ORE than ten thousand people," said the *Record-Herald* of April 8, 1901, "participated yesterday in the dedication of the Second Church of Christ, Scientist, at Wrightwood and Pine Grove Avenues. At eight o'clock in the morning, an hour before the commencement of the day's quadruple service, groups of worshipers began to assemble in the church. They came by tens and scores till every seat and foot of standing space was filled; and when, at 9.30, the doors were locked, hundreds congregated without and waited with eager patience till the first ceremonial was over and the side doors were opened to admit the waiting thousands to the second service.

"The capacity of the beautiful auditorium was taxed again at the later morning ceremonies, and after two hours, when this congregation was dismissed, yet again the streets about the church were packed with people and carriages.

"The utmost decorum prevailed throughout the day, and the multitudes of members, friends, and visitors seemed imbued with the same calm, unostentatious sincerity that characterized the simple ceremonies. Begun at 9.30, they were repeated at 11.30, at 3.30, and at 7.45 in the evening, each time before a different assemblage, and always without departure from the quiet, simple service peculiar to the Christian Scientists.

"There was no pomp, no allegory, no symbolism, no mystery, no ecstasy of appeal in the music, in the sermons, nor in the exercises which marked the progress of the dedication. During the day services, the sunlight filled the wide space of the classic white interior, and at night a thousand incandescent lamps illumined the edifice.

"The first test proved the perfect acoustic properties of the auditorium. The great crowds were attended by thirty ushers, and during the intervals between services every nook and corner of the building was examined and approved by visitors."

The ground, building, organ, and furnishings have cost about \$120,000, and the entire amount necessary to pay for this building and the one for Third Church of

Christ, Scientist, on the West Side—a total of about \$240,000—has been quietly raised during the past two years. The money has been contributed by over four thousand persons. It is the custom of Christian Scientists to dedicate their churches free from debt, and these buildings will be no exception to that rule.

DESCRIPTION OF THE CHURCH.

The exterior is characterized by a simplicity and breadth of treatment at once impressive and dignified, and is imbued with the subtle charm and refinement of the most beautiful of Greek orders, the Ionic of the Erechtheum of the Acropolis, a temple which all writers agree was almost faultless in its art.

Ascending a broad flight of granite steps, the recessed portico or loggia is reached. This recess, while serving as a covered way, is really for the purpose of isolating the colonnade and providing for contrasting lights and shadows, necessary accompaniments to the harmony of classic architecture. At either end of the steps are beautiful bronze tripods sustaining the lamps.

From this loggia five double doorways of mahogany open into the outer vestibule, passing through which one enters an extensive foyer, or inner vestibule. An idea of the size of this feature may be had when it is stated that almost the entire congregation can be comfortably accommodated in it. It is a well-lighted and cheerful place, and is provided with large fireplaces.

The auditorium extends above this lower foyer, forming its ceiling, and is reached by five broad flights of steps so disposed as to empty or fill all parts of the auditorium quickly. It is a fact that no auditorium of its size in the country excels this in its provision for quick and easy ingress and egress.

Upon reaching the auditorium one finds himself standing under a noble arched ceiling in the centre of which is a stained glass dome. The dome is thirty feet in diameter, and is richly paneled and ornamented.

The platform and Readers' desk are placed in the centre of the north side and form the common focus point from which the aisles generally radiate and the seats bank up.

The organ loft is back of the platform and over the Readers' rooms, and opens upon the main auditorium in the form of an ornamental, arched, open plaster screen.

The auditorium is decorated in ivory, as a field, with all plastic ornaments in gold.

The most substantial construction has been employed, steel trusses being used to support the roof and ceiling, and they in turn are supported on steel columns. The size of the building is 100x116 feet, the auditorium being 84x112 feet. The auditorium will seat 1,450 people. In the rear portion of the building are located committee and toilet rooms and a room for each of the Readers. The four sides of the building, including alley and rear, are faced with blue Bedford stone.

The foyer and vestibule are paved with marble mosaic and generally wainscoted with marble. There are above six thousand square feet of mosaic flooring.

The windows are filled with handsome leaded stained glass. Mr. S. S. Beman is the architect.

Over the main entrance from Wrightwood Avenue is the inscription:—

"Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever." Revelation, 7 : 12.

On Pine Grove Avenue side of building:—

"Ye shall know the truth, and the truth shall make you free." John, 8 : 32.

Over entrance facing vestibule, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matthew, 11 : 28.

Over fireplace at east side of foyer:—

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." Ephesians, 5 : 14.

Over fireplace at west side of foyer:—

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John, 8 : 12.

East of Readers' platform, on north wall:—

"Divine Love always has met, and always will meet, every human need."—MARY BAKER EDDY.

West of Readers' platform, on north wall:—

"He that overcometh shall inherit all things." Revelation, 21 : 7.

The following was the order of exercises:—

Fantasia for organ, Tours, Mr. Walter Spry, Organist.

Hymn 161, "Shepherd, show me how to go."

Song, "Salvation to our Lord," Walter Spry, sung by Miss Bertha M. Kaderly.

Scripture Reading, 1 Kings, 8 : 22, 23, 26-33, 35, 37-39, and 54-61.

Prayer.

Hymn 89, "It came upon the midnight clear."

Address by Mr. Bicknell Young.

Address by ex-Judge William G. Ewing at 9.30 and 11.30; Mr. Archibald McLellan at 3 and 7.45.

Song, "O Saviour Mine," Old German, Mrs. May Phoenix Cameron, accompanied by Mr. Root, organist of First Church.

Reading of letter from Rev. Mary Baker G. Eddy.

Reading from Section of Mother Church Manual.

Lesson-Sermon, "Are sin, sickness, and death real?"

Hymn, 46, "We say to all men far and near."

Scientific Statement of Being, from the Christian Science text-book.

Correlative passage from 1 John, 3 : 1-3.

Benediction.

Postlude for organ, Priests' March, (Athalie), Mendelssohn, Mr. Frederic W. Root.

The Readers of First Church, Mr. John H. Cameron and Mrs. Ruth B. Ewing, conducted the services at 9.30 A.M.

The Readers of Second Church, Mr. Bicknell Young and Mrs. Lucy K. Platt, conducted the services at 11.30 A.M.

The Readers of Third Church, Rev. Jesse L. Fonda and Mrs. Mary M. W. Adams conducted the services at 3 P.M.

The Readers of Fourth Church, Mr. C. M. Flint and Mrs. Harriet R. White conducted the services at 7.45 P.M.

At each of the services the following letter from our Leader, the Rev. Mary Baker G. Eddy was read:—

Pleasant View, Concord, N. H., April 4, 1901.

To the Second Church of Christ, Scientist, Chicago, Ill.

My Beloved Brethren.—Your card of invitation to this feast of soul was duly received—accept my thanks.

Ye sit not in the idol's temple. Ye build not to an unknown God. Ye worship Him whom ye serve. Boast not thyself, thou ransomed of divine Love, but press on unto the possession of unburdened bliss. Heal the sick, make spotless the blemished, raise the living dead, cast out fashionable lunacy.

The ideal robe of Christ is seamless. Thou hast touched

its hem and art being healed. The risen Christ is thine. The haunting mystery and gloom of his glory rule not this century. Thine is the upspringing hope, the conquest over sin and mortality, that lights the living way to Life, not death.

May the God of our fathers, the infinite Person whom we worship, be and abide with you; may the blessing of divine Love rest with you. My heart hovers around your churches in Chicago, for the dove of peace sits lovingly on these branches and sings of our Redeemer.

Lovingly yours,

MARY BAKER EDDY.

ADDRESS BY BICKNELL YOUNG, FIRST READER.

The history of this church may be briefly told. It will be remembered that the edifice of First Church had been completed less than a year, when the congregation again outgrew its seating capacity. In order to relieve this condition, and with the sanction and co-operation of that church, one hundred and twenty-seven members thereof, residing in the north division of the city, withdrew from membership and organized and incorporated this church, known as Second Church of Christ, Scientist, of Chicago, on November 15, 1898. The first services were held in the Jewish Synagogue on November 27, 1898, and the Sunday services and Wednesday evening meetings have been held there since that time till now. Shortly after the organization of this church, Third Church was started in a similar manner, and in little more than a year thereafter Fourth Church and the West Pullman Society were organized in the same way.

In January, 1899, a joint meeting of the then three churches was held and a resolution passed authorizing the Conference Committee to proceed to the selection of sites and the erection of buildings for Second and Third Churches, respectively. In accordance with such instructions, the Conference Committee, consisting of the officers and Readers of the churches, the resident lecturers, and the Treasurer of the Building Fund, appointed Building Committees for Second and Third Churches respectively, and under the direction of the Building Committee of this church, this building has been erected and completed. Ground was broken on the 31st day of August, 1899, and the corner-stone was laid November 20, 1899.

These are the plain facts, but they represent vastly more than can be told in a brief address, of unselfish labor and unswerving devotion to Principle on the part of you loyal Christian Scientists, who have established the churches here upon the sure foundation of Christian Science demonstration. You have, indeed, wrought valiantly, and you come here to-day rejoicing with us in this fruition of faith and prayer. The Christian Science Churches of this city are branches of the Mother Church, situated in Boston, The First Church of Christ, Scientist. They are organized and maintained quite independently of each other, and yet in unity of thought and purpose.

They are the natural result of an unselfish and united endeavor on the part of Christian Scientists to bring to light the purity and healing efficacy of the gospel as revealed in Christian Science. The healing power of Christian Science, the peace it bestows, the discernment that it clearly gives of God's unchanging love and man's immortality, all these have brought happiness, to us and changed our thoughts in relation to men and things, so that the "new man, which after God is created in righteousness and true holiness" begins to appear.

With this new light comes the conviction that Christian Science is revelation, and with that a spontaneous and natural affection for the Revelator springs up in the heart. This gratitude and love cannot be stifled by the foolish assertion that Christian Scientists worship Mrs. Eddy. Our love for one who has helped us to discern the way of salvation, is as natural and as indestructible as a man's love for his own mother. Mrs. Eddy asks in one of her works, "What has not unselfed-love achieved for the race?" This is the keynote of all her endeavors in behalf of mankind. This "unselfed-love" which is always actuating her leadership of this great cause, needs to be emulated by us all. Words express little, but the absolute Christianization of every thought would constitute the meekness that is might, and prove our gratitude more than words can ever do.

To our faithful Building Committee, Directors, Trustees, Furnishing Committee, and others who have been standing as sentinels on the watch-towers, this church owes a generous meed of praise and thanks.

A just and grateful acknowledgment of the wise direction of the Conference Committee, of the labors of

the Treasurer of the Building Fund and his assistants, and of the splendid work of the Auxiliary Committee, cannot be out of place here. We wish also to thank our Jewish friends, who for more than two years have permitted us to occupy their building for our services, and who have evinced the kindest solicitude for our comfort and welfare.

So many of you have been instrumental in the erection of this building that to offer words of welcome seems almost like welcoming a man to his own house, but nevertheless, we do welcome you and all others that are here to-day, and we thank the infinite Giver for this large measure of "unselfed-love," and promise to "strive, watch, and pray" to be more and more worthy of His infinite blessings.

This house is consecrated to God's work; may it stand as a type of our aspirations toward the salvation of the world from sin, sickness, and death, through the Gospel of Jesus Christ; but let us remember that, in order to bring this to pass, the house of God "not made with hands" must be builded within, of the substance which to know aright is life eternal.

Here, as the Truth is set forth by our impersonal pastor, the Bible and "Science and Health with Key to the Scriptures," may thought take on a divine afflatus and, rising to the full import of the gospel, manifest itself in the healing of sickness and sin. Here may the stranger recognize the fatherhood of God and be no longer a stranger.

Love illumines the altars of Christian Science. May it glow enduringly in our hearts till its effulgence fills the whole world. May this new-old understanding of God, abiding in our thoughts and abounding in our lives, ever repeat and accentuate the words of the poet,—

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace!

Ring in the vallant man and free,
The larger heart, the kindlier hand
Ring out the darkness of the land,
Ring in the Christ that is to be!

ADDRESS BY THE HON. WILLIAM G. EWING.

The real significance of this occasion is not the dedication to God of a house of worship, but is rather the impression upon men of the thought of God which has made the building of this beautiful temple not only possible, but

a pleasure and privilege to every one who has contributed to its construction.

Each of the many varying phases of Christian religious belief, in its ultimate analysis, is but an expression of the believer's concept of God. It is apparent, therefore, that when all people apprehend God alike, have but one and the same concept of Him, there will be, and can be but one church. The promise that a nation shall be born in a day will be fulfilled when the people realize that there is but one God and all know Him; and it is only by knowing God that you can know man,—know yourself. Christian Science teaches that God is Spirit, Mind, Intelligence, Love, Principle,—the one infinite Good,—and hence is all-pervading, everywhere present. Mind made the universe, fills the universe, governs the universe; so that literally, "we live, and move, and have our being" in God. Everything of beauty, every joy that gladdens and glorifies humanity, is thought externalized, manifested; it is form or color unveiled; harmony revealed; song awakened.

Phidias was the constant companion of his wonderful chryselephantine statue of Minerva for years before his deft hands touched the precious materials of which it was wrought. Michael Angelo first saw the masterpiece of his marvelous genius walled about in a block of marble; he carefully chiseled away its prison-house, and now, for centuries, the world has seen the wonderful statue of the great Hebrew law-giver, and associated its artistic merit with genius, complex, manifold.

In this assembly there is one who mused, and loved, and worshiped in this great auditorium long before any human eye was gladdened by its perfect symmetry. We behold it now; like a benediction, an exquisite symphony in form and color, it rests about us all. And yet this *dream of beauty* was all the architect's own, held in the sanctuary of thought, until, in the very genius of love's generosity, he drew the veil and permitted us to see its stately, yet ever-changing, always restful lines, and to catch the melody in its song-fretted dome.

What occasion more fitting than this one, replete with love, to turn our minds gratefully to the gentle, loving woman who has wrought so generously for us. From her early childhood, devoutly consecrated to God, she learned of Him, and having abundantly received, hath abundantly given. Led by the hand that moves the world, she glori-

fied life by the discovery, or re-discovery, of the abiding, mighty fact that man, God's man, is not maimed and halt and blind; not cringing, crawling, and crying; but erect, fearless, and free,—the spiritual image and likeness of God.

And this understanding of man's relationship to God is the pivotal thought of Mrs. Eddy's great contribution to the redemption of men from sickness, sorrow, and sin. It illumines with hope every promise of the Gospel and adds pathetic tenderness to the sweetest invitation that ever fell from lips of Truth upon the ears of men: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Secure in this abiding Truth the lame do walk to-day and the blind do see to-day as, by virtue of the same Principle, they did walk and see nineteen hundred years ago.

And now, my friends, our most reasonable service this bright Easter morning is not the dedication to God of this house built with hands,—that will perish. Our mission is the higher and holier one of dedicating ourselves to God, consecrating our lives wholly to the love of Truth and the good of men,—that is for all eternity.

ADDRESS BY ARCHIBALD McLELLAN.

Those who are familiar with Christian Science and its operation in behalf of humanity need not be told its history, and to such I do not particularly address myself, but rather to those who are here by reason of a friendly interest, or who have been attracted by an unusual event,—the dedication of a church which stands for the destruction of sickness as well as the destruction of sin.

In the year 1866, a woman born and reared in the religious atmosphere of New England, when seemingly helpless and almost hopeless, in her extremity turned to God and was healed, just as thousands throughout all ages have been healed and saved when they have trusted God. This fervent, religious woman, knowing that God is no respecter of persons, entered upon the task of searching out His immutable law by which she was healed and by which she knew that all mankind might be healed. The fruit of her consecrated labor was given to the world in 1875 in her book, "Science and Health with Key to the Scriptures." This book is the text-book of Christian Science, and its author, Rev. Mary Baker G. Eddy, is the recognized leader of the most remarkable religious movement of modern

times, a religion founded upon the sacred revelation of Scripture, and which insistently and persistently declares that Jesus the Christ revealed the Father to all men for all time. Under the wise leadership of this wonderful woman, who but thirty-five years ago stood alone as the one Christian Scientist in all the world, the denomination has prospered and has grown to such proportions as to compel the attention of the civilized world and command the respect of unprejudiced thinkers.

In 1867 Mrs. Eddy established her first school for teaching Christian Science, and in 1881 she opened the Massachusetts Metaphysical College, chartered by the State of Massachusetts, which college is still in existence as the educational institution of the denomination.

In 1879 the first Christian Science Church was organized in Boston with twenty-six members. From that small beginning has grown a denomination with nearly five hundred organized churches in the United States, Canada, Great Britain, Germany, France, Mexico, and Australia.

In 1886 a Christian Science Church was organized in Chicago, and since that date the growth of the cause has been rapid. At present there are five Christian Science Churches in this city, all in good fellowship, and all making common cause in preaching the gospel of Jesus Christ which heals the sick and reforms the sinner. Two of these church organizations own and occupy their own buildings, and a third building is in course of construction and will be dedicated and occupied within the next three months.

It may be reasonably asked, "Why has this denomination grown so rapidly?" and an equally reasonable answer would be that in all ages humanity has been crying out for some certain demonstrable system by which it might be relieved from pain and suffering and find health and peace and happiness, and, above all, that it might know God, whom to know aright is life eternal. Those who have turned to God through Christian Science gratefully testify that they have found health, peace, and happiness, and a demonstrable knowledge of God and His Son Jesus Christ applicable to all their needs and never failing when honestly applied. It is not the purpose of Christian Scientists to proselyte from other denominations nor to interfere with those who are satisfied with their religious beliefs, nor do they seek to force their views upon those who do not agree with them. Christian Scientists appreciate and give credit to

every sincere man or woman who has in any manner contributed to the welfare and happiness of mankind. They recognize as a fact that the orthodox churches have kept alive the love of God and the desire to walk in the footsteps of our Master, and they fully appreciate the good that they have done and are doing.

The Christian Scientists of Chicago, as evidence of their love for their fellow-men and their deep gratitude to God for His loving-kindness, have built this church with the hope that many may find within its walls that peace which passeth all understanding.

The following telegram from Mr. Edward A. Kimball was also read at each service:—

"Your church stands for the known God, who hath already done all things well and whose law is the law of health, holiness, and life for man. The ministry of this church is to make known a gospel which will reform and elevate mankind, abolish sickness, compose all strife, and establish a universal Christian brotherhood which will abundantly satisfy the world. The church and people who in humble and glad obedience to God pursue such endeavor, deserve to prosper, and will prosper. May the divine blessing which rests upon those who learn and practise brotherly love, honesty, and purity, rest upon you all, cancel temptation, wipe away tears, and reveal the possibility of good.

"EDWARD A. KIMBALL."

LETTER TO MRS. EDDY.

Chicago, Ill., April 8, 1901.

Dear Mrs. Eddy:—Will you pardon me for taking a few moments of your precious time to express, however inadequately, how deeply grateful we feel for your wonderful dedicatory message?

I wish I could picture to you the thousands who attended our four services yesterday, listening in reverent and rapt attention to those inspired words. Many were moved to tears,—joyful, thankful tears. "These are they which came out of great tribulation."

Surely we shall learn to heed your loving admonitions and prove our fidelity by our works.

Most respectfully and gratefully yours,

BICKNELL YOUNG.

DEDICATION AT TOLEDO, O.

THE following account of the dedication of First Church of Christ, Scientist, Toledo, O., appeared in the *Toledo Times*, Monday, April 8, 1901:—

Yesterday was a day long to be remembered by the Christian Scientists of Toledo. At 10.45 A.M., their beautiful church edifice, at the corner of Monroe Street and Lawrence Avenue, was dedicated free from debt. Many visitors were present from New York, Michigan, Indiana, and from Dayton, Cleveland, and neighboring cities in Ohio, and from Boston, Mass. The church was tastefully decorated with palms, Easter lilies, and roses.

THE FIRST READER'S ADDRESS.

Miss Sarah J. Clark, C.S.D., read the following address:

Friends and Brethren.—It gives us deep joy to welcome you to-day. We are glad that you have come to unite with us in this crowning blessing on our local organization—the dedicating of this house to the service of the one supreme God, the God who is Love.

Sweet memories sweep over us this glad Easter morning, memories that rejoice the heart. Twelve years ago to-day the first Christian Science service was held in Toledo. With only a few earnest seekers for this Truth, and no money in the treasury, we founded our church on the teachings of Christian Science, and then together began the work of organization, which we found to be "line upon line, precept upon precept, here a little, and there a little." Each anniversary has given added proof that our faith is in the living God, and that the promises of the Bible are fulfilled now. This building proves that this little body of earnest men and women have been obedient in seeking the kingdom of heaven first, and have brought their tithes into God's storehouse. The command and promise in Malachi have been loyally obeyed and fulfilled: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

These experiences have taught us that something more than money is needed in building a Christian Science Church. Step by step we have proved that God is our source of supply, but this proof has come only as we have maintained unity of purpose, by sacrificing personal opinions and prejudices, working together as with one mind. Love levels all differences. This substantial building, free from all indebtedness, is the fruit of obedience and loyalty to our cause. If Christian Scientists give liberally, it is because of their freedom, and their gratitude for the practical application of Christ's teachings. That for which we have labored, waited, and prayed is the visible manifestation of the invisible church of Christ; and we have come together at this hour to acknowledge His lovingkindness to us, and to consecrate ourselves anew to Him—"our Father in heaven."

To this temple, where we call thee,
Come, O Lord of hosts, to-day;
With thy wonted loving-kindness,
Hear thy servants as they pray;
And thy fullest benediction
Shed within its walls alway.

Paul said, "Ye are God's building." God's building must be made fit for the indwelling of His word. This temple is defined in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, as "The superstructure of Truth; the shrine of Love." Only in the degree that we put out the claims of material sense and advance in the understanding of Truth and Love, is our temple illumined with divine light.

To a Christian Scientist the church has a deeper meaning than to many, and this, "our prayer in stone," typifies what is defined in our text-book, Science and Health, as "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle." It further says, "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."

Our creed is broad enough to take in all classes and conditions of humanity, and is found in its entirety in that most wonderful of all sermons, "The Sermon on the Mount," which is so fittingly called "the diamond sermon."

Our doctrine is that founded by Christ—"Thou shalt

love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "thy neighbor as thyself." Jesus commanded his followers—them that believe—to preach the gospel and heal the sick. He said, "The kingdom of heaven is at hand."

Our rule of conduct is the Golden Rule—"As ye would that men should do unto you, do ye even so to them." "Love is the fulfilling of the law," therefore, only as we learn through love to cast out the errors of material sense, can we become "joint heirs with Christ."

Christian Science is a desirable factor in every community, for it heals the sick and sinner, and teaches them how to carry this healing word to others. It is the word of Truth that cannot be plucked up or driven out. Its usefulness appeals not only to the poor and sick and needy, but is absorbing the attention of cultured, thinking men and women. It will go on its mission of love, until "The whole world sends back the song which now the angels sing."

This theology of Christ is filled with infinite beauty, and as we open our hearts to it our sense of beauty is enhanced and purified. It is a religion of Love, the Love that casteth out fear, the Love that heals and saves, the Love that radiates and warms other hearts, that liberates those in bondage to physical suffering as well as to sin.

We live in a progressive age. Mortals are not satisfied with a theory of life, they are hungry for the real, a practical knowledge, and Christian Science satisfies this hunger. Heretofore the Bible was a sealed book to us. Many of us tried to live its precepts, but we lacked the understanding. We now have a realizing sense that God has placed in our hands this golden key with which to unlock His treasure-house.

Christian Science is not a visionary theory, but it is a life of practical common sense, bounded by the love that uncovers and destroys error, whether it be sickness or sin. It brings out the beauty of holiness in its grand simplicity. This building is a manifestation of this beautifying Love, for the beauty of holiness that Love sheds into our hearts must find expression in our surroundings. The heart grows rich in giving. Ruskin expressed this when he said:

"The question is not between God's house and His poor: it is not between God's house and His Gospel. It is be-

tween God's house and ours. Have we no tessellated colors on our floors? no frescoed fancies on our roofs? no niched statuary in our corridors? no gilded furniture in our chambers? no costly stones in our cabinets? Has even the tithe of these been offered? They are, or they ought to be, the signs that enough has been devoted to the great purpose of human stewardship, and that there remains to us what we can spend in luxury; but there is a greater and prouder luxury than this selfish one—that of bringing a portion of such things as these into sacred service, and presenting them for a memorial that our pleasure as well as our toil has been hallowed by the remembrance of Him who gave us both the strength and the reward. And until this has been done, I do not see how such possessions can be retained in happiness. I do not understand the feeling which would arch our own gates and pave our own thresholds, and leave the church with its narrow door and foot-worn sill; the feeling which enriches our own chambers with all manner of costliness, and endures the bare wall and mean compass of the temple."

We are most grateful that to this age, and to us, has come this message that unlocks the deep truths of the Bible, that teaches that God is ever-present Life and Love, enabling us to follow Christ in deed and in truth, destroying sickness and sin. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

In this hour of joy we turn with tender love and gratitude to our Leader, who was fitted to bear this message of the Christ-love to suffering humanity. People in all lands are to-day thanking God for Christian Science and its Discoverer, for only as mortals are cleansed from sickness and sin, can the kingdom of heaven be established on earth.

To-day we have come together to express our gratitude to God for this building, the manifestation of our labor of love and of our fidelity to a pure and undefiled religion, revealed to us through the teachings of the Bible and "Science and Health with Key to the Scriptures."

And now, with hearts overflowing with love and gratitude, we dedicate this temple of Christian Science in Toledo to the service of God, and to the advancement of His cause in this field, and will say with David:—

"I was glad when they said unto me, Let us go into the

house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

SECOND READER'S ADDRESS.

Charles A. Compton, Second Reader, read the following address:—

This edifice is a demonstration of the teachings of Christian Science and their practical application to our needs, a proof that through them material conditions are overcome and that they are confirmed with "signs following."

The progress made and the good accomplished through these teachings lead us to say, "This is the Lord's doing; it is marvelous in our eyes." Twelve years ago to-day the first public Christian Science service was held in Toledo. Twelve years from that meeting, when a few friends, most of whom were members of churches of other denominations, met to listen to the Christian Science service, this beautiful building is dedicated free from debt; and those who have labored so faithfully and unselfishly for all these years may well rejoice in this manifestation of Love. It has required patient and prayerful labor, sacrifice, and above all a consciousness of right doing to organize and carry on a work such as this has been; but they who feel that God is with them, know not failure, and Truth is ever victor.

The Toledo First Church of Christ, Scientist, was regularly organized in 1890 with thirteen charter members. Seven churches of this denomination, all branches of the Mother Church in Boston, Mass., have been organized by members of this church in neighboring cities and towns, and these churches unite with us to-day in thanksgiving and prayers of gratitude.

In October, 1897, the lot of land on which this building

stands was given to the church, and on the first day of November following the contract for the foundation was signed. It was some time after the foundation was in and paid for, before the plans of the building were made satisfactory, and it was not until July 14, 1898, that the contract for the building was signed. At that time there was two thousand dollars in the building fund, and the church had a membership of less than one hundred; but it was felt that the time had come to build, and the work was begun. The building was completed and furnished at a total cost of \$33,936.80, every dollar of which has been paid.

Christian Scientists have learned how to give. All the members of this church have given liberally for this building, yet no one is poorer for having done so. Church prosperity means individual prosperity. "Some have given almost their entire time and thought to this work, and our building committee especially has been faithful and painstaking.

When the building was nearing completion it seemed that nothing could be taken from the building fund for furniture and for the windows and decorating. Here again Love supplied our need. The windows and pulpit furniture were unsolicited gifts from friends who do not reside in Toledo, the carpets and decorating were special gifts, and the chairs were largely bought by members of the church and congregation and given to the church.

The part which the children have taken in this work has been encouraging and inspiring. They have worked faithfully and earnestly, and this beautiful sunburst in the dome is their gift, every dollar of the cost of which was paid by the children, and they had a surplus of fourteen dollars. Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." It is appropriate that the children's gift should typify that light which cometh from above.

When the work was begun on this building the prospects, from a material point of view, were not bright. It seemed madness to some to undertake to build such a building with a comparatively small membership; but it has been demonstrated that strength is not in numbers alone, and that a cause or organization is strong in proportion as it is governed by good. Keeping the commandment, "Thou shalt have no other gods before me," reveals the "arm

of the Lord," the power which overcomes material conditions. Obeying this commandment is the prayer of the righteous. It enables us to know that God is the source of supply, and that supply is as limitless as its source. Christian Science teaches us how to obey this commandment, and enables us to understand Jesus' words, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." And we can say with Paul, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord."

* ORDER OF SERVICES.

Quartet, "Still, still with Thee," Christian Science Hymnal.

Hymn, "Shepherd, show me how to go," by Mary Baker Eddy.

Scripture reading, 91st Psalm.

Prayer.

First Reader's address, Miss Sarah J. Clark, C.S.D.

Second Reader's address, C. A. Compton.

Hymn 164.

Scripture and Science and Health selections for Easter.

Solo, Miss Anna Gillies, "Israel."

Scripture and Science and Health selections for the dedication.

Solo, Miss Anna Gillies, "O'er waiting harpstrings" by Mrs. Eddy.

BENEDICTION.

Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off.—Isaiah, 56 : 5.

Now unto Him that is able to keep you from failing, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.—Jude, 24, 25.

DEDICATION OF THE CHURCH AT RIVERSIDE, CAL.

THE *San Bernardino Sun* contains the following account of the dedication of the Christian Science Church edifice at Riverside, Cal., on Sunday morning, February 24, 1901:—

A carload of Christian Scientists went from here Sunday morning to Riverside to attend the dedication of their new church, and the party was joined at Colton by another carload from Los Angeles, Ontario, and along the line. There were in addition many from San Diego and other points. The church was filled to overflowing and many were unable to obtain even a look through the windows and went away to attend in the evening when the same service was repeated.

The church is without exception the most beautiful in Riverside, being of the Moorish style of architecture, the front on Sixth Street resembling a Roman temple with its massive columns, while the Lemon Street side resembles in architecture, the California missions. At the two front corners of the edifice are towers that add very much to the beauty of the building. The edifice is of brick veneering, covered outside with light grey cement, and the inside finished in plaster over steel plates; the woodwork is of light grained oak.

The auditorium is octagonal in form, the four corners cut off from the square being utilized. Those in front are entrance halls, with Colton marble floors, and those on either side of the reading platform are used, one for the Readers, a cosy little parlor, and the other as a daily public reading room. Back of the Readers is located the choir and organ alcove. In the tower over the main entrance is a beautiful little parlor.

The church is well lighted by elegant stained glass windows, of which two bear the inscription, "Children's Offering," and at night a multitude of electric lights bring out the beauties of the interior. The auditorium is surmounted by a huge dome and is seated with very handsome oak pews on a floor gradually sloping up towards the back.

The musical numbers of the exercises included an organ voluntary by Mrs. Adolph Loud, organist; hymn, "Shep-

herd, show me how to go," words by Rev. Mary Baker G. Eddy, sung by the congregation; duet, "I heard the voice of Jesus say," by Mrs. Priestley Hall and Frank W. Richardson; quartet, "O'er waiting harpstrings of the mind," words by Mrs. Eddy, by Mr. and Mrs. French and Mr. and Mrs. Priestley Hall; a magnificent rendering of "The Holy City" by Mrs. Priestley Hall; and the doxology by the congregation.

Mrs. E. S. Davis gave a history of her work in Riverside for the past fourteen years, that was very interesting, and Dr. A. A. Sulzer, the First Reader, gave the welcome greeting. The services lasted over two hours and were repeated in the evening to another crowded auditorium. While the edifice is not so costly as some of the other Riverside churches, the cost being but fifteen thousand dollars, yet it is the most artistic church structure in that city. There is not a penny of indebtedness on the building or fixtures.

On two sides of the octagon forming the auditorium, to the right and left of the reading platform, are mottoes, one from the Bible and the other from the Christian Science text-book. The first inscription is, "Heal the Sick. Cleanse the Lepers. Raise the Dead. Cast out Demons."—Jesus. On the opposite are the words, from Science and Health, "Divine Love always has met, and always will meet, every human need."—Mary Baker G. Eddy.

After her address, Mrs. E. S. Davis requested the Christian Scientists present to rise for the closing ceremony, and with these words the service closed:—

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as Head above all," and to Thee we dedicate this church. Amen.

The congregation then joined in singing the doxology, after which the First Reader read the Scientific Statement of Being from the Christian Science text-book and the benediction from the Bible.

MRS. DAVIS' ADDRESS.

Mrs. Emma S. Davis, C.S.B., delivered an interesting dedicatory address from which we quote the following:—

My first words of greeting and love naturally go out to the beloved Christian Scientists, not mine, nor thine, but

Christ's. And I see already so much love reflected in your faces, that I feel I need not take the time to express (if it were possible) the joy which it gives me to see you here this morning.

And to those who do not call themselves Christian Scientists, we cannot welcome you as strangers because we have so much in common. You believe in one Supreme Infinite God and His Son Jesus Christ,—most unreservedly we believe the same. You are striving to follow this great exemplar Christ, and this is true of every Christian Scientist.

If it were my purpose to attempt to deliver an address this morning, no words of mine would suffice for the throng of feelings which fill my heart. Words are so inadequate, that of myself I feel I would express more if I were to pass silently through your midst clasping each one by the hand. But I must forego what seems to me would express most, and explain the nature of my talk this morning.

For a long time I have been solicited by friends in the East to give an account of my pioneer work in California. They have sent me many questions to answer. Some weeks since I began in a brief way, to reply to them. In making preparation for our dedication I have been persuaded to bring these questions and answers here this morning and read them, thinking there might be some present who would be interested to learn something of the early work in Riverside.

I have not answered these questions in detail, as some of my experience was similar to that which all pioneers fall heir to, particularly if expounders of a so-called new interpretation of the Bible and its teaching, hence I desire to recount only some of the most pleasant reminiscences.

[The questions and answers referred to are extremely interesting, but are of too great length to publish in connection with the present account. We shall take pleasure in making these questions and answers the subject of a separate article to be published in a future *Journal*, as they are well worthy of such publication.—ED.]

DR. SULZER'S ADDRESS.

A. A. Sulzer, M.D., C.S.B., also delivered the following beautiful and appropriate address:—

It has long been the custom amongst men to dedicate temples and churches to religious use. Nothing that the

mind of man could devise or his skill execute, however massive or complex or artistic it may have been, has ever fully satisfied the votary in his desire to construct a sanctuary worthy of his god. Yet often, amid magnificence of setting, the climax of architectural skill, the profusion of cunning embellishment, the delicately subdued brilliancies of mural decoration, an amazing contrast has been presented between the wondrous temple and the divinity to whose worship it was dedicated.

Man, in the ruder stages of development, has ever pictured deity in a tangible, visible shape. "Birds, and four-footed beasts, and creeping things" have been held in superstitious reverence, and have been sacrificed to as arbiters of human destiny. Not only has this tendency shown itself in the worship of "stocks and stones," but even when intellect and spirituality have attempted sway, the devotee has more than once "changed the glory of the uncorruptible God into an image made like to corruptible man."

Varied as have been the objects of worship, so, also, have been the rites and observances of the worshipers who have tried to please or propitiate by every conceivable device,—from living sacrifice to murmured liturgy, from the burning of incense or the beating of drums to the practical Christianity of well-doing, from self-inflicted tortures of the body to the uplifting of the soul in purest love and adoration. In the great drama of religious history numberless actors have taken more parts than one can with the fullest research realize, and the whole earth—more than now remains above its waters—has been the stage. Sometimes these actors have been arrayed as marshalled hosts grappling, each in the name of religion, in fierce and sanguinary conflict. Sometimes the scene was the Roman amphitheatre, sometimes the Aztec sacrifice. Sometimes it was the dungeon, with its unspeakable horrors and tortures; sometimes it was the cross or the *auto da fe* in open air. Sometimes it was the Egyptian embalmer, the voice of Memnon, the worker of miracles, the frenzied dervish, the hermit devotee, the monk, the nun, the evangelist—ancient or modern in vastly differing types; sometimes the ascetic, passing scores of years in silent contemplation of the awful mysteries of earth and heaven and the infinity of God, and endeavoring to wean himself from all things connected with the flesh. Sometimes, the great cathedrals

in which, under beautiful lights with softened colors we see devout worshipers and listen to music so sweet that we might almost imagine it to be the voicings and instrumentalizations of a heavenly choir. Sometimes seers and prophets and sweet psalm-singers have warned of evil and given us precepts which have lived and will continue to live through all the ages. Sometimes men, grandly endowed, teaching purity and veneration and love and right living, have appealed to the loftiest sentiments of the human mind. And, greatest of all in all the ages, "far above all principality, and power, and might, and dominion, and every name that is named," came the Prince of Peace, bringing to the world the Kingdom of Christ.

In place of dead formalism which stood only in "carnal ordinances," he gave us the excellence of a living gospel. Through him arbitrary dogmas, sectarian bitterness, cruel, relentless, unforgiving strife, are destined to melt away and be forever lost in one unbroken strain of harmony and sacred unison,—

Till all thy living altars claim
One holy light, one heavenly flame,

born of a true conception of deity, of a purer faith, of a spiritual understanding of the ever-present Christ, risen, glorified, seen at last in the majesty of his power, in the beauty of his Love and infinite perfection, made known through the teachings of Christian Science.

This morning we have assembled, as so often our fellow-men throughout the ages have assembled, to dedicate a sanctuary and with it, let me hope, to dedicate our lives to the fulfilment of the human-divine ideal. We are not here merely to enthrone Deity in a house made with hands, but to enthrone in our consciousness a true conception of the true Divinity, that we may the better reflect His righteousness and truth. How well do we all know that it is not merely these walls, this roof, this altar, which are to be set apart from the defilement of worldly selfishness and aims; but in a larger, truer sense, the dedication to highest possibilities of that in us which is of the essence of the divine, the true temple of God, the temple of omnipotent, omnipresent Love.

And to-day, and all days, most cordially do we welcome you, of whatever manner of faith, who have come up to participate with us in the opening services of First Church of Christ, Scientist, Riverside, Cal. In its establishment

our aim has been, no matter how much mortal frailties and errors may interfere, to establish in *ourselves*, and to *help* establish in others, the thought of Light and Life and Love which shall speed the passing away of error, and shall unveil Truth, health, and the beauties of the perfect man.

We feel, indeed, that "This is the day which the Lord hath made; we will rejoice and be glad in it." To one, at least, in our midst, it must seem the day for which all the days in the last thirteen toilsome years were made. It crowns the loving and ceaseless devotion of our local leader, whose high hope and faith have never faltered and whose holy purpose never swerved from Truth's guiding. Her faith in it has been a lamp unto her feet, ever lighting the way, while her heart has been sustained and cheered on that way by the love and gratitude of those whose burden she has lightened, whose ills she has healed, whose hope she has made buoyant by her own strong, calm, unfaltering spirit.

Thirteen years ago, a stranger among us, she came so quietly, so unobtrusively, that amid the excited throng of tourists and speculators who then overcrowded all the cities and towns of Southern California, her personality was lost except to those amongst whom she labored. Her mission was that of an ambassador of Him whose kingdom is not of this world, is not measured or touched by mortal sense, is not subject to the vicissitudes of time, is not bounded by mortality; whose kingdom is the plenitude of the Spirit, the universality of Good, the eternal omnipotence of Divine Love. The fallen column, the crumbling monument, may mark the place where once stood the throne of earthly imperators whose will seemed to men the supreme law, but the empire of the Master she heralded is one that no invading horde can conquer, that nothing in all the ages can destroy, and whose sway shall yet be young when time in its countless æons shall have passed away.

And this happy reward of her faithful work is no rare or exceptional case. Christian Science everywhere has been most richly blessed in the fruitage of its labors. Indeed, if we shall know it by its fruits we must acknowledge the scope and beneficence of its work. Under one of its many phases the organization has entered upon a church-building era. It is emerging from the obscurity of rented halls and private rooms to the occupancy of its own church

edifices, and is both reaping and bestowing the benefit of larger opportunities for spreading the healing and saving Truth.

The First Church of Christ, Scientist, the Mother Church in Boston, was dedicated January 6, 1895. Since then the growth of Christian Science has been phenomenal, not only in this country but in Canada, Europe, Africa, and Australia, and branch churches are being erected at a constantly increasing ratio, many of them being costly and elegant structures. The Mother Church is the radiating point of all the branch churches throughout the world.

Towards those who have misunderstood us, misapprehended the life-transforming mission of Christian Science, we harbor no unkindly feeling. Over every manifestation of an un-Christian spirit we throw the broad mantle of charity. We do not mean to leave any place in our hearts for enmity or prejudice against others, we wish not merely to believe but to think no evil.

Our members have been generous in giving to this great cause, and many of our friends who are not Christian Scientists have manifested their generous sympathy by contributing to our church building fund. Contributions have also come unsought from other portions of the Field, demonstrating the oneness of Love which to-day is being manifested in a universal church of Christ, unlimited by any human boundary.

As we look back upon our wanderings through the wilderness "wherein were fiery serpents, and scorpions, and drouth," we welcome this quiet resting-place, this oasis in our journey, as the Children of Israel doubtless welcomed at Elim the twelve wells of water and the shade of the three-score and ten palm-trees; and always not only our doors but our hearts will be earnestly, warmly, lovingly open to every pilgrim who, in life's journeying, may be drawn to our portals. And we devoutly ask the blessing of the Christ, not only upon those who may or may not hereafter worship with us, but upon you whose kindly presence cheers us here this day.

Our friends of California are to be congratulated upon the erection of this beautiful temple in that wonderful state which is blessed with so many material advantages and in which spiritual Truth is rapidly gaining prominent and substantial footing. The growth of Christian Science there has been rapid and healthful in a marked degree.

MRS. EDDY'S TEACHINGS.

To the Editor of *The Herald*.

The Rev. Mary Baker G. Eddy states in her book, "Miscellaneous Writings," in the chapter on "Mental Healing," p. 219: "This is Christian Science: that mortal mind makes sick, and Immortal Mind makes well; that mortal mind makes sinners, while Immortal Mind makes saints; that a state of health is but a state of consciousness made manifest on the body, and *vice versa*; that, while one person feels wickedly and acts wickedly, another knows that if he can change this evil sense and consciousness to a good sense, or conscious goodness, the fruits of goodness will follow, and he has reformed the sinner."

Frequently reports have been sent out in the press to the effect that Mrs. Eddy was sick or dying; that she was dead, and that another, claiming to be she, was masquerading in her place. These reports are doubtless instigated by those who think that if they can have the universal co-operation of mortal minds in the belief that these reports are true, they may be able to produce evil effects. Christian Scientists report no such stuff about others; but the evil-minded do so, and then charge Christian Scientists with that of which they alone are guilty.

Mrs. Eddy states, p. 222, "Miscellaneous Writings:" "The malicious mental argument and its action on the mind of the perpetrator, is fatal, morally and physically. From the effects of mental malpractice, the subject scarcely awakes in time, and must suffer its full penalty after death. This sin against Divine Science is cancelled only through human agony: the measure it has meted must be re-measured to it."

Again, p. 223: "May divine Love so permeate the affections of all those who have named the name of Christ in its fullest sense that no counteracting influence can hinder their growth or taint their examples."

Mrs. Eddy teaches her students to overcome evil with good, and every student loyal to Christian Science will attest this. The report that she orders half a million people to hypnotize the surrogate of the New York court is an outrage, and an open insult to hundreds of thousands of the most intelligent and most Christian people of this land.

Statements were made in the New York court, establish-

ing the claim of Scientists to have healed animals and plants. If loyal Christian Scientists should tell me that they had done these things, I should believe it, and why? Because I should stick to my text. I myself have witnessed many wonderful things through divine power as taught in this faith, but many of these I have chosen rather to ponder, and not tell to the public, not even in a Wednesday night meeting of Christian Scientists, lest I should furnish material for some scoffer. Our Master declared: "Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Legends say that Jesus, when a boy, made clay pigeons to sing. Was this a burlesque upon his power manufactured by his enemies, or was it indeed true? If flowers, plants, and birds grow in the first instance by the mandate of Divine Mind, is it a strange thing that this same influence should heal their afflictions?

Legends lie, or Jesus carried his demonstrations over matter far beyond what Christian Scientists presume to do. If they falsely reported him, it is not strange that his followers should be belied.

"It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household."

If Christian Science is insanity, as Dr. Hamilton of New York stated, under oath, we must surely consider the insanity cure a great success. If this craze can produce a condition of freedom from sorrow, sin, and sickness, a state of health, happiness, and purity, God grant us universal insanity.

Very truly yours,

ALFRED FARLOW.

In The Boston Herald.

CHURCH BY-LAW.

THE Christian Science Board of Directors shall elect annually, subject to the approval or the disapproval of the Pastor Emeritus, a "Committee on Debate," consisting of not less than four members. A member of this Church shall not debate on Christian Science in public debating assemblies, who is not a member of this Committee.

KING EDWARD'S COURTESY.

Beloved Christian Scientists:—I take the following gems from my private treasures and give them to the public that, thereby, American manners toward religion and distinguished individuals be improved, and pattern our ancestors.

MARY BAKER G. EDDY.

Home Office, Whitehall, 28th February, 1901.

Sir:—I am commanded by the King to convey to you hereby His Majesty's thanks for the Loyal and Dutiful Resolution of the Members of the First Church of Christ, Scientist, London, expressing their sympathy with His Majesty and the Royal Family on the occasion of the lamented death of Her late Majesty Queen Victoria.

I am, Sir, Your obedient servant,

(Signed)

CHAS. S. RITCHIE.

William N. Miller, Esq., 55 Bryanston Street, Marble Arch, W.

55 Bryanston St., Marble Arch, London, W.

20th March, 1901.

Beloved Mother:—Since writing you of the meeting to pass a resolution of sympathy with the King and Royal Family, we have received an acknowledgment of its receipt from His Majesty, King Edward. I read it after the close of the Wednesday evening meeting to a large audience. It was received with great satisfaction, arising largely from its recognition of us by His Majesty, as a Church of Christ, Scientist. The people separated after singing enthusiastically "God Save the King." I enclose the above copy of the acknowledgment.

Now I want to tell you of something else that will rejoice your heart. The demonstration of reaching the public through the press is at last made. Only those who know the conservatism of the English people and press can fully appreciate what it is to accomplish this.

With deepest gratitude and love from Mrs. Miller and

Your student,

W. N. MILLER.

GOVERNOR JORDAN'S FAST DAY PROCLAMATION.

THE following Fast Day proclamation has been issued by Chester B. Jordan, Governor of New Hampshire:—

Agreeably with a beautiful custom centuries ago established, and now in some form and to some extent adopted by all Christian peoples of the civilized world, and in accordance with what seem to be the necessities of the human race, I do appoint Thursday, the eighteenth day of April, 1901, a day of fasting, and indulge the hope that on that day all the people of our state will abstain from their usual avocations; from excessive eating and drinking; from pomp, pride, and vainglory; from all sports and festivities not in keeping with the spirit of the day as it has come down to us from the fathers; and that without sadness of countenance, hypocrisy, or cant, they will assemble at their respective places of public worship and there review their lives; recount their many departures from the path of right, justice, honor, truth, and virtue; recall, so far as they may, the great blessings of good government hourly and momentarily attending them in all their journeyings hitherto; the priceless legacies of church and state bequeathed us by the fathers; the numberless mercies of God constantly and abundantly showered upon nation, state, and individuals from an ever open hand in war and in peace, in tempest and in sunshine, from the time our pious and rugged ancestors touched Plymouth Rock until this very hour; and there, too, on bended knee, resolve that henceforth their lives shall be better and sweeter, fuller of help, labor, and sacrifice for their more unfortunate fellows; and that their remaining days on earth shall be their best ones.

Given at the Council Chamber in Concord, this thirteenth day of March, in the year of our Lord one thousand nine hundred and one, and of the Independence of the United States of America the one hundred and twenty-fifth.

CHESTER B. JORDAN, Governor.

By His Excellency the Governor, with advice of the Council,
EDWARD N. PEARSON, *Secretary of State.*

TESTIMONIES FROM THE FIELD.

WHEN I was in Sao Paulo in Brazil in 1892, I dislocated my knee. I was laid up in consequence for about six weeks, but really I should have remained quiet somewhat longer. However, as I was anxious to return to the Argentine Republic, where I had been nearly all my life, although contrary to medical advice, I did not wait. Using the limb too soon, made it weak, which rather handicapped me in my profession, civil engineering, and after six years of slight inconvenience from it, I lost patience and consulted a surgeon. He treated the matter lightly, and assured me he would, in three weeks, put me right forever. I was delighted at the prospect and gave myself up at once to undergo an operation under the knife. In four days two operations were performed, and in *seventy-nine* days I left the hospital with a bent, stiff leg, almost absolutely incapacitated for engineering work; this was in September, 1898. Time went on without any improvement in the limb, causing me most terrible misery, wretchedness, and physical suffering, and doubtless encouraging a liking for drink. In May, 1899, I decided to avail myself of five months' leave of absence, due me and granted by the railroad company I had worked with for five years. I went to England. There I underwent further surgical treatment, and, to a certain extent, improved. I returned to Buenos Ayres, Argentine Republic, in October of the same year, to resume my duties; but being still too lame, and having the irresistible appetite for liquor, was obliged to give up all work at the end of the year.

I could then find nothing to do, and had nothing to live on but the kindness of a family connection, who was more than a friend. I was daily becoming more low-spirited and despondent, when in March, 1900, I received a very kind letter from a Christian Scientist in Buffalo, N. Y., who had heard of me and my troubles through a kind mutual friend in England, advising me to try Christian Science as a certain cure. Knowing hardly anything about Christian Science and thinking less of it, I went on living in hope of getting work, until June, when I decided to come here to try this new treatment, as it might put me in a sufficiently good condition, physically, to enable

me to do work of some sort, I little cared what. I landed in New York almost penniless, not knowing a soul, and in the last stage of despondency—almost desperate. My friend in Buffalo, on hearing of my state, wrote telling me to go to the Christian Science reading rooms of First Church of Christ, Scientist. God had stretched out His hand to save me and I took it. I visited the rooms, the most delightful place I had ever known, and filled with God's own good, kind, loving children. After introducing myself and being most kindly received and made welcome, I told my sad story, which was patiently heard by two of the lady healers, one of whom gave me treatment, awakening me so gently, that I began to see light and was lifted, as it were, out of a hell upon earth,—I could walk better, did not want a drink, and was happy, a state I had not known since an infant. I went daily to see my healer. I improved wonderfully after each treatment, and after the third, walked three and a half miles without a walking stick, or a splint that I had worn for over a year, feeling no ill effect after it, and a week or so later I walked six and a half miles with ease. After that third treatment I had no inclination to drink, nor have I had any desire for drink since. For many years I had been a most inveterate smoker, but on reading in "Science and Health with Key to the Scriptures," that the use of tobacco was not in harmony with Christian Science, I no longer cared for smoking. I had used glasses for four years to read or work with, and have had no use for them since the third treatment. In three weeks I obtained the good position I am now in. "My heart trusted in Him, and I am helped." The gratitude I feel to God, and to those who have been His avenues for all that has been done for me, is beyond all words. My fervent prayer is that I may be given strength and power to do for others as I have been as I have been done by.

Charles J. Minturn, New York, N. Y.

FOUR years ago, I was in a home where a lady called who had with her a bright, healthy child of about two years, and in the course of conversation the story was related of her child, who had been in a very low condition, owing to indigestion. Each day as the father went out to work, he would ask them to be sure to send for him, should any change come. As a last re-

sort they had tried Christian Science, and the result was the healing. I had suffered for a long time on account of indigestion; had tried many cures, but all to no avail. My eyes also had given me trouble, for which an optician whom I consulted advised me to wear glasses. Having a great aversion to such a thought, I made the remark that I would have to know that I must, before consenting to do so; to which he replied that in a very short time I would be glad to wear them. The glasses were obtained, and I found, as had been told me, that they had to be strengthened twice in about two years; and at that time I could read but a few minutes without them. Worse than these two diseases put together, was the great longing which had taken possession of me, to know how to lead a true Christian life. When I heard the child's story of healing, and on my way home searched out the Christian Scientist whom the lady spoke of, and was assured that there was healing for the mind as well as body, my life was entirely changed. I was treated that night, Friday, but the following morning I remembered that I had not mentioned my eyes. Saturday night I was treated again, bought "Science and Health with Key to the Scriptures" by Mary. Baker G. Eddy, and on Sunday read for several hours, and to my astonishment had no use for my glasses, and never since have I felt the slightest need of them. No one could understand the delight, unless under the same circumstances. I had been hungry and thirsty a long time for the Truth, and I knew I was healed physically and at once.

In January of 1898 I was privileged to be one of twelve who met and organized a church, to be known as Church of Christ, Scientist.

This little body of workers has grown, each communion season bringing in a number more, the last one adding nine. The Truth is going out, not only in Winnipeg, but all over the country. Many in different places having united with us, these at once have expressed their knowledge of having been benefited by the union, and each one in his turn is busy sowing the good seed.

Our services were first held in the Sons of England Hall, a pleasant place, but when our Leader's message came that each church should have a reading room, we at once set to work, and finding a place suitable for our services as well, we had it fitted up with all the necessities, and in a month's

time, found ourselves very comfortably situated, with the Bible and all Mrs. Eddy's works on the table.

The services have been good, many having been healed at them. One case was a lady who had been deaf in one ear for fifteen years. Many other cases could be cited which would go to prove the presence of Truth.

But one of the greatest proofs is the love and unity which exists in our little church. Jesus said, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us."

One holy Church, one army strong,
One steadfast, high intent;
One working band, one harvest song,
One King Omnipotent.

Miss Annie Lamb, Winnipeg, Man.

ONLY two years ago I was suffering with so-called incurable diseases, which had baffled the skill of physicians and surgeons. I was giving up in despair, being thoroughly convinced that *materia medica* could not help me, and I cried to God for help daily. Here Christian Science found me. A friend called and asked me only to try Christian Science. I laughed at her, through ignorance of the Truth, but my dear friend said, "Well, you just try it, and you will be healed." Those words I could not forget. I was sinking, as it were, and I reached out for this life-preserver,—Christian Science,—praying to God earnestly that the Truth alone might be presented to me. My husband insisted that I should consent to call in a practitioner, so I said, "I have no faith at all in this healing power; but I am willing to have one call." My husband immediately telephoned for a practitioner who called that same beautiful Sunday afternoon.

It seems to me that of all the lovely, bright sunshiny afternoons, that I remember, this was the brightest. The dear lady came into my room, looking at me so sweetly, her face was bright, happy, and cheerful. I told her that I wished it to be thoroughly understood, that I had no faith in Christian Science. She smiled and said, "You have faith in God?" "Yes, indeed I have!" was my quick reply. Then she told me that God was the Healer, not man, and gave me a treatment. The healing was instan-

taneous. I dressed myself and attended services that evening, feeling perfectly well. I was surprised. My husband was happy, as he knew that I was virtually snatched from the grave. The following Tuesday, I went away on a visit to my relatives in Alabama. The dear *Journal* was all the Christian Science literature I had with me. All were delighted to see me well. As usual they began cautioning me about my health,—saying, "You are so imprudent with yourself you will be sick again." I knew so little of Science I could not tell them my reasons for taking no thought of my body as I used to, as they all at one time supposed I would fill a consumptive's grave. One evening my sister began complaining about a soreness in her throat, and a dreadful pain down her spine. Meningitis was at that time an epidemic, and she declared she was coming down with it. I did not part my lips (my practitioner had given me several points about cast not your pearls before swine, so I was on the lookout). My sister turned to me, saying, "You have changed. How cold you seem, not at all sympathetic." I said, "You do not understand." I had not told any of my people about my healing, in fact they knew very little of Christian Science. My sister seemed to be growing worse, and asked what she should do. Then I felt was my time to speak. I told her of my instantaneous healing, and told her all I knew of Science. I said to her, "I have a *Journal*, if you would like to have me read to you." She asked if I thought that she could be helped. I told her positively, she could. She asked me to read, so I began reading aloud. Pretty soon she stopped me, and asked, "What did you do to me?" "Why nothing except declare you are God's perfect child, and read the testimonies out of the *Journal*." She arose *healed*. Since then I have had many beautiful demonstrations, proving the allness of God. My husband accepted Science at the same time that I did. We are striving daily to become loyal Christian Scientists. We have not used any material means since my healing over two years ago. I have a great deal to be thankful for. I only wish to work for the cause, to help others as I was helped.

Mrs. S. Gertrude Eyles, Jacksonville, Fla.

SOME months ago while working in a machine shop I did considerable work on a drilling machine. This machine was located in front of an emery wheel of medium size and

high speed. One day a new stone was being fitted on the shaft and I was working on some long bars of iron at the drill, and while I had a general idea of what was going on around me I was very busy with my work and was not paying much attention to anything else. The place where I usually stood was directly in front of one end of the emery wheel shaft, but on account of the length of the bars, I was standing at the side of the machine. Suddenly I heard a most deafening ringing crash and felt a blow on my right wrist and then on my side just above the right hip. Instantly I declared "God is the only Power," and walked to a chair near by, declining all offers of assistance. I sat there for a minute or two declaring the Truth just as forcibly as I could, then got up and went to a locker where I read over several times the last paragraph on page 421 of our text-book, *Science and Health*, then went back to my work, feeling that the trouble was overcome. This was the second or third stone that had broken within a couple of days out of a lot that was afterwards returned to the factory as defective. It seems that the mechanic who was adjusting the wheel found that it did not run steadily enough on the end of the shaft where the former wheel had been, and he changed it to the other end, thus bringing it into line with the spot where I stood. He had finished adjusting the wheel and had scarcely stepped to one side when without any warning the stone flew to pieces, one large piece striking the bar of iron on which I was working, which was the cause of the crash and ringing noise. It then broke into several smaller pieces, one of which struck my wrist slightly fracturing the upper bone of the forearm, and then struck me in the side, bending me double from the force of the blow. When I returned to work at the machine I felt practically no pain from the blow in the side and only a dull aching sensation in my wrist. In a few minutes I seemed to be affected with nausea, and although I tried to meet it I seemed to be unsuccessful, as the next moment I fainted. The next thing I knew I felt one of the men raise my head from the floor and heard him tell some one to go for a glass of ice water. Just as soon as I regained consciousness I prayed for help and strength of God that I might be able to go on with my work and not have to give up to the error and go home.

Truth was victorious, for while I did not do much work for the next hour, during the dinner period I had the

opportunity to be by myself, and by continuing the silent prayer, which Christian Scientists have learned is so effective, I was given the freedom from pain and the strength necessary to enable me to do all and more than I had been doing before the accident; for while in the morning I had some one to help me lift and carry the iron bars, several times during the afternoon there was no one with me and I lifted and carried by myself five or six bars weighing about one hundred and twenty-five pounds each and felt no inconvenience from doing this. A few days afterwards I happened to tell a friend, who is not a Christian Scientist, that an emery stone had gone to pieces at the shop and he at once asked, "Who was killed?" and seemed to be very much surprised to learn that while I had been struck, I had not been killed. I never had any more trouble with the internal injury that seemed to be present when I fainted, and within a very short time every vestige of the error was destroyed and I had learned that God is an ever-present help in time of trouble.

Elwyn N. Moses, Jacksonville, Fla.

Extract from a Letter.

Dear —:—When my brother was home at election time he got those Sentinels out of the postoffice that you sent me, and he and my sister went in to see our neighbors across the street. My sister, not thinking what she was doing, opened the package and forgot to bring the papers home. The people are about sixty-six years old. They have had rheumatism, and the husband had a cancer and was doctoring to prevent another from forming. Well, as the papers were there, they read them and said they were quite different from what they had expected (owing to the behavior and literature of mind-cure people who call themselves Christian Scientists, in that locality). They have now read several of the Christian Science lectures you sent and one *Journal*. This morning I loaned the wife my new Science and Health, and to-night she told me she liked it. She has tried to treat herself. My sister-in-law is more and more interested in Science every day. . . . Christian Science has been so misrepresented here that the people I met had little desire to look into it, but since my arrival and since the reading I brought with me has been distributed, they say it is very different from what they had

any idea of, and the more they read the more interested they seem to be.

I have used my eyes a great deal since I have been home, have sewed all day and read at night. They do not get red and inflamed as they did. I feel so much better spiritually and physically. I weigh one hundred and thirty-two pounds.

NOTE.—The above was written by a middle-aged lady who had not been able to read a line for fifteen years previous to her coming to Christian Science for help. The cause was granulation of the lids, and later, ulcerated eyeballs. She had been under treatment several weeks when the latter trouble appeared, and the people she lived with becoming frightened began to antagonize Truth so violently that she was brought, heavily veiled and blindfolded, to the healer's home. In twenty-four hours, she was reading out of a Ruby type Bible. The demonstration of stronger sight was seemingly slow. This dear one has clung to Science in situations calling for the courage of a Daniel. Previous to her locating in her present home she braved unspeakable persecution, poverty, and insult; situations were lost and relatives grew cold and cruel because of her adherence to Truth. After working hard all day, she would often be deprived of a lamp by her employers on the plea that "reading Christian Science" would destroy her sight, so Science and Health, her comforter and stay in those dark hours, could only be read at short intervals. She is full of joy at the thought of doing God's work in her new home; is demonstrating gloriously for herself and helping others in healing and distributing literature. Cancer, piles, hysteria, and neuralgia were among the other ills she was afflicted with.—C. D., *DeFuniak Springs, Fla.*

MY childhood was ever under the cloud of fear, the dread of breaking physical and theological laws, and as I grew older these fears increased and I became more and more enslaved. Truly "fear hath torment." Being early taught the doctrine of everlasting punishment, I was in constant fear of death, hell, and the judgment. I often read those portions of the Bible that pertain to the end of the world and judgment, as I was then taught. Any peculiar or uncommon appearance in the sky would fill me with great terror, thinking it a sign of the end of time. I soon became delicate in health, and this delicacy increased as I grew

older. Then I became a slave to another master, medicine and medical beliefs. I was like a leaf on the surface of a stream, drifting with every wind (of belief) and never arriving at the shore. My physical conditions grew worse.

After my marriage the many beliefs and fears that had been held over me from childhood seemed to culminate in an error greater than all,—St. Vitus's dance. Here I was brought to a place where every old tried remedy failed, and the verdict was—incurable.

For three years I suffered from this trouble. I earnestly prayed for deliverance, but found none. From my earliest childhood I had lived up to what my highest sense of a Christian was. In an unexpected moment deliverance came and I was free. The Christ-Truth (Christian Science) dawned on my consciousness, and in one treatment I was healed. Then in my joy of freedom I began to get a glimpse of this new and living Way. I took up my neglected household work with a strength, a sense of life I had never known before. My healing was twelve years ago, and never again has there been the slightest return of the old trouble.

Since then two children have been added to our home, and again and again we have had grand proofs of the power of Truth over every error when applied with understanding.

Fear of death and the judgment is giving place to the realization of what Jesus meant when he said, "I am come that they might have life, and that they might have it more abundantly." This realization of Life comes by the understanding of Life as gained by the study of the Bible and Science and Health, and daily demonstrations.

E. J. H., Quincy, Ill.

I SEND the following copy of a letter, which is one of many received from this same earnest worker in Christ's cause. She is a half-breed Indian. Christian Science reached her some two years ago, healing her of heart trouble, which would come on in sinking spells; and also restored the use of her arm, which was partially paralyzed from an operation performed on it by a doctor to remove a cancer, some nine years previous.

A little boy of hers, six years old, who from birth had never been able to open his eyelids, was healed in one absent treatment, while his father was present talking to the healer

The father was also healed of various troubles, the most pronounced being running sores. The tobacco habit also left him after treatment. One letter received, stated that a pot of boiling water fell on her baby boy, but she *instantly* realized God's presence annulling the entire evil effects, and the boy was not scalded in the least, but looked up to his mother saying, "Mamma, I am all right;" and he was.

A. W. Hertzka.

Dear Brother in Truth:—I thought I would write you a few lines to let you know that I am still doing God's work. I send you a statement of one of my patients that you can send to the *Journal*, and I will send you some more of them. Mr. Moore got hurt, he had a tree fall on him and broke two of his ribs and his left arm, but he is getting along finely. I gave him treatment and in two weeks he went to work, and is all right again. You may have this statement published if you want to. I will close. Love from all to you. I remain,

Yours in Truth,

Mrs. H. E. Moore.

Copy of a letter from a patient of Mrs. Moore.

I thought I would write my experience I had in Christian Science treatment. I cannot thank it enough for what it has done for me. I had neuralgia, and heart trouble, and corns, all have left me, and I am a healthy man. I can thank Mr. and Mrs. Moore for their kindness, and my God for His help.

Your truly,

Vance I. Wilson.

SINCE coming into Christian Science, our experiences have been varied, and many demonstrations, physical, mental, and financial, have been made, teaching us when Christianly and scientifically applied, that "one with God is a majority," because one with Good, which is all-powerful, cannot fail.

Every sincere desire, prayerfully laid before our heavenly Father, asking for guidance, wisdom, and grace, is answered with signs following, if we are living in obedience to Love, watching every thought when alone, careful when in business to be reliable in word and deed, and in society overcoming selfishness, envy, and jealousy. Whenever I have most fully realized that all things belong to God, and every transaction is made to the glory of God; that the com-

mercial confidence, wealth, and strength alone are His, and to us as His reflection, is promised dominion over the world, the flesh, and the devil,—demonstrations over seeming obstacles, and blessings unlimited, have come, as easily as dawns the daylight.

Within the past few months I have witnessed perfect healing in two cases of hemorrhages, where in one case, being an old trouble, *materia medica* had said another attack would be fatal. All was most lovingly and beautifully met in Christian Science, the patients, in three and four days respectively, were perfectly healed, and the one so sentenced by *materia medica*, assisted in moving on the fifth day, and is now and has been every day since, working ten hours a day, and on her feet most of the time. One case of chronic constipation of ten years' duration, where the patient resorted to every conceivable kind of medicine, exercise, and diet, all, after a short usage, proving powerless, was healed with a week's treatment and by daily study of the Bible and Science and Health since.

This patient is alone in Science, in her mountain village home, and her gratitude to Science is unbounded. Her daily life is changed, and the snow, that usually falls in depths of ten feet, she writes, "does not annoy as it once did, for happiness is from within." She is only a student of less than a year, yet her letters are helpful, even to older Scientists.—*N. A. Sylvester, Seattle, Wash.*

A LITTLE more than two years ago I was, according to my own belief and the declaration of doctors, an incurable invalid. A lengthened siege of lung and throat affection, insomnia, loss of appetite, a cough that shook me to the foundation, and other bodily ailments developed into what medical testimony designated organic heart disease. Under this added phase of my affliction, my condition was pronounced incurable. I was ordered to sit quietly in my armchair, refrain from the least exertion, not walk upstairs, and hardly allowed to walk around my room. My attendant physician, ever kind and thoughtful of me,—and I loved him for it,—believed I had reached the brink of the grave.

In this woe-begone state Christian Science incidentally came to my attention. Being a positive materialist of the school of Tyndall, Huxley, and Haeckel, I was strongly prejudiced against it. But I studied diligently the book

loaned to me, "Science and Health with Key to the Scriptures."

The following incident tells partly the result of that study. The other Sunday morning I walked from my home, a considerable stretch, to the railroad depot. The train I wanted was delayed by a heavy washout. I had to fill an engagement as Reader at a Christian Science Church, in Pomona, six miles away. Handing my overcoat to the station agent, as it contained a good-sized Bible and a copy of Science and Health, I started to walk the six miles. For a man nearly midway between seventy and eighty, and who two years ago was so near the grave that he was warned not to walk around his own veranda, this proceeding might seem rash. I had no time to lose, and meant to get there. I reached my destination just as the service was commencing. I took my place at the desk, remained standing during nearly the whole exercises, and was not in the least tired. In fact I never felt better in my life than I did during that Sunday.

A. Piddington, Ontario, Cal.

My gratitude for Christian Science and to our Leader, Mary Baker G. Eddy, is unbounded. Since accepting and acknowledging Truth as taught in "Science and Health with Key to the Scriptures," the blessings which I have received can be but feebly expressed in words. Five years ago I was denouncing mentally, if not audibly, our Leader, as I had been told, and sincerely believed, that she borrowed her ideas from others. Now I know what a mistake it all was, and I have demonstrated this Truth, time and time again, and recognize and know that it was God who led me out of the "wilderness" into this "land of promise," for heaven is here and now. We have had many demonstrations in our family over physical ills, including fevers and sore throat, measles, a bad sprain, and many others which I will not take the space to mention. The last case was that of my little daughter three years old, who, while playing about the house hurt her right arm. She cried so incessantly, and held her arm in such a peculiar position, that we thought it might be broken. After treating her for an hour with no apparent change, we sent for a physician to examine it. He pronounced it a fracture, but wished to have another physician assist in setting it. The two, after examining the arm and consulting, decided

that it was not broken, but badly sprained. They wished to have it bandaged, but at our request, left it free, as we told them that the demonstration in Christian Science could be made more quickly without it. The accident happened about half past one or two o'clock in the afternoon. At seven o'clock the pain suddenly ceased, and she has never had the slightest trouble with the arm since. This occurred last August.

However, the greatest blessing that comes to us from the study of Christian Science is the spiritual uplifting which brings such perfect contentment and peace; and the joy of doing for others who are searching for Truth, brings more satisfaction than any mere worldly success.

Cora W. Robinson, New York, N. Y.

CHRISTIAN SCIENCE was first brought to my notice about three years ago. It found me a confirmed invalid, having been under the doctor's care more or less for twenty years. I had a chronic bowel trouble, my heart was affected, and every winter I was afflicted with a severe cough, and was also very lame. I had worn glasses for many years and one eye was nearly blind. A boil came over the right eye when I was eleven years of age and from that time I was never able to see much with that eye; at times it pained me, causing intense suffering. Ten years ago a Boston specialist told me it would never be any better and in time the other eye would go the same way and it was liable to end in blindness.

After reading Science and Health for a time and taking Christian Science treatment, I noticed that I could read but a short time without taking off my glasses and rubbing my eyes. This kept up till I discovered that it was not my eyes but the glasses that were hurting me. I took them off and found that my eyes were all right, and now, at the age of sixty, I can see to sew and read the finest print without glasses, and the right eye is nearly as good as the left one.

At this time came the knowledge that the cough, heart trouble, and bowel trouble were healed. I never knew when they left me. The lameness has been the slowest to yield, but it is better; and having been helped so much in other ways, I feel sure the lameness will leave me as the other troubles have.

When I compare my condition now with what it was

when I began the study of Christian Science I feel that I have much to be thankful for, and most of all, I am thankful that Mrs. Eddy, through divine guidance, was led to discover this wonderful Truth and to bring the good tidings to sick and suffering humanity.

Mrs. O. A. B., North Adams, Mass.

I HAD been sick from childhood, and for eighteen years had suffered more than tongue can tell. My case seemed rather slow of healing, although I received help from the first, and I am sure I needed this slow and steady growth. I think it has been about fifteen years since I heard of Christian Science from a dear friend who had a few years before asked me to try the very best medical aid our state could afford, which we did. A few years later this same friend requested me to try Christian Science. I was not yet ready to try it so we still kept on with our two home physicians, both well educated men, one having a state reputation both as surgeon and medical practitioner. When he came to the place where he could do nothing more for me he advised my husband to take me to the mountains, and at the same time told my near neighbor that it was only a matter of a very short time with me, saying there was no help for me, as I had cancer of the stomach. Our other home physician said I had chronic catarrhal condition of the stomach and bowels, or gastritis.

Even after all this I carried my case to my girlhood home in southern Indiana and placed it before two very fine physicians, one of each school. I first tried the allopath and later went to the homœopathist, but grew worse very fast. I came back to my home in Ashland, Neb., a small town located half way between the two cities, Lincoln and Omaha, where we are now staying for a time, trying to interest others in the good work. I was made ready and willing to try Christian Science, and found my help right near at hand. Since then we have had some beautiful demonstrations both for ourselves and for others, even before we fully realized what Truth had done and was still doing for us.

Pearl Adelaide Folsom, Ashland, Neb.

In January, 1894, I first heard of Christian Science. I took a few treatments and was much benefited. I then began the study of Science and Health, and to apply its teachings as best I could in my daily life.

I had a throat trouble from childhood. I would take cold easily and often lose my voice for several weeks at a time. This was not quickly overcome, but by the constant study of Science and Health, and some occasional help from a student, it was entirely overcome in about a year and a half. I also had trouble with my lungs which yielded at once to the treatment. I was born with a very severe case of catarrh of the head which constantly grew worse. This was a great trial to me, as I had it in its worst form. To mortal sense this was hard to meet, as it seemed very real to me. It has been gradually leaving me since I came into Science, until now there is scarcely a trace of it left.

Another trouble was cramps in my feet, from which I suffered intensely for many years. This was thoroughly destroyed in about two years.

Some may think my healing slow, and indeed I often thought so myself; but when I think of the many, many years I sought freedom in a material way and found it not, I am unwilling to call it slow healing. Besides, in my search for health in Christian Science I found God. I found that "He that followeth after righteousness and mercy findeth life, righteousness, and honor." For my seven years' growth in health, and in the understanding of God's Word, I am truly thankful to the Rev. Mary Baker Eddy, who has discovered and shown to the world this better way. I am also thankful to the workers at headquarters and to those who personally helped me to overcome a belief in disease and sin.

Jennie Burt, Huntington, Ind.

It was two years last August that I first heard anything good of Christian Science, but I am thankful every day,—yes, every hour,—that I have been led to this blessed Truth.

At that time my sister had been suffering with a fibrous tumor for over two years, and the only hope the doctors held out was an operation which she felt she would not survive. A friend told me what Christian Science had done for her sister and others, so that I took the message of glad tidings to my sister. She said she would like to have Mrs. M. come and tell her about Christian Science, which she did, bringing a copy of Science and Health and some papers, and talked about an hour. In September my sister sent for her three times to answer questions, and by

the eighth of October the doctor told her there was no trace of the tumor. She had been healed through reading "Science and Health with Key to the Scriptures," together with her Bible. Not only was the tumor healed, but a rupture of twelve years' standing was healed at the same time. Then my brother, who had been laid up five years with almost a broken back, was healed in a few weeks' treatment.

My wife who, the doctors said, had a very bad case of astigmatism and had worn glasses constantly for three years, was released from bondage, also from very severe nasal catarrh and sick headache.

In November, 1898, I sprained my ankle, which yielded almost instantly to Christian Science treatment, and a year later I had a dislocated ankle, which laid me up only about ten days.

We find so much good in the *Journal* and *Sentinel* that we wish to express our sincere thanks to The Christian Science Publishing Society, and also to our Leader, who has shown us the way of salvation.

S. B. Howes, West Pullman, Ill.

SEVERAL years ago, just as I had taken up the study of Christian Science, we moved into the jail residence, Mr. M. having been elected sheriff. At first we had a great many prisoners coming and going. We immediately put Science and Health into the jail, also the Bible, *Quarterly*, and copies of our *Journal* and *Sentinel*. A great many of the inmates have enjoyed the reading, some of them have read Science and Health through. The seed has been sown and will surely bear fruit. Not one has gone away without having Science presented to him in some way. One man was so deeply interested in Science and Health that he thought it no punishment to be in jail. When his case came up for trial he was acquitted. He took the book home with him and went away rejoicing. I have noticed with great joy that the number of prisoners committed has grown less and less, until the last few years there has been but one or two in jail at one time, and at times we have not had any.

Last summer the jailer came in to tell me that one of the men in jail was very sick, and that we must call a doctor. I immediately declared the Truth, waited a few moments, and then went in to see him. He was sitting up and

said he was a great deal better, and that he would be all right. I talked with him and told his friend to read Science and Health to him and he would be all right in a short time. That was the last and only time he was sick while he was here. It is beautiful to know that the Truth is so mighty that it puts out all sickness and sin. The two cannot dwell together.—*Helen Rue Mitchell, Albert Lea, Minn.*

I WISH to give an account of some of the good that has come to our family since we began studying Christian Science. In the first place, I was treated and healed of a very serious case of eczema, and afterward of sore throat of long standing. My mother, who was at that time seventy-five years of age, was suffering with sciatica. At first she tried to conquer it alone, but after the second day she was obliged to go to bed and send for a healer; certain movements of the limb caused such intense pain that she could not help screaming. The fourth day came and she seemed no better, and the healer asked help of her teacher. My mother had been a hydropathic physician for forty years before coming into Science, and when the Science treatment seemed to do no good she asked me to give her some kind of a warm bath. Instead I went to the telephone and asked the healer what to do, and she said to ask mother to wait a little while. She did so and was much relieved and improved so rapidly that by evening of the next day it was all gone, and it being Wednesday, she went to the meeting. It has never returned and she is now in her eightieth year. We have four children who do not know the taste of medicine, and whereas, in the past they were subject to cold and coughs all winter, they now seldom have any such trouble, and when they do it is easily banished—the two older ones (ten and thirteen) demonstrate for themselves. So we are very thankful for the light that is shining on our pathway, and we know that if we are faithful, it will shine brighter all the way.

Mrs. Ada M. Hill, Eureka Springs, Ark.

My husband and I have been trying to live Christian Science for the past five years. About four years ago we had the privilege of class instruction from one of the Leader's loyal students. Since then, we have had many, many errors to meet, but *they have been met* by the word

of God, Christian Science; among these were poverty and sickness in its various forms. Recently a little one was born into our home, with Science attendance only.

What a blessing it was to be free from all the laws usually imposed on a mother, and to *know* that God's law is the *only* law!

My boy of six years is a staunch little Scientist, never having had anything else taught him. He was changed from a sickly baby to a strong, healthy child, after we had learned our way in the right path.

Many of our nearest and dearest relatives have come to see the Truth as we have seen it.

For all these blessings I give thanks to God, and to Mrs. Eddy, through whom such a revelation has been made to this age.

I really think that what gives me the greatest joy, as I look backward, is to see that the sins of selfishness, impatience, and anger, which formerly seemed so real to me, are slowly, but *surely* being overcome, and I can realize, though dimly as yet, what St. John says: "He that overcometh shall inherit all things."—*G. M. C., Chicago, Ill.*

In January, 1898, I went to Montreal and submitted to an operation, being under the influence of ether two and one half hours. I had not been well for a year previous. After the operation, as soon as I was able, I came home, but I could do no work to speak of, only a little light sewing. I was very nervous and kept getting worse for over a year. I was told by a physician in a town adjoining this that I would have to have another operation. I could not bear the thought of it, but did not know of any other way until I was told of Christian Science by a kind friend, and what it had done for her. I began taking treatment June 10, 1899, and July 3, 1899, I came home (I was away when I began treatment), riding fifty-two miles by rail and twelve miles in a carriage. The following day, July 4, I went to a picnic, and was on my feet almost all day; since then I have done the most of my work, and for the last six months I have done it all. We live on a farm. There are four of us in the family. I am very well indeed, for which I am more thankful than I know how to express. I feel that I do not half appreciate what my healer and others have done for me. I get great help from "Science and Health with Key to the Scriptures."

On two occasions I have overcome canker in the mouth. Before I have always resorted to material remedies.

Mrs. Maud Harrington, Eden Mills, Vt.

I AM glad to testify that I have been healed by Christian Science. I had suffered for four years from hemorrhage caused by growths, and other female troubles. I had gone through two operations under the best doctors in Toronto, besides trying many patent medicines and other forms of material treatment, but found myself as bad as ever in December, 1899, when I was persuaded to try Christian Science, and from the first treatment I began to get better, the troubles being gradually overcome and causing me little inconvenience till finally, after several months' treatment, a large growth came away, and now I am perfectly well and can do my own work, washing, etc. My children also have been wonderfully helped. They were healed of whooping cough. One little boy suffered from convulsions so severe that he nearly passed away, but the Truth healed him in a few hours. My husband had been subject to the grip and neuralgia for many years, losing much time. This winter he had two attacks, but under Christian Science treatment he did not lose a day.

He was also healed of the tobacco habit of fourteen years' standing.

It is indeed wonderful what the Truth has done for me and mine, both physically and spiritually. We know it is true religion and is what we have for years been looking for.—*Mrs. Lucy Arnott, Toronto, Can.*

ONE of my early cases was that of a lady who had suffered from an illness beginning with a congestive chill, followed by gastritis, peritonitis, and continued hemorrhages. The second time this occurred she was under the care of six physicians, who said if she ever had another attack like it, she could not live through it. But again she was stricken down, and having become somewhat interested in Christian Science she very much wanted to try it, but there was a division in the family on the subject; her son and daughter wanting the Science treatment for her, but the husband, who had just returned from the West and was ignorant of the teachings of Science, being afraid to trust it. After a consultation he consented, and I was asked to take charge of the case.

Each phase of the case manifested itself as formerly, and as vigorously, but was met quickly, and in a short time the patient was not only healed physically, but through the experience had gained the spiritual healing, enabling her afterward to overcome not only her own beliefs, as they made their appearance, but those of her family and many others.

This was eight years ago and all the participants of this particular case are well and happy, continually bearing testimony to the power and permanency of Truth.

Emelie W. Gilbert, Minneapolis, Minn.

A YEAR ago last summer, word came to me of an injury a lady had sustained in falling from her wheel. I received the message in the evening, and went immediately to work. I called to see the patient the next morning; she said she was taken out of the intense suffering during the night, for which she was truly grateful. Her limb presented a strange appearance, the foot being turned in, and it seemed to be much swollen. She could not step on it without great suffering, or turn it except the way it was, which was unnatural. I gave her absent treatment after that, and in three days she walked from her room to the dining-room, and in a week from the time of the accident she came in a car to see me, walking from the street into the house very naturally, and although I have seen her many times since, she has never complained of it in any way. This is only one of many demonstrations that I have witnessed in the last seven years in this city.

Ellen V. Delano, New Bedford, Mass.

* WHEN but a child I had a severe attack of lung fever. I was under the physician's care for several weeks. After that I always had to be very careful not to take cold, as the least bit of cold would settle on my lungs.

Last winter I had a severe attack of pneumonia. I called on a Christian Science healer to treat me, and in a week I was healed, the fear being entirely destroyed. I also have a few other demonstrations to mention. Our son had a severe attack of diphtheria. We also had the healer to treat him. The treatments were commenced on Monday and by Friday he was entirely healed.

Mrs. Ritter, Muncie, Ind.

EDITOR'S TABLE.

RELIGIOUS LIBERTY.

THE efforts to secure legislation in protection of the practice of medicine and surgery in nearly all the states wherein the legislatures held sessions during the winter just closed, resulted in a wider discussion of the question of religious liberty than this country, or possibly any country, has ever witnessed.

So far as we have been advised these efforts have failed to procure any legislation which can be said to be an interference with or abridgment of religious liberty in so far as the question affects Christian Scientists, excepting in the State of Indiana. In that state a Bill was passed and became a law upon the statute books which, if enforced and upheld by the courts, would be a most serious interference with and abridgment of the religious liberty of Christian Scientists. We have briefly discussed this enactment in recent numbers of the *Christian Science Sentinel*, and published in connection therewith able and interesting remarks of some of the senators of Indiana in opposition to such an enactment. The gist of these remarks was that the Bill was flagrantly subversive of religious freedom, or the freedom guaranteed by the constitution of the United States and of the State of Indiana to worship God in accordance with the desires and dictates of the individual conscience. The tenor and effect of the Bill, as being in violent contravention of the rights and liberties vouchsafed by the constitution, were forcefully and eloquently urged by the several gentlemen who opposed it. Their arguments were so strong and convincing that they could leave no doubt of the utter unconstitutionality of the measure in the minds of thinking and unprejudiced laymen; and as to lawyers, the premises of the speakers were so soundly taken and so strongly in accord with the well-established principles of constitutional law, that lawyers could not consistently differ with their lay brethren, even if, through bias or prejudice, they were so disposed. The unwisdom of placing such an Act upon the statute book of a state will, no doubt, be demonstrated if any attempt at enforcing the same is made.

In the *Sentinel* we also published an able-paper by Hon. Clarence A. Buskirk, ex-attorney-general of Indiana, wherein he vigorously and logically set forth his views as to the unconstitutionality of the Bill. We shall refer more at length to his article later on. He called especial attention to the chapter on Religious Liberty contained in that able and standard work on Constitutional Law—"Constitutional Limitations of Actions"—by Judge Thomas M. Cooley, LL.D., than whom there is no higher authority in this country upon all the intricate questions involved in this vitally important branch of human law and human rights. As well for future reference as for present uses we deem it worthy our time and space to quote some of Judge Cooley's more salient propositions on the subject of religious liberty. They are educative from any point of view, and especially that of the Christian Scientist, for they are but a latter-day reiteration of the principles and precepts taught by Jesus in his day. The spirit of justice and Christliness is strongly emphasized throughout this entire chapter.

On page 571 Mr. Cooley says:—

"A careful examination of the American authorities will disclose the fact that nothing is more fully set forth or more plainly expressed than the determination of their authors to preserve and perpetuate religious liberty, and to guard against the slightest approach towards the establishment of an inequality in the civil and political rights of citizens, which shall have for their basis only their differences of religious belief."

We here explain for the information of the general reader that in his reference to "authorities" Judge Cooley means the decisions of the higher courts of this country, whose determinations of questions coming before them have the force and effect of law. These authorities include the decisions of the Supreme Court of the United States as well as the supreme courts of the states composing the United States.

Continuing, Mr. Cooley says:—

"The American people came to the work of framing their fundamental laws after centuries of religious oppression and persecution . . . had taught them the utter futility of all attempts to propagate religious opinions by the rewards, penalties, or terrors of human laws. . . . The general voice has been that persons of every religious per-

suasion should be made equal before the law, and that questions of religious belief and religious worship should be questions between each individual man and his Maker. Of these questions human tribunals, so long as the public order is not disturbed, are not to take cognizance, *except* as the individual by his voluntary action in associating himself with a religious organization may have conferred upon such organization a jurisdiction over him in ecclesiastical matters. These constitutions, therefore, have not established religious toleration *merely*, but religious *equality*."

The distinction between religious toleration and religious equality is wide and is apt to be lost sight of by the superficial thinker. Many religionists think they are really observing a high order of Christian virtue by merely occupying an attitude of toleration toward religious sects which are at variance with their own religious faith. They rest comparatively content in this attitude. Others, more extreme, would, if they could under the laws of our country, drive out of existence many sects which they fancy are heterodox and dangerous. They forget or ignore *equality* of conscience in the matter of religious conviction and the exercise thereof. This vital distinction will forever preserve religious freedom in this country.

Mr. Cooley classifies powers which law-makers cannot exercise under five separate heads. We quote some of these; all are not pertinent:—

"1. Any law respecting an establishment of a religion. The legislatures have not the liberty to effect a union of Church and State, or to establish preferences by law in favor of any one religious persuasion or mode of worship. . . . Whatever establishes a distinction against one class or sect is, to the extent to which the distinction operates unfavorably, a persecution; and if based on religious grounds, a religious persecution. The extent of the discrimination is not material to the principle; it is enough that it creates an inequality of right or privilege. . . .

"4. Restraints upon the free exercise of religion according to the dictates of the conscience.

"No external authority is to place itself between the finite being and the Infinite when the former is seeking to render the homage that is due, and in a mode which commends itself to his conscience and judgment as being suitable for him to render, and acceptable to its object.

"5. Restraints upon the expression of religious belief.

"An earnest believer usually regards it as his duty to propagate his opinions, and to bring others to his views. To deprive him of this right is to take from him the power to perform what he considers a most sacred obligation."

Applying this just doctrine to the Christian Science religion, it is plainly apparent that to prevent the Christian Scientist from healing sickness would also be to prevent his exercising a basic religious privilege. The more so, when it is considered that, in Christian Science, healing sin and sickness are one and the same thing. Both are healed through prayer. There can be no true healing of sickness unless the mortal error which constitutes its root-cause is removed. This mortal error, whatsoever its nature, is, from the Christian Science point of view, sinful. All mortal or human error is apart from the law of eternal harmony and good, and is, therefore, sinful in character. If this fact in Christian Science were fully understood by our legislators, no disinterested law-maker would, for a moment, undertake to legislate against Christian Science healing, for he would see the utter uselessness of it under our form of government. That Christian Science does in fact heal sickness by removing the errors or erroneous causes lying back of it can easily be shown to the satisfaction of any honest investigator. When the legislator is convinced that Christian Science healing is based literally and absolutely on Scripture, he will at once concede that it is an essential part of the Christian Scientist's religion, and as such comes strictly within the law as laid down by Judge Cooley. Christian Scientists everywhere, from its Discoverer and Founder,—the Rev. Mary Baker Eddy,—down to its humblest adherent, earnestly request every one before whom any questions relating to it come, to investigate Christian Science in its Biblical and religious aspects, on its theoretical side, and also the healing and sin-destroying work it is accomplishing on its practical side.

Mr. Cooley further says:—

"No man in religious matters is to be subjected to the censorship of the state or of any public authority; and the state is not to inquire into or take notice of religious belief, when the citizen performs his duty to the state and to his fellows, and is guilty of no breach of public morals or public decorum. . . . Whatever may be the shades of religious belief, all must recognize the fitness of recognizing in important human affairs the superintending care and

control of the great Governor of the Universe, and of acknowledging with thanksgiving His boundless favors, or bowing in contrition when visited with the penalties of His broken laws."

None more earnestly than Christian Scientists will endorse this grand sentiment of the eminent law writer. The all-presence and omnipotence—therefore the superintending care, in the highest sense of the term—of the great Governor of the Universe, forms the web and woof of Christian Science teaching. This teaching not only agrees with Judge Cooley that offenders of God's laws should bow in contrition to the penalties which follow their offences, but it goes farther and demands that this contrition shall manifest itself in an abandonment of the offences, for until this is done there is no true contrition.

A brief extract from Mrs. Eddy's work, the text-book of Christian Science, "Science and Health with Key to the Scriptures," will show what her teaching is in the respect named:—

"God is individual, incorporeal, the universal Cause, the only Creator, and there is no other causation. God is all-inclusive, and is reflected by everything real and eternal." Page 226.

If we add to this the glossarial definition of God found on page 578 of the text-book: "The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving," etc., we have touched the key-note to which is attuned every statement and deduction of that book. We challenge any one to find a more deeply comprehensive, a more spiritual, or a more reverential definition or conception of Deity. When this definition and conception of God's allness is proved, in part, at least, by the wonderful works the Christian Scientist can point to as already accomplished, there is surely no impropriety in maintaining that Christian Science is essentially a religion, and that it is indeed the duty of Christian Scientists to propagate their faith for the benefit of their fellow-men.

Again we quote from Mr. Cooley:—

"It is frequently said that Christianity is a part of the law of the land. In a certain sense and for certain purposes this is true. The best features of the common law, and especially those which regard the family and social relations; which compel the parent to support the child, the husband to support the wife; which make the marriage

tie permanent and forbid polygamy,—if not from, have at least been improved and strengthened by, the prevailing religion and the teaching of its sacred Book. . . . Whatever deference the constitution or the laws require to be paid in some cases to the conscientious scruples or religious convictions of the majority, the general policy always is, to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them. Even in the important matter of bearing arms for the public defence, those who cannot in conscience take part are excused, and their part of this great burden is borne by the rest of the community."

Christian Scientists approve most heartily all that Mr. Cooley says relative to the sacredness of the family ties and the marriage relations. None are more scrupulous than the genuine Christian Scientist in observing every social and family obligation known to the law of the land and included in the highest sense of morality. The church tenet which demands this is stern and exacting, and is to be sternly and exactly enforced. Let no one claiming the name of Christian Science or belonging to the Christian Science Church flatter himself that this tenet will not be enforced, however long-suffering the church authorities may appear to be. This tenet is as follows: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*."

We shall look in vain for a better epitome of the teaching of Jesus than is embraced in this short tenet. It comprehends the whole of Christian living. What just law-maker is there to say that a class of people who subscribe solemnly to such a tenet shall be brought before a court of law and justice to be 'prosecuted on the ground that they are not members of a religious body?

We make as our concluding quotation from Judge Cooley's great work the following:—

"The general rule undoubtedly is, that any person is at liberty to pursue any lawful calling, and to do so in his own way, not encroaching upon the rights of others. This general right cannot be taken away."

Mr. Buskirk quoted from the constitution of Indiana Article I., and we here re-quote it:—

"We declare that all men are created equal; that they

are endowed with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness.

"All men should be secured in their natural right to worship God according to the dictates of their own consciences.

"No law shall, in any case whatever, control the free exercise and enjoyment of religious opinions, or interfere with the rights of conscience."

This provision of the Indiana Bill of Rights iterates the spirit of freedom breathed forth in that *Magna Charta* of American liberty, the Declaration of Independence, and that a majority of the men composing the legislature of that state should have so far forgotten their solemn obligations to that mighty pronouncement as to have been willing to pass a law which slaps it squarely in the face and bids it open defiance, passes the comprehension of sober-minded and liberty-loving people everywhere. When it is considered that this was done at the dictation and in the selfish interests of the members of a craft which constitutes simply one of many thousands of human vocations, and that the legislature has thus said to one class of citizens: "You must desist from pursuing your vocation because certain members of a craft constituting another vocation believe you are interfering with their business and their rights," what intelligent person can say that the legislature has not thereby repudiated what Mr. Cooley declares to be the fundamental law of this country, namely, "that any person is at liberty to pursue any lawful calling, and to do so in his own way, not encroaching upon the rights of others"? Even if we were to admit that in some sense the practice of Christian Science healing competes with the practice of medical doctors, they would not thereby come within the exception to Mr. Cooley's text, for fair competition in the trades and professions is also a fundamental principle of law.

When, as we have above shown, it becomes apparent that Christian Science healing is an inherent part of the Christian Science religion, who so blind that he cannot plainly see that the Bill of Rights of Indiana has been openly defied?

We conclude this article with the following pertinent quotation from Mr. Buskirk's eloquent paper:—

"I solemnly and earnestly declare it to be my conviction that any Christian Scientist in Indiana who does not avail

himself or herself of the above shield of religious and civil liberty, is recreant to the demands of an inexorable duty. One main purpose of our State Constitution is to prevent the majority from tyrannizing, by legislation or otherwise, over the rights and liberties of the minority. It is the duty, as well as the privilege, of every citizen to protect the rights and liberties thus guaranteed. The majority has its rights, and as law-abiding citizens we recognize them when we submit to and obey the statutes in respect to vaccination. The minority has its rights, and as law-abiding citizens as well as Christian Scientists, we are in duty bound not to abandon those rights, but to stand by them at all hazards.

"It is the holy cause of civil and religious liberty which is involved in this matter, and we do well not to overlook its vast and far-reaching importance, forgetful, if need be, of ourselves and what may seem to us our personal ease and safety in the presence of a great and inspiring duty.

"The Christian Scientist in this state has a right to the 'free exercise and enjoyment of his religious opinions' in respect to the teachings of the Bible as to healing the sick without drugs. 'No law shall interfere with his rights of conscience' when he believes it to be his Christian and humanitarian duty to *relieve*, and attempt to relieve, his fellow-man, as did the Samaritan of old, and to afford that relief according to such methods as his own conscience recommends.

"The Christian Scientists of Indiana are 'secured in their natural right to worship God according to the dictates of their own consciences,' and, therefore, they are secured in worshipping God as Spirit, Mind, Life, Truth, Love, or Good; as our Father in whose image and likeness we spiritually exist, and upon whose 'loving-kindness' we can confidently rely in all our troubles, including what are termed physical ailments. This is our religion, these are the dictates of our consciences in our worship of God and belong to our 'pursuit of happiness,' and we are entitled to their 'free exercise and enjoyment,' free from interference by any law."

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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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MRS. EDDY TALKS.

THE following account of an interview with the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, appeared in the *New York Herald*, May 1, 1901. The report will be read with interest by the many readers of the *Journal*, and the honest investigator of Christian Science will find that the many false rumors which have come to his ears are without foundation.

The *Herald's* report of the interview was as follows:—

CONCORD, N. H., Tuesday, April 30, 1901.—Christian Science has been so much to the fore of late that unusual public interest centres in the personality of Mrs. Mary Baker Eddy, the Founder of the cult, and in her opinions on the matters which have brought her followers in opposition to state laws and the public opinion behind those laws. More than that, unkind rumors, started doubtless by the unfriendly, have made Mrs. Eddy a myth. She died long ago, said some; she is living but bedridden, said others, and her place is taken by another woman whenever it is a question of a public appearance.

To settle both these rumors at one stroke was the object of a call at Pleasant View, her handsome home near here. The granting of interviews is not usual. Mrs. Eddy's house would be overrun with reporters, and the followers of Christian Science itself would be present in growing numbers. Hence it was a special favor that Mrs. Eddy received the *Herald* correspondent. It had been raining all day and was damp without. The change from the

misty air outside to the pleasant warmth within the ample, richly furnished house was agreeable. The house represents only a part of Mrs. Eddy's wealth, resulting from the sale of her books. It contains hundreds of costly objects, sent to her with heartfelt good wishes by her "children in Christ."

Seated in the large parlor, I became aware of a white-haired lady slowly descending the stairs. She entered with a gracious smile, walking uprightly and with light step, and after a kindly greeting took a seat on a sofa. It was Mrs. Eddy.

While the lady in a clear but not loud voice was telling how she had sought light upon the matter of seeing me, and what had induced her at last to reach a favorable conclusion, let me say first of all that the lady was Mrs. Eddy indeed. There was no mistaking that. Older in years, white haired and frailer, but Mrs. Eddy herself. The likeness to the portraits of twenty years ago, so often seen in reproductions, was unmistakable. There is no mistaking certain lines that depend upon the osseous structure; there is no mistaking the eyes—those eyes the shade of which is so hard to catch, whether blue gray or grayish brown, and which are always bright. And when I say frail, let it not be understood that I mean weak, for weak she was not. Well preserved age is not uncommon now, and Mrs. Eddy seemed very well preserved.

Later, when we were snugly seated in the other smaller parlor across the hall, which serves as a library, Mrs. Eddy sat back to be questioned. She seemed to think that I would want to know about her lawsuit with the Messrs. Woodbury of Boston, but was not anxious to discuss it. It would come on in a couple of weeks, and it had occupied some of her attention, but would we not talk of more fundamental matter?

FORETELLS ABSORPTION OF CHURCHES.

"The continuity of the Church of Christ, Scientist," she said, in her clear voice, "is assured. It is growing wonderfully. It will embrace all the churches, one by one, because in it alone is the simplicity of the oneness of God; the oneness of Christ and the perfecting of man stated Scientifically."

"How will it be governed after all now concerned in its government shall have passed on?"

"It will evolve Scientifically. Its essence is evangelical. Its government will develop as it progresses."

"Will there be a hierarchy, or will it be directed by a single earthly ruler?"

"In time its present rules of service and present rulership will advance nearer perfection."

It was plain that the answers to questions would be in Mrs. Eddy's own spirit. She has a rapt way of talking, looking large-eyed into space, and works around a question in her own way, reaching an answer often unexpectedly after a prolonged exordium. She explained: "No present change is contemplated in the rulership. You would ask, perhaps, whether my successor will be a woman or a man. I can answer that. It will be a man."

"Can you name the man?"

"I cannot answer that now."

Here, then, was the definite statement that Mrs. Eddy's immediate successor would, like herself, be the ruler.

NOT A POPE OR A CHRIST.

"I have been called a Pope, but surely I have sought no such distinction. I have simply taught as I learned while healing the sick. It was in 1866 that the light of the Science came first to me. In 1875 I wrote my book. It brought down a shower of abuse upon my head, but it won converts from the first. I followed it up, teaching and organizing, and trust in me grew. I was the mother, but of course the term Pope is used figuratively.

"A position of authority," she went on, "became necessary. Rules were necessary and I made a code of by-laws, but each one was the fruit of experience and the result of prayer. Intrusting their enforcement to others, I found at one time that they had five churches under discipline. I intervened. Dissensions are dangerous in an infant church. I wrote to each church in tenderness, in exhortation, and in rebuke, and so brought all back to union and love again. If that is to be Pope, then you can judge for yourself. I have even been spoken of as a Christ, but to my understanding of Christ that is impossible. If we say that the sun stands for God, then all his rays collectively stand for Christ, and each separate ray for men and women. God the Father is greater than Christ, but Christ is 'one with the Father,' and so the mystery is Scientifically explained. There can be but one Christ."

"And the soul of man?"

"It is not the spirit of God, inhabiting clay and withdrawn from it—but God preserving individuality and personality to the end. I hold it absurd to say that when a man dies, the man will be at once better than he was before death. How can it be? The individuality of him must make gradual approaches to Soul's perfection."

"Do you reject utterly the bacteria theory of the propagation of disease?"

"Oh," with a prolonged inflection, "entirely. If I harbored that idea about a disease, I should think myself in danger of catching it."

ABOUT INFECTIOUS DISEASES.

"Then as to the laws—the health laws of the states on the question of infectious and contagious diseases. How does Christian Science stand as to them?"

"I say render unto Cæsar the things which are Cæsar's. We cannot force perfection on the world. Were vaccination of any avail I should tremble for mankind, but knowing it is not and that the fear of catching smallpox is more dangerous than any material infection, I say where vaccination is compulsory let your children be vaccinated and see that your mind is in such a state that by your prayers it will do the children no harm.

"So long as Christian Scientists obey the laws I don't suppose their mental reservations will be thought to matter much. But every thought tells, and Christian Science will overthrow false knowledge in the end."

"What is your attitude to science in general? Do you oppose it?"

"Not," with a smile, "if it is really science."

"Well, electricity, engineering, the telephone, the steam engine—are these too material for Christian Science?"

"No, only false science—healing by drugs. I was a sickly child. I was dosed with drugs until they had no effect on me. The doctors said I would live if the drugs could be made to act on me. Then homœopathy came like blessed relief to me, but I found that when I prescribed pellets without any medication they acted just the same and healed the sick. How could I believe in the science of drugs?"

"But surgery?"

"The work done by the surgeon is the last healing that

will be vouchsafed to us or rather attained by us as we near a state of spiritual perfection. At present I am conservative about advice on surgical cases."

"But the pursuit of modern material inventions?"

"Oh, we cannot oppose them. They all tend to newer, finer, more etherealized ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, we make them our figures of speech. They are preparing the way for us."

We talked on many subjects, some only of which are here touched upon, and her views, strictly and always from the standpoint of Christian Science, were continually surprising. She talks as one who has lived with her subject for a lifetime—an ordinary lifetime—and so far from being puzzled by any question, welcomes it as another opportunity for presenting another view of her religion.

Those who have been anticipating nature and declaring Mrs. Eddy non-existent, may learn authoritatively from the *Herald* that she is in the flesh and in health. Soon after I reached Concord on my return from Pleasant View, Mrs. Eddy's carriage drove into town and made several turns about the court house before returning. She was inside, and as she passed the same expression of looking forward, thinking, thinking, was on her face.

MRS. EDDY'S SUCCESSOR.

IN a recent interview which appeared in the columns of the *New York Herald*, the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, stated that her successor would be a man. Various conjectures having arisen as to whether she had in mind any particular person when the statement was made, Mrs. Eddy gave the following to the Associated Press, May 16, 1901:—

"I did say that a man would be my future successor. By this I did not mean Mr. Alfred Farlow nor any other man to-day on earth.

"Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, his two witnesses. What remains to lead on the centuries and reveal my successor, is man in the full image and likeness of the Father-Mother God, man the generic term for mankind."

WHY I AM A CHRISTIAN SCIENTIST.

AT a meeting of the Unity Club, Jackson, Mich., held Sunday evening, February 24, 1901, the following interesting address was read by L. H. Field before an audience which filled the Unitarian Church. The address was published in full in the *Jackson Morning Patriot*.

When I was asked to occupy an evening in this course arranged by your club, I did not hesitate, but accepted gladly my opportunity to say something regarding that which is, to my thought, the most important truth before humanity for consideration,—Christian Science,—a much talked of, a much talked against, and a much misunderstood thing. Not that I thought myself sufficient to make this truth appear to you as important as I conceive it to be, but I determined not to think of my sufficiency or lack of it, knowing that if only partially presented it may meet the needs of some who are questioning and struggling as I was. There are others in this city who could have given a better idea of it than I, because they have been longer in this thought and given it more careful study, but the opportunity seemed to come to me, and so, in the most simple way, I shall try to talk of it.

The question will come most naturally, Are there not already enough kinds of churches? and my purpose in what I shall say to you to-night is not only to justify the existence of Christian Science, but to show the absolute need of it in the world, and how the Christian Science Church differs from other churches.

And first: What is Christian Science? It is the true understanding of Christianity, nothing less and nothing more. It is the understanding that man is not a material, but a spiritual being, that his source is God, that there is no such thing as material power, but that all power is spiritual, and God is the only first great cause and that man, His image and likeness, must reflect Him. All this Jesus understood and taught.

Christian Science is founded on the spiritual understanding of the Scriptures. As a people, we of this western world are very practical and express ourselves in the most direct way and have not much patience with

any other way of getting at Truth; but the Bible was not written in this way, and so it is a book not only to be read, but studied; for back of the literal is always the spiritual fact and, in trying to understand what any man may have written, it is always fair to ask what was in the mind of the writer and what did he intend us to understand. Paul says, "The letter killeth, but the spirit giveth life." Let me give a few illustrations. Speaking of God the psalmist says, "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler." Does he mean this literally, or does he mean in this beautiful and poetic way to express his sense of the protecting care of God?

So in the twenty-third Psalm, "Thou anointest my head with oil; my cup runneth over." We understand that this is intended to show the great joy and satisfaction the writer felt in the goodness of God. This same way of expression is found in the New Testament, and when Jesus says, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life," we never think of a literal well, or scarcely of literal water.

And so I might give many instances where the literal is not to be thought of at all only as it brings to our minds vividly the truth intended to be taught.

Not in all instances is the distinction between the literal and the spiritual so clearly to be seen as in those I have given, and so study and thought need to be given to the circumstances under which a thing is said, and also how it may relate to other things said by the same writer.

But as to Christian Science being based upon the Bible, I think the time has come when a man should not hesitate to stand before any intelligent audience and claim this to be the best test to which any spiritual truth can be brought. Whatever may be said about this grand old book, the fact remains that here are recorded the best hopes and aspirations of all the ages; that however men may have misunderstood and perverted its meaning; however they may have used it for selfish purposes and to bolster up some cherished ideas of their own; however they may have read in its pages only the letter and not the spirit, still the unprejudiced and open mind in coming to it hungering after the Truth, will find here something much

above the morality of this or of any age, a love and unselfishness above anything that can be thought to be of human origin, and a wisdom that is safe to accept as every man's guide in every circumstance of life. These must account for its holding its influence in the thought of men, and one in coming to it and wanting its best, cannot resist the conviction that He whom we call God has been in all the past seeking to reveal Himself to humanity wherever there have been hungry and receptive hearts.

I am aware that in every community there are men who do not claim to follow the teachings of Christ and yet whose lives are blameless and who stand for honor and trustworthiness, but I am inclined to think these men are not themselves aware of how much they are indebted for their ideas of integrity, to the environment of the age, which is becoming more and more tempered by the teachings of Christ. Man is a religious being. Saint Augustine said: "Thou hast made us for Thyself and we are restless till we find our rest in Thee." The word religious, or rather religion, really means not a creed or set of dogmas, but a coming into conscious relationship with God.

When I use the word God I do so with a sense of the difficulty that comes to us all when we try to think of its meaning. In the old Anglo Saxon the words God and good were synonymous in meaning. The Christian Science teaching is that God is the Principle of the universe, the Cause of all that exists, the only reality, the only Life, all Intelligence, infinite Love, omnipotent, omniscient, and omnipresent. Is the objection made that Christian Science takes away the thought of a personal God? It does this in so far as He has been conceived of as a limited personality with form like man, who at one time created this world and man, and then retired and is now a far-away being. This cannot be true of infinite Spirit. We think of this infinite Power and Intelligence as being ever present, as creating and sustaining now as much as at any time.

To the Christian Scientist the words "divine Principle" do not mean a cold generalization, for we are fully in accord with the disciple John when he says "God is love." The thought that God is ever the inspirer, the comforter, the guide, all makes God a power in daily living, we still hold.

That this vital connection of man with his source, and recognition of it, brought health and prosperity in every

way, was fully recognized by the Bible writers. I wish to give a few of the many quotations that teach this:—

Exodus: "And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee."

Isaiah: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; and the glory of the Lord shall be thy rereward."

Jeremiah: "Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou art my praise."

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

Psalms: "He sent his word, and healed them, and delivered them from their destructions."

"Who forgiveth all thine iniquities; who healeth all thy diseases."

"Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee."

Malachi: "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings."

No reform has been popular in its own time, but all have been obliged to meet with opposition, vilification, and hatred, and to this Christian Science is no exception. It is no surprise that the world does not want what Christian Science is said to be by its opponents. The opposition to it is not to what it really is, but to what those who have no real knowledge of it say about it.

Christian Science is only bringing to light and making practical the truths declared over and over by the Old Testament prophets and by Jesus and his apostles, as I shall try to show later. It has been well said that there are no inventions, but only discoveries; that it is all a finding of that which previously existed; that principles of the steam engine, the telegraph, and the telephone existed as much in Jesus' time as now. So Christian Science claims to bring to light in a practical way, that which has been in all the ages. Its basis is that God is the only source of life, and that man needs only to find his unity with Him to be a lover of that source and power, to be a lover of all

righteousness and consequently to be well, harmonious, and happy—in a word, to be holy, which word in its right meaning indicates complete whole.

A cardinal point in Christian Science is that there are not two powers, a divine, meaning all good, and a satanic, meaning all evil, with power to drag down and thwart all the intentions of the divine. God is all and there is none beside Him; all Love, all Power, all Presence, all Wisdom, all Intelligence. If this is so, all man needs is to come into harmony with this God, this Father. This accords with the saying of Jesus that to know God is eternal life. This is beautifully illustrated by the parable of the Prodigal Son. When he came to himself he found not what men call justice, but only love. This is the heart of the whole thing. This is what every man will find when he comes to himself. We need only to find the reality.

Several of those who have preceded me have dwelt somewhat upon the history of the creation in Genesis. I wish also briefly to refer to this account to show what Christian Science thought is as to the origin of man. If you will carefully read the first chapter and three verses of the second, you will get the Christian Science conception of the spiritual origin of man. Five times in that chapter it is stated that "God saw that it was good," and then in the last verse of the chapter, as if further to emphasize this, we read, "And God saw everything that he had made, and, behold, it was very good," and this declaration included man, who, it has been stated, was made in His image and likeness. This account makes man the child of God, with no life but His, and agrees with the declaration in the first chapter of John, that "all things were made by him; and without him was not anything made that was made," and that "in him was life; and the life was the light of men."

The second chapter of Genesis is most clearly a material conception of the creation, wherein man is made out of dust.

Out of the thought of separation from God have come all the ills of humanity, and Christian Science is a clear, ringing voice in the midst of the darkness and inharmony, calling humanity to return to its source. If that source is good, should it not be divinely natural for man to be harmonious, pure, strong, and free? Why, then, is he not so? I answer that when man accepts the right thought, it will be the beginning of growth into these conditions:

that we are truly transformed by the renewing of our minds; that just so soon as man sees that as he thinks, so he is, he will see the necessity of getting out of sick and sinning thoughts and into those that bring all good and light and peace.

If we hold before our mental vision sickness and sin as a necessity, the product of our lives will inevitably correspond. By a law of cause and effect, we grow to be like our cherished ideals. All recognize that every man grows into that which absorbs his attention, whether it be villainy or righteousness, miserliness or philanthropy. It is true that we may, to our great and everlasting gain, hold before ourselves models of health, happiness, and good. What an importance it gives every hour of our lives when we realize that we are being moulded by the thoughts we hold.

There has been much misconception of the character and life of the one through whom Christian Science has come to the world. A short reading from "Retrospection and Introspection" by Mary Baker G. Eddy, will give you an idea of her better than any words of mine.

There are those who claim that Christian Science is not Christian. I will therefore give a few extracts from the Christian Science text-book, "Science and Health with Key to the Scriptures," by the same author, and wish you to judge whether these sayings be other than the highest and most helpful Christian teaching. The opening sentence in the preface is this, "Leaning on the sustaining Infinite, to-day is big with blessings." Again, in the preface, "The physical healing of Christian Science results now, as in Jesus' time, from the operation of divine Principle, before which sin and disease lose their reality in human consciousness, and so disappear as naturally and as necessarily as darkness gives place to light, and sin to reformation. Now, as then, they are not supernatural, but supremely natural. They are those 'mighty works' which were the signs of Immanuel, or 'God with us,'—an influence ever present in human consciousness, and coming now again, as was promised aforetime."

On page 219: "Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, Understanding or belief, Spirit or matter. Therefore 'acquaint thyself now with

God, and be at peace.' Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is Life. It is a warfare with the flesh, wherein we must conquer sin, sickness, and death, either now or hereafter, but certainly before we can reach that goal of Spirit, or Life, as God."

Page 223: "Fear of punishment never made man truly honest. Moral courage is requisite to meet the wrong and proclaim the right."

Page 260: "'To be spiritually minded is Life.' We approach God, or Life, in the ratio of our spirituality, our fidelity to Truth and Love; and in that ratio we are able to discern the thoughts of the sick and the sinful, in order to heal them. Error of any kind cannot hide from the law of Wisdom."

I have quoted thus fully because I want you to see the spirit of the teachings of our Leader who had the courage to put it before the world at a time when she alone had this conception, and has stood by it through evil report and good report, until now there are estimated to be somewhat more than one million persons who have been benefited by these teachings.

Christian Science is Old Testament truth and New Testament truth—it is Christ-Truth—and instead of my being here to tell why I am a Christian Scientist it is proper for me to ask why are you not all Christian Scientists? How do you justify yourselves in ignoring plain commands from the Master, if you recognize his authority or teaching at all?

I might multiply quotations from the New Testament gospels which show that much of Jesus' time was taken up healing the sick; that he taught his disciples and sent them out to do the same work, and he said to them: "Greater works than these shall ye do." Any church member not a Christian Scientist may say this relates only to his immediate followers.

Now what right has any one to make this limitation? Why have we not just as good a right to place the same limitation on any other saying?

Outside Christian Science churches I do not know any who attempt to show that they consider these commands to heal the sick, as binding now as at any time. Christian Scientists hold that this is a command in force to-day, and are demonstrating this belief by their works and having great blessing in doing so. Out of those who have

come into this thought, probably three-quarters have been led to accept it on account of benefit received physically, and then, as some of old, they have been ready to follow the Christ-Truth and to find that the healing is only a small part of the benefit they may receive. Why should it be thought a thing incredible that God should work through His people to-day? Did He ever work for man in any other way than through man? Is the present age less spiritual than were the men of nineteen hundred years ago? Is the divine manifestation less needed now?

The claim that Christian Science is Christian is based upon the fact I have stated before, that Christian Scientists are demonstrating that as in Christ's time so now, the power of God is present to heal the sick and to cast out sin. I do not make this statement at random or on mere hearsay, but from personal knowledge in many cases and from the best and most direct testimony in many others. Now, if this be true, is it any other than Christian work? On the point that it is scientific, I will say that the evidence of its truth is that it works, it does the things it claims to do. A good tree does not bear evil fruit, neither does a corrupt tree bear good fruit.

Every theory has a right to be tested. Does it do what it claims to? Christian Science only asks that this test be applied, and proof that it does can be furnished in abundance.

I imagine some one asking, "Do you really claim that miracles are being done in this age?" Yes; if ever they were done. Much misconception comes of the thought that the wonderful cases of healing done by Christ and his apostles were done in opposition to natural laws, or by transcending those laws. Is it unnatural or unreasonable to suppose that these things were done in direct conformity to these laws and by a better understanding of them than has since prevailed? We do not understand them because we think they are impossibilities.

Suppose one wholly ignorant of the power of electricity should see its varied manifestations, would not some or many of these seem wonderful enough to call them miracles? Would that not show a lack of understanding? In the thought realm, is it any more wonderful that effects should be wrought by bringing men to see the realities of things? The wonder decreases as the understanding increases.

Christian Science is a thought religion. It is a religion for to-day. It has to do with the thoughts and intents of the heart, realizing that here is the source of all motive and action.

It is not a religion for curiosity seekers or sensation lovers. It recognizes the responsibility of living, and that, in a very real sense, every man is his brother's keeper.

Who and what are these people who believe in Christian Science? I will try to tell you by giving the opinions of others rather than my own. In an address of Professor Seward, an Episcopal layman, given before an Episcopal convention at Providence, R. I., he says, "The psychology of Christian Science is gradually bringing into its ranks a great company of thoughtful people who have been repelled from the churches by the unphilosophical methods of scholastic thought."

Again: "Christian Science provides a spiritual home for a class of people that have not only been neglected but practically ostracized; namely, actors and actresses. The dramatic instinct is one of the fundamental elements of human nature. As we all know, its first expression was religious in the miracle plays and Passion plays. Christian Science bridges the gulf which the churches have created between themselves and the members of the theatrical profession. Scores of actors are now coming into the Christian Science Church, and it is the uniform testimony of the theatrical managers that these actors are not only transformed themselves, but their influence upon their associates is most beneficent. A single Christian Scientist in a troupe will gradually change the character of the whole company and substitute harmony for friction and discord."

Now I will speak of some of the characteristics of Christian Science, still quoting from Professor Seward: "They never proselyte, they never seek patronage, they never advertise except in their own official magazine, they do not dedicate church buildings until they are paid for, they have a larger church property than any other denomination in proportion to membership, they have a larger average attendance, the growth of the movement is beyond all precedent." Thus far I have quoted from Professor Seward.

I will state further from my own observation that Christian Scientists never seek to raise money for church purposes by fairs, and I will venture to say that none of you will be importuned by them to buy tickets for an enter-

tainment. There is enough that is vital in their religious life so that they are willing to put their hands into their pockets and pay for what they have, and, if not able to do this, they feel more blessed in going without some things than in resorting to questionable and unbusinesslike methods to obtain them.

The first Christian Science Church was organized in Boston, in 1879. There are now 441 organized churches and 134 other places where services are held—579 in all; most of these are in the United States, but a number are in Canada, Great Britain, France, Germany, Australia, and elsewhere. In the past four years the movement shows an organization of about six church societies monthly in the United States. The per cent of growth during ten years has been greater than any other denomination.

The first one hundred editions of *Science and Health*, of one thousand copies in each edition, were published from 1875 to 1896—twenty-one years. The second one hundred editions appeared from 1896 to 1900—four years.

The first church of Christian Science in Boston is known as the Mother Church, and all other churches are branches of this church, but all are congregational in government and independent in the conduct of their own affairs, although they accept the tenets of the Mother Church.

It is sometimes said that Christian Science condones sin because it treats it as an illusion. No teaching that I have ever known makes one so sensitive to wrong, even to the thoughts and intents of the heart. It holds most strongly that sin brings only disaster, for it recognizes "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey."

I have no hesitation in affirming that according to one's understanding and acceptance of this Truth will the fruit be shown in triumph over adverse physical conditions, and also over fear, worry, and all that goes to make a life inharmonious. Christian Scientists do not claim to be infallible, and they, as well as others, get less than they ought out of these truths they know to be of supreme importance. Some of us are at a great disadvantage on account of the things we have to unlearn. It is hard for us to get at Truth simply on account of our preconceived opinions. Christian Science brings us back to the simplicity of the teachings of Jesus, which do not put a premium on intellect. If they did, many of us and many

simple minds all along the ages, would have given up in despair, but they call for something quite different, namely, childlikeness, simplicity, receptivity. Jesus said his message was not to those who in pride of intellectual opinion were satisfied. The gospel of Christ is for those who are unsatisfied, for those who are hungering for something that worldly wisdom does not give. This intense longing, so universal in the human heart, must come from the innate feeling that if a God exists He must be able to reveal Himself to the most simple and humble of His creatures.

The Christian Science method of overcoming sickness as well as sin is not through the mesmeric or hypnotic control of one mind over another, as is sometimes said of it, but by bringing the mind to see the allness of the presence and power of God, and to see that when found to be true, there is no room for discord or inharmony of any kind.

Christian Science claims that it is impossible to make wrong or dishonest use of its teaching, that no one will be successful in its use except those who are striving after purity of life and unselfishness, and that the success of one attempting to heal another will be always in proportion to the spirituality and love of the healer, that it is never the work of the healer, but the presence of the divine power which makes the healing perfectly natural, because in all life, harmony is the natural and discord the unnatural. It removes the obstruction and lets God's will be done. It is unlike faith cure, which pleads to have something done that has already been done. It brings to the mind of the patient the truth of immortal Mind and leads him to see that which really is. In the language of Whittier it "re-clothes us in our rightful mind."

It is very frequently said that Christian Science teaches us there is no such thing as sickness. Speaking of sickness and health in "Science and Health with Key to the Scriptures," 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." As discords in music disappear when the principle of music is understood, so the discords in life must disappear when the Principle of life is understood and known to be good and only good. In a universe which is under the care of om-

nipotent Mind, there is no room or place for evil. Now, if any of us are conscious that we have not found the teaching that really helps us in a practical way in meeting the every-day ills and inharmonies of life, shall we, without giving it careful consideration, turn our backs on that which claims to be helpful in overcoming these? There must be need of something the world has not yet found, for, go where you will, you will hear of sickness in almost every home. As you meet people on the streets and in places of business it is an ever-present topic and many seem to revel in it.

One old lady said to me that her "man," using her way of speaking, had liver, kidney, and heart disease, and his stomach was troubling him real bad, and he was taking different kinds of medicine for each one.

Now this is what we are constantly hearing. Is it not worth while to examine and see if those who think they have found a better way of meeting these things are a lot of humbugs who are seeking to make a little money out of it, or are feeble-minded, gullible people who are ready to grasp at any new fad that may come along? And further, shall the burden of proof be upon those who offer to the sick and the sinning this great boon? If a man finds the pocket-book you have lost you do not require that he go to great pains to prove to you that he has found it, but you are quite willing to set to work to prove that it belongs to you. The great wonder is that people cling so to methods which they see fail every day.

It was told me by one who knew of the situation that in a small New England city, within a year, one Christian Science healer had been the means of assisting nineteen inebriates up to a good clean life. Christian Scientists believe in talking health and not sickness, good and not evil, life and not death, prosperity and not adversity.

Perhaps I have gone a long way to tell you what Christian Science is and why I believe in it.

I believe in Christian Science,—

Because—It accepts all the teachings of Christ.

Because—It teaches the saving of the whole man.

Because—It is making good its claims in hundreds of thousands of cases all over our land and the world.

Because—It teaches that joy and satisfaction are for us here and now, and that we do not have to wait for what is called death to gain these.

Because—It does not teach to prepare for death, but for life.

Because—It does not allow for any salvation in sin, but from sin.

Because—It does not teach man to escape a hell or look for a far-away heaven, but that heaven may be in the present apprehension and consciousness of every man and woman. Unless the kingdom of heaven is within you, it is nowhere for you.

Because—It reveals as nothing else does the impotence of evil and the omnipotence of good.

Because—It teaches that there is no such thing as material life or power, and that as we apprehend the real Life there will be a corresponding outshowing of health, harmony, and happiness.

Because—It teaches that happiness and real prosperity come only by right thinking, and that when men find this to be so there will be no coldness or apathy toward spiritual or religious things.

To those who are thoughtful the question must be an ever-recurring one as to life. What is it all for? Where does it come from? Whither does it tend? Why am I here? Am I satisfied with my management of it so far as I have gone? If the same course is continued that I have kept up to this time, will it bring me out where I want to get? This earthly life which seems so brief, what is the object of it? Can it be worthily and profitably spent in solving the questions of bread and butter and clothes, or the laying up of a fortune, or in seeking to be entertained and having a good time? Have the experiences of those who have followed it up in any of these ways led us to think they were satisfied, that they have found the sum of all good?

These questions have been solved by one man, but it has been, as I have said, by reversing all human conceptions of greatness or satisfaction.

In estimating that life and character. Christian Science does not worship the personality of the man Jesus, but the everlasting Christ who came to manifest the Principle of love, and service, and unselfishness. This Principle is the ever-present one in which we live, the very Life of our lives. Who can be cold and indifferent to these things when once the thought takes possession that the giver of all is the servant of all? Shall we not rather be led to exclaim,

"Who shall separate us from this Love which is the source of all our harmony, and peace, and love, and righteousness?"

I think you will recognize the difficulty of defining in words what must be purely a spiritual truth, and you will also recognize that the first requisite to the acceptance of a spiritual truth must be a desire for it. It is only those who are hungry for a thing that seek it with the whole heart.

In all that I have said I may have given the impression that physical healing is the greatest thing to be sought in Christian Science, whereas to those who have taken in its real teaching it is only the first round of the ladder. The physical condition is only a reflection of what is within. It teaches that as is the inner life, so is the outward showing. You will not see in the lives of those who profess to be followers of this teaching all that their high ideals would call for. They are not all robust. They are not all marvels of perfection. They do not claim to be. They are your brothers and sisters simply reaching out for something better than they have found in the past, and they feel in their hearts that they are finding it. And, if you find them still very imperfect do not charge this to Christian Science, but to a lack of it, and ask in the kindly charity you know to be best for us all: Are these men and women better than they were before they accepted and began trying to live this Truth? They are seeking to realize in their own lives something of that wonderful eighth chapter of Romans, that the law of the spirit of life in Christ Jesus has made them free from the law of sin and death. They know that this can come only by recognizing the Principle, the friendship, and the power of the only Life which touches us on every side.

The poet Whittier saw this great truth, and many of his verses are found among the Christian Science hymns.

I will close by repeating a few lines from one of them.

But warm, sweet, tender, even yet
A present help is he;
And faith has yet its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

THE ROSE STILL GROWS BEYOND THE WALL.

BY A. L. FRINK.

NEAR shady wall a rose once grew,
 Budded and blossomed in God's free light,
Watered and fed by morning dew,
 Shedding its sweetness day and night.

As it grew and blossomed, fair and tall,
 Slowly rising to loftier height,
It came to a crevice in the wall
 Through which there shone a beam of light.

Onward it crept with added strength;
 With never a thought of fear or pride.
It followed the light through the crevice's length
 And unfolded itself on the other side.

The light, the dew, the broadening view
 Were found the same as they were before;
And it lost itself in beauties new,
 Breathing its fragrance more and more.

Shall claim of death cause us to grieve,
 And make our courage faint or fall?
Nay; let us faith and hope receive;
 The rose still grows beyond the wall,

Scattering fragrance far and wide,
 Just as it did in days of yore,
Just as it did on the other side,
 Just as it *will* forevermore.

DEDICATION AT LOGANSPOUT, IND.

IN the *Sentinel* of March 21, 1901, we republished from the *Logansport Daily Pharos* an interesting account of the dedication of the Christian Science Chapel built at Logansport, Ind. We had hoped to republish that account, together with the letter from Rev. Max Wertheimer, Ph.D., C.S., and the address by William Bradford Dickson, C.S., in the May number of the *Journal*, but owing to press of other matter it was crowded out. We gladly give it space in this issue.

The dedication exercises of the new church edifice at the corner of Ninth and North Streets, of First Church of Christ, Scientist, of Logansport, occurred yesterday (Sunday, March 3) at 10.30 A.M. They were very impressive because of their earnest, quiet, unostentatious simplicity. The cozy appearance of the church outside is far outdone by the tasteful adornment of the inside. The light streaming through amber and brown opal chipped glass windows and being reflected by a harmonious selection of white painted woodwork and tinted plastic walls, produced a beautifully soft and mellow effect. Added to this, was a liberal display of potted plants and cut flowers. The pulpit was surrounded by a tasty arrangement of roses, carnations, calla lilies, and palms. It was a beautiful scene, long to be remembered by those who were present.

After some excellent music by the choir, Scripture reading, and prayer service, the chief address was delivered by the First Reader, who read a most excellent paper. With well-chosen words, she showed what Christian Science has to offer to the world. Among other things she said:—

"God is Substance, Life, Truth, and Love. He is the source whence comes all goodness; all the blessings, spiritual and intellectual. The doctrine of Christian Science is the teaching of Christ. We are to follow his example and go about in a humble way healing the sick, comforting the afflicted, and lifting up the down-trodden and oppressed. God is Love. He is ever ready to help us if we will only ask Him, trust in Him, and get ourselves in a right attitude toward Him. This new religion is the old religion of the days of Christ. One of the chief reasons why Christian Science flourishes is because of its

healing power. The teachings of Jesus Christ, as represented in Christian Science, will improve mankind, physically, mentally, and spiritually. Christian Science is a practical religion. It makes the individual better. It lifts him to a higher plane. Seek to learn the Truth and the Truth will be made plain."

This address was followed by the reading of a letter from Max Wertheimer of Dayton, Ohio, formerly a Jewish rabbi, now a Christian Scientist.

The Second Reader devoted his address largely to the growth of Christian Science in this city. It was as follows:

Christian Science was introduced in Logansport in a quiet way in 1888. In the spring of 1889, one of our citizens became interested, and began the study of its text-book, "Science and Health with Key to the Scriptures." Soon after, a lady from Boston, one of Mrs. Eddy's students, came to Logansport and was able to organize a small class, which she taught. This class teaching resulted in holding weekly meetings at private houses. A year later a hall was rented and services were held weekly to which the public was invited.

The first formal organization of Christian Science adherents was in 1891. This organization bore the name of "Church of Christ, Scientist, of Logansport, Ind." In 1898 this first organized church, by re-organization, was merged into the present church under the name of "First Church of Christ, Scientist, of Logansport, Ind." Soon after this re-organization, owing to the difficulty attending the renting of a suitable hall in which to worship, the church started a building fund, with which to purchase a lot and erect a church or chapel thereon.

This thought met with unanimous approval, and in less than two years the fund reached the sum of five hundred dollars. In June, 1900, the church learned that the lot on the corner of Ninth and North Streets could be bought for four thousand dollars, by paying two thousand dollars cash and the residue in payments, and it was unanimously decided to purchase this lot and remodel the stone residence so as to adapt it to church uses. The necessary fifteen hundred dollars was promptly raised by the voluntary contributions of Christian Scientists, and the property purchased.

* A deed was obtained for it the following September, when the work of converting the residence into a chapel

began. There was no money in the treasury, but it was nevertheless decided to go forward. It has taken six months to complete the building and furnish it, at a cost of twenty-five hundred dollars, which was raised and the bills paid as the work progressed. The entire sum was raised by the voluntary contributions of Christian Scientists, without any call having been made in any way upon the public for assistance. However, liberal donations were made to the building fund from outside Christian Scientists, so that our modest little chapel, and the west half of the lot on which it stands, is, in accordance with Christian Science policy, dedicated free from debt, to the worship of the living and true God.

The chief addresses in the afternoon services, delivered by Mrs. Anna B. Dorland of Indianapolis and William B. Dickson of South Bend, were devoted to church doctrine and experiences.

There were many out-of-town Scientists present. The most unique feature of this dedication was that not a dollar was raised to pay off a church debt, as there was none. No collection was taken at either of the three services. The society starts out with bright prospects, having no heavy church debt, which only too often cripples the progress of church organizations. The meeting in the evening was also well attended.

Mr. Wertheimer's letter, which was read at the morning service, was as follows:—

Official duties prevent me from personally sharing with you the pleasures of this your long-looked-for hour. Nevertheless I will give you my message of love and cheer. Your little band of forty people deserves heartfelt congratulations for your brave demonstration. I do not know what those first footsteps of Spiritual progress signify to others, but to me they are full of meaning. Verily has Zechariah said: "Who hath despised the day of small things?" It is proportionately much more difficult for forty people of limited means to build a chapel than for fifteen hundred wealthy ones to rear a palatial temple. God reckons somewhat differently from the mortal way of figuring, and weighing, and measuring. For He who searcheth the hearts of all weigheth the quality of self-sacrifice, motive, and intent, and He weigheth the thoughts. Let the thoughts of your church be sacred ones, for profane ones are never

blessed of God. Yours is a house of prayer, a consecrated spot, where the spiritually hungry and thirsty ones shall be fed; a house of healing, where the weary and sorrow-laden find calm and strength; a house of assembly, whither all may come, as the Father's children. If there be at present a Biblical thought which should mark your dedicatory service, and in fact the consciousness of every ideal Christian Scientist, that thought, David, the sweet singer of Israel, expressed in these words: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." Verily the spiritual child of divine Love aspires to the house of the Lord, a sanctuary not made with hands, eternal in the heavens.

Oft and again in the material world around us comes up the doubtful question: Is life worth the living, is the game worth the powder, is the battle worth the fighting, is the problem worth the solving? David thought that it was. He would dwell *all* his life in the House of God—and does not this fact breathe the Spirit of content? God the Infinite Mind, is leading humanity as a shepherd. Wait a while, we shall find out that we are still in God's house and not in a world of darkness.

It is this consciousness of the omnipresence of God which gives to all His offspring beauty, charm, symmetry, and tenderness. Purged from the sense of flesh, like David we shall behold the beauty of the Lord in holiness. The other purpose of the Psalmist is "to inquire in His temple"—that is to say, to learn fundamentals, to become informed about the real man, the real universe, the real spiritual evolution, the real abiding Principle, and rise above the delusive mist of the carnal mind. Thus only can we advance from the A B C of Christianity to the everlasting Gospel of glory and triumph. Indeed, "upwards leads the path of life," and this is the real ascension.

With a heart full of filial gratitude I thank daily the Dispenser of all true wisdom for the glorious revelation of Christian Science. Our beloved Leader, Rev. Mary Baker G. Eddy, began her redemptive mission in a little hall, probably not larger than your chapel. God is with you and the Christ-Truth shall be made manifest among you on the flesh. May the healing wisdom be reflected by you all. Go to work and God will give the in-

crease in His own good time. May divine Love shelter, nourish, refresh, and uplift you; so that from chapel to larger quarters you may bring your flock, and in the highest sense, Dr. Oliver Wendell Holmes' words be your future history:—

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

Mr. Dickson's address was as follows:—

I do not know that any words of mine can add grace to this momentous occasion, big with future events, for the grace which came by our Lord Jesus Christ, is already with you, in power and demonstration, with signs following.

On such occasions as this, I love to call to mind these few lines from one of our old hymns:—

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the light are one.

It seems to fit the hour and fully measure the tide of Christ-love that flows to and fro beneath this blessed roof, uplifting and filling the needy and searching heart with the healing afflatus of divine Love.

Man becomes a spiritual factor in the human history of events in proportion as he reaches out into the unseen, grasps the things of Spirit, and through the vital and potent prayer of faith, hope, and spiritual understanding, manifests the things of God.

On the sacred shores of the Galilean Sea, he who expressed the Master Mind of all the ages,—our eternal Way-shower,—the blessed Master,—made manifest to human eyes the multiplied loaves and fishes, through his unseen power of demonstration,—giving to all humanity throughout all time, a lesson showing how the things of Spirit, invisible, and seemingly insubstantial, can be made visibly manifest to mortal eyes,—proving the unlimited supply of unlimited Mind, God,—and the willing and loving fatherhood and motherhood of the Creator.

Working in like manner,—mayhap more slowly, yet in like manner,—under the Master's direction, and in accord-

ance with the teachings of Christian Science, you have reared this beautiful little chapel,—the pioneer chapel of the State of Indiana,—proving to yourselves and to the world, that faith, hope, and love are “the substance of things hoped for,” and that every stone from foundation to turret is the “evidence of things not seen.” Then, laying aside all self-glory, with hearts attuned through gratitude to the glories of infinite Love, we one and all look around upon these daintily ornate walls and say with almost breathless praise, “What hath God wrought!”—“Thine, oh Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine.”

Viewed in this light,—in the light that Love demonstrated has satisfied a human need and fulfilled prophecy,—this little house of the most High is a veritable love-nest, feathered with the divine presence, impartial, impersonal, pure, blessing all alike; and we feel with great certainty that all gathered together in this little nest this glad day, are Love’s nestlings, whose flight out of the material into the spiritual is guided and guarded by that Love which cares for the universe. Surely He shall cover us with his feathers, and under His wings shall we trust. May the Angel Michael—strong and swift—ever guard its portals without, while the Angel Gabriel ministers the divine Presence to all within. May Love watching over all, be individualized in each consciousness, and go forth into the world, raising helpless humanity from its self-imposed sickness, sin, and suffering.

But of what import to the world is the Church of Christ, Scientist, triumphant?

The church is spoken of in the Scriptures, and is generally thought of, as the House of God, but the real Church, or House of God, as we are taught in Christian Science, is the habitation of true thought, restricted to no time or place, overflowing with the beauty and sublimity of Love’s holiness; an individual state of consciousness wherein entereth nothing that defileth or maketh a lie, and wherein every man worships God continually in his own church.

In proportion, then, as we think God’s thoughts,—mercy, wisdom, justice, goodness,—and feel and demonstrate His ever-presence, this becomes God’s hour, His ideal church is present to human consciousness, and the church no longer seems a material structure or a place, but a con-

dition of divine thought, and we all dwell together in the house not made with hands, eternal in the heavens.

Dwelling together thus according to God's law, there is in this church no high or low, no rich or poor; no envy, jealousy, evil speaking or thinking; no strife for place or power, but all are God's children, made in His image and likeness, dwelling together upon a holy hill, speaking the truth in their hearts,—all of the measure of the stature of the fulness of Christ.

In this church the only leader, preacher, and pastor is the Holy Scriptures and "Science and Health with Key to the Scriptures,—our impersonal teacher and impersonal healer.

It is written in the Scriptures, "My house shall be called the house of prayer; but ye have made it a den of thieves." To think and demonstrate in daily living God's thoughts, as given in the Holy Bible and Science and Health, is the most acceptable prayer, and this makes each consciousness become the temple of the living God, filled with health, holiness, and harmony, which radiates from a spiritual and not a material source.

Thus will the heartstrings of Christian Scientists vibrate in unison with the life-purpose of the Leader of Christian Science,—she who, through a half century of selfless toil, has cradled in her thought and nursed to the health and strength of its promising young manhood, this church of the living God, founded on the everlasting Rock of Christ.

SPRING FLOWERS.

BY JESSAMINE GLESSNER CHILDS.

THE sweetest flowers that ever grow
Are flowers of Love,
Nurtured and cared for by a hand,
Held from above.
These flowers are acts of kindness
Which, the more we wear,
Will never fade, but ever grow
More sweet and fair.

FEAR NOT.

BY DORA M. KNAPP.

Who is he that will harm you, if ye be followers of that which is good? — 1 Peter, 3: 13.

FEAR is universally recognized as one of the strongest elements of the human mind, the efficient cause of disease and the foundation of mortal misery. Being wholly mental, it can only be eliminated by a changed mental condition, while the attempts through material agencies to destroy the physical effects of fear, when unable to remove the fear itself, are, as has been proven, wholly unsatisfactory.

Christian Science shows the real nature of fear, and the necessity of its abandonment, and presents the only teaching which enables mortals to overcome it scientifically.

In view of the numerous phases of fear we have to encounter from day to day, and knowing the rule in Christian Science, that in order to gain the spiritual fact we must reverse the evidence of evil or mortal sense, we can readily see that the first essential step is to substitute a *fear not* for every claim of fear.

The Bible, the basis of all Christian Science teaching, gives forcible examples of the spiritual command to "fear not." Accepting with all other Christians the events recorded in the Bible as historically true, Christian Scientists also understand them as conditions of mind which are as applicable to humanity to-day as of old, and which all mortals must pass through in working out their salvation, in growing out of the mortal, material sense of things into the spiritual.

In this light the Scriptural command to "fear not," and the conditions attending it, are of special interest to all who are trying to solve life's problems by demonstrating the government of Mind.

On page 525 of Science and Health we read, "Fear was the first manifestation of the error of material sense; it began and will end the dream of matter." We can assume from this that we shall have the claims of fear to meet and master in some form until we overcome the belief of life in matter, therefore we have daily need to remember and apply the spiritual injunction, "Fear not."

A person may have advanced in Christian Science beyond the more material aspects of fear, and look with pity upon those still struggling against fear of material conditions,—climate, food, physical law, etc., and yet be so mentally terrified himself over the more subtle nature and hidden mental operations of evil, that every little error appears magnified. He continually frightens himself and every one with whom he comes in contact, because the "fear not" is forgotten, therefore his peace and safety in God's loving care cannot be realized.

How much better to face the supposed adversary with Peter's question, "Who is he that will harm you, if ye be followers of that which is good?"

If one is a follower of that which is good, he places himself in a direct line with the operations of Good, and consequently partakes of the divine blessings and protection.

It must be remembered that action always proceeds from God. The divine Principle of all being produces all the action there is or ever will be found anywhere. The real man is God's reflection, hence man's true selfhood can be found only in what he knows and reflects of God. "Man is properly self-governed, only when he is guided by no other mind than his Maker's" (*Science and Health* by Mary Baker G. Eddy, p. 286); also on page 19: "Reflecting God's government man is self-governed, and cannot be controlled by other minds when subordinate to the divine Spirit."

Mortals suffer most through ignorance or forgetfulness of their true selves and the freedom and dominion which encompasses their real being.

A man may have ample moral courage and self-respect to hold himself far above the weakness, temptations, and fears of a dissolute life, wholly from the mortal belief of being too good to fall to the level of such gross evil or to be afraid of its harming him. Yet this same courage and self-respect which sustain him in the one instance, may utterly fail him in another. He finds himself a slave, frightened and helpless before the belief that decaying vegetation, stagnant water, mindless microbes permeating the atmosphere, etc., have power to destroy him; admitting through his ignorance and fear that these conditions are greater than man, and thereby belittling himself and his Creator to an extent that would be considered degrading if attached to his character or his business or social life.

All through the Scriptures we are shown the spiritual protection of God's children who trusted in Him in the face of seeming perils and evil. The flood did not burst forth until Noah, the highest representative of man's unity with God at that time, was safe in the ark, showing us that the characteristics of Truth expressed in man are spiritual realities which exist forever, and which nothing can destroy. The preservation of Shadrach, Meshach, and Abednego in the midst of fiery flames; Moses, protected to receive and declare God's law in the very face of the decree that every male child should be put to death; Daniel's safety in the lions' den; the experience of Joseph, Paul, Peter, all are striking examples of the power of God to deliver from evil.

Through all these manifestations of divine Love, the omnipresence of Good is clearly demonstrated. The realizing sense of this great fact of Being must be attained, in order to be preserved from the beliefs of evil and the evils of belief.

God should be brought more into the minutiae of our daily experiences. Our faith in God must be a living, practical faith that cannot be shaken or turned to any reliance on lesser gods under any circumstances; but can we have all faith in God until we lose all faith in everything else? We must not only lose faith in drugs and all material methods of healing, but must also lose all faith in disease, all belief in its supposed power, and all fear of it. This would mean the disappearance of disease.

If a man cannot at once gain a realizing sense of the nothingness of disease, he can begin by trusting as a little child, knowing that he need not fear his body, for as God's child he is greater than his body, greater than any material condition.

The recognition of the law of Good operating in human thought will regulate the system and eliminate disease much better than drugs or any physical law.

We become conscious of the spiritual reality of our being, our God-given life—nature, health, etc., in proportion as we cast out and overcome our beliefs and fears concerning everything that is opposite to the spiritual and eternal.

Every step in Christian Science must be an individual experience. We can only understand God as we have the actual experience that lifts us out of a false sense of God. This experience is always varied and more or less prolonged,

even after we have reached a period of growth where we desire to relinquish all error.

We all know if we were good enough, the error would disappear instantly; because it does not, we should not stop trying to be good or to know more of Good. On the other hand, we should increase our efforts until nothing but God's image can be manifested in us.

We do not stand on safe ground in Christian Science until we reach the point where we love it more than we love anything else, and hunger and thirst for a higher knowledge of God. Until this point is reached we can be tempted, our faith can be shaken, and error can attack us from many standpoints. It should not be difficult to attain this position when we realize that through a higher understanding of God, greater and more abundant blessings will come than can possibly come from any other source; for what does Paul 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."

We cannot stop until the work is done, for only in this way can the divine order be restored, in which the work was finished and God was satisfied with it, satisfied with the universe and man.

Jesus said, "He that endureth to the end shall be saved;" and in Revelation, 2 : 10, we read: "Be thou faithful unto death, and I will give thee a crown of life." We know this does not mean the death of the individual, but the death of error.

As we cease fearing the error without and strive to be right within, we shall prove the truth of our Leader's beautiful message in *The Christian Science Journal* of March, 1899: "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. . . .

"The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, good-will, health, and holiness."

CONSECRATION.

BY M. E. S.

THE Master's words, from his: "Wist ye not that I must be about my Father's business?" while he, a child, tarried at Jerusalem, to the tearful expression of victory over self as he prayed in Gethsemane, "Not my will, but Thine, be done"—his words, all his words, his work, his whole life was one grand anthem of consecration to God. As we retrace his journey from Bethlehem to Calvary, we realize, indeed, that his Father's business was his work and his Father's will, his impulse.

We half forget the bloody persecutions of the Inquisition when we catch again a glimpse of the Truth in the consecration of the martyrs. It was the consecration of Luther that moved on the Reformation. Looking back, we see that the progress of every reform is measured by the consecration of its leaders and adherents.

How many of us to-day, are breathing and living and working because of the consecration of one who, guided by the same star that led the wise men of old, has followed obediently, labored untiringly, and conquered gloriously? Thank God, thank God for the consecration of our Leader!

First of all, only a high and holy cause can now wake man to consecration. Only God's cause, sustained by the assurance that "His spirit beareth witness with our spirit that we are the sons of God." Consecration, to-day, with us, demands a cause whose benevolent purpose is as broad as humanity's needs, as high as man's possibility, as deep as the mines of understanding, as sweet as God's love. Here is just such a cause, a cause to which has been given a "new name," "Christian Science," a science which demonstrates again the breadth, the height, the depth, the sweetness of the healing Truth of Christ. Are we ready to follow in the footsteps of the Master?

What marks the consecrated follower? not mere enthusiasm, *mere* enthusiasm marks the fanatic; it is a personal quality born of emotion, while he who consecrates himself is the unselfed person, the person whose whole nature is a sanctuary.

Let us for our own growth look fairly at this consecrated, unselfed man. "God's candle shines upon his head, and by His light he walks through darkness." At one with

God's great cause, his heart, head, hand, are at God's service.

His heart is God's. The old human loves, so-called, that proscribed his usefulness, that limited and personalized his affections, are "clothed upon" by a holy garment "white as wool," illumined, lifted, consecrated, transfigured.

He thinks for God. His knowledge of material things, his place and power in the world, in medicine, in law, in art, in music—is become a rod in the hand of the man who has consecrated himself to this holy cause of Christian Science. Every theory of philosophy, by its somethingness or its nothingness, either confirms or denies, and so supports, this Great Revelation.

What a rest it must be to a mind wearied with searching for Truth in the many schools of human philosophy, and finding only that which satisfieth not, what satisfaction after such a quest to find at last the true philosophy whose smallest manifestation leads on to all Truth, whose smallest demonstration leads up to God. Here is rest from search and the beginning of consecrated work. The counterfeit philosophies are, like the rods of the magicians, swallowed up by the true philosophy of Wisdom, Truth, and Love—God. And the man who has proved their nothingness can handle them into rods by which others shall be touched and brought into an understanding of the true philosophy. And so, again, is the wrath of man made to praise God. All intellectual culture at the first glimmering of this great Science, great in its simplicity, seems unworthy, and we cast it down and run in fear of its nothingness and falsity, but we must go back and handle it and prove it a rod upon which to lean. So let us bring all our offerings in the way of intellectual attainments and have them purged and consecrated.

The hand is God's. First believing, then understanding, then demonstrating that all strength, all activity, all skill, is from God, there is no limit to the good we can do for Christian Science by subserving all physical activity and skill to this great cause. In Love there are no menial duties; and Love is not manifest in the inharmonious, chaotic household, where domestic duties are performed as an inanimate, compulsory task in materiality, but where it is understood and demonstrated that through consecration the hand reflects God's power, moves by His activity, is sustained by His love.

And we *must* consecrate the tongue. "Out of the abundance of the heart the mouth speaketh." The heart of consecration knows only Love and the tongue speaketh only love; severity, censure, and bitterness find no expression. The tongue is purged of its uncleanness nor is it "halting and slow of speech," but emboldened to speak the Truth, knowing that God's word must be uttered, and that *God, Truth, Love, sustains* the utterance. Now we, my dear co-workers, can test our fitness or unfitness to help fill up the ranks of Christian Science by the progress we are making in the destruction of self, by the surrender of the old for the new, by the complete consecration of heart, head, hand, and tongue.

KING EDWARD VII. TO THE MOTHER CHURCH.

At a special meeting of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., held January 31, 1901, resolutions were adopted expressing the deep sorrow of the entire church occasioned by the departure of Her Majesty Queen Victoria.

The resolutions were engrossed and sent to the Earl of Dunmore by whom they were forwarded to King Edward VII. The following letter from Lord Lansdowne acknowledging the receipt of the resolutions and expressing His Majesty's thanks was duly received by Lord Dunmore.

Foreign Office, April 29, 1901.

My Lord:—I duly laid before the King the engrossed copy of the resolution forwarded to His Majesty by The First Church of Christ, Scientist, in Boston, embodying a letter from the Reverend Mary Baker G. Eddy and expressing the deep sorrow and sympathy of the Christian Scientists on the occasion of the deeply-lamented death of Her Majesty Queen Victoria.

I am commanded by the King to request your lordship to be so good as to convey to The First Church of Christ, Scientist, in Boston, his sincere thanks.

His Majesty highly appreciates this assurance of sympathy in the heavy loss which has fallen upon him and the whole British Empire.

I am, My Lord, your obedient, humble servant,

LANSDOWNE.

To The Right Honorable The Earl of Dunmore,

61 Great Cumberland Place, W.

GOD IS ALL-IN-ALL.

BY JOHN B. WILLIS.

THE declaration of Christian faith that God is All-in-all, is so inclusive in its meaning, so conclusive and satisfactory in its answer to philosophic inquiry, and so inspiring and helpful to the awakening spiritual sense, that it may be reckoned the corner-stone of religious truth.

Many vain endeavors have been made to distort its meaning, and those who have inscribed it high upon their banners are not infrequently misunderstood and consequently misrepresented as pantheistic in the tendency of their thought, if indeed they do not identify God with the sum total of the universe. The true metaphysical sense of the declaration is, however, rapidly finding its way to the inner heart of the people, and days of Pentecost will surely result, for its apprehension is the basis of that practical demonstration over sickness and sin which alone is satisfying and determinative to the seeker after Truth.

The deepest, broadest truth can but be the most potential and efficient, and when Jesus declared that the knowledge of the Truth would set men free, his thought must have embraced the ultimate foundation of all science or knowledge; viz., a right apprehension of the nature of God and his relation to the universe, including man.

In saying that God is All-in-all, we have expressed a declaration of absolute science which is, of course, but faintly apprehended even by the most spiritually minded, for it is not only the antecedent of all things but the explanation of all things, the central fact and consummation of all history. (1 Corinthians, 15 : 28.)

To begin thus with God, and adhere to God, Mind, as abiding Principle and causation, in our thought of the universe, is but to return to that primitive spiritual concept which, for so long a time, has been relegated to obscurity by materialistic philosophy and science, so-called. It is to find an adequate basis of inquiry and deductive procedure, and it is to honor and maintain the first great commandment and place ourselves under the tutorship of Jesus.

The complete demonstration of the proposition in consciousness will fill the annals of eternity, but every lesser and preparatory solution is in evidence of the correctness

of its assumption, and will nourish and stimulate that "tendency and drift away from matter and toward spirit," which is the most promising feature of modern religious thought.

The meaning of this declaration is greatly enriched, its practical significance vastly increased in Christian Science; and this results from the fact that it is here brought into immediate touch with individual life. However impressive and philosophically satisfying the apprehension of the allness of God may prove, upon the metaphysical plane, the inspiration, the quickening power of the thought is not measured until one has realized in some expanding degree, what it means to him, individually,—his nature, estate, normal condition, possibilities, and destiny. I may clearly see that the proposition, "God is All-in-all," must be true of a universe which is inexplicable if it be not included in the manifestation of omnipresent and omnipotent Mind, and yet wholly fail to realize the regenerating, uplifting power of that sense of sonship, sovereignty, and spiritual exaltation which attends the knowledge of God as "All-in-all" to *me*. As I awaken to the truth that God is the Principle of my being, the eternal Life, Truth, Love, which is expressed in me, the dignity, the splendor, the amplitude, the opportunity of my life begins to dawn upon me and I begin to understand, as we are taught, how "The admission to one's self that man is God's own likeness, sets one free to master the infinite idea" (Science and Health, p. 256).

The earthly and sensual now lose their attraction, for I am called to nobler and higher things. My resources are seen to be infinite, my career divinely planned. I am God's child and representative, an ambassador of Heaven. "I live; yet not I, but Christ," the perfect idea of God, "liveth in me." His ministry is mine. His spirit impels and guides me. His works it is mine to do. "This is life eternal, that they might know thee the only true God."

The overcoming now becomes simple and easy; for sin, separation from God, is no longer winsome but repellent. Fear is cast out, love is enthroned. The commandments are no longer mandates but privileges, doors opened to the spontaneity of a budding life. I am not called to duty, for I find my joy in the largest opportunity of service. When God is all, to me, I have left the husks and the swine and have come home.

When I have thus come to realize the infinite Love as

my "all," the "in all" is revealed. Experience, environment, nature, the faces of men, all are newly interpreted, for I am dwelling "in the house of the Lord all the days of my life, to behold the beauty of the Lord" as I have not perceived it before. The good, beautiful, and true are more discoverable, more defined; spiritual values are more easily recognized; common events have become newly suggestive; the atmosphere is more sunny; life's landscape has been retinted for me.

And this enrichment I may not hoard. The apprehension of God and my true selfhood shapes, gives character to expression, and qualifies my life work. "Right thought begets right man," and I am prompted to nobler endeavor.

I am a truer brother; a more faithful friend; a wiser, more loving counsellor; a better servant. I have more repose, more sympathy, more love. Where I was once absorbent and found my satisfactions in being ministered unto, I have become radiant. I am unselfish, I am most glad when I have set my brother free. "It is God that worketh in" me "to will and to do of *his* good pleasure." My past whilom ideal has come to its realization.

When I reach this plane, I shall have found the high land of Christian Science, where God is All-in-all. Here the air is purer, more bracing; the vision broader, more glorious; the water-springs more limpid and refreshing.

The climb-up is not altogether easy, but every effort and struggle brings its sweet recompense, and the heights are nearer heaven.

PAST EXPERIENCES.

BY MRS. CAROLYN L. McARTHUR.

IN my days of loyalty to the Presbyterian Church with which all my early life was associated in the strictest bonds of belief, while there were times of hope and comfort, the promise "Seek, and ye shall find," grew more and more elusive to me. There came days and years of trouble and pain, resulting in a state of compelled resignation and invalidism, with only the hope of a future deliverance through death. I was strongly imbued with the doctrinal belief of salvation by election, therefore the thought of the future was attended with dread. I was slow to awaken to the teachings of Christian Science, which came to me first in its mission of physical healing, nor did

I readily discern that only through thought, freed from its limitations, can the vexing problems of life be solved. There has always remained a deep gratitude for the early religious training; for the familiarity with Scriptural promises, as viewed in Christian Science, has been a great help in demonstration. I was compelled by my needs to seek persistently. The habits of thought sustained by early instilled religious teaching are not any more easily broken than the fear of disease. We have, in both instances, accepted belief. To many of us even a reasonable investigation of Biblical statements seemed sacrilegious. Once during my early study of Science I was led to read some of the writings of Jonathan Edwards for the first time. I well remember the satisfaction afforded when I found a possible line of agreement in his thought and my study, as follows: "Instead of matter being the only proper substance, and more substantial than anything else, because it is hard and solid, yet is it truly nothing at all strictly and in itself considered. The universe exists nowhere but in the divine Mind. Truth is the agreement of our ideas with existence, or, since God and existence are the same, is the agreement of our ideas with the ideas of God." This brought comfort, for just previous to this reading I had been long and earnestly talked to by the minister of the church of my childhood on the dangers of Christian Science.

What an endless debt of gratitude we owe to our Leader who has braved and surmounted these difficulties, giving to the world "Science and Health with Key to the Scriptures," which has revealed to us the fact that there exist for man spiritual laws, that it is possible for him to recognize and obey these laws and annul all the so-called laws of materiality. Thus the light becomes apparent, and through the mists of mortal mind we catch frequent glimpses of the truth of the Master's teachings: "If any man will do his [the Father's] will, he shall know of the doctrine." Science "resolves *things* into *thoughts*" (Science and Health, p. 17). Through the purification of thought, all our conditions are marked by improvement. I have watched patiently the destruction of a single undesirable thought, and thus learned why we do not more readily grow in grace.

An error which we have claimed as a personal characteristic, may often attempt to claim our attention, and only through repeated struggles is mortal mind brought into sub-

jection, so that thought readily ascends. It is thus we learn that Christian Science is an educational agency, clearly explaining the questions which have so long puzzled thinkers. A noted doctor states in a medical review, "The marvelous kinship between mind and matter is a tangled skein, not yet unraveled by the death-house or laboratory." How many of us have struggled with this "tangled skein" in our battle with matter and its woes. It came in my early efforts through my attachment to a case of homœopathic remedies, arranged carefully for my home use by a brother, a faithful practitioner of that school. There were many temptations to believe in "intelligent matter," even after the case was consigned to a hiding-place from which it had finally to be removed and burned, before the atmosphere of uncertainty was removed. What household gods these are to us, hindering us from proving the sufficiency of God's goodness! Emerson points us to the Infinite, contrasting our littleness with the divine Allness. "'Tis pitiful the things by which we are rich or poor. A matter of coins, coats, and carpets; a little more or less of stone, or wood, or paint; the fashion of a cloak or hat." While the first dissatisfaction with the old methods may occasion apprehension, so long as it remains a factor in the life of the individual it finds expression in discord and disease. Herein we find the worth of personal investigation and demonstration, for every life becomes a centre from which is reflected God's glory. We meet many earnest hearts who have always lived on the hope of fulfilled Scriptural promises. The late well-loved Frances Willard pays tribute to the new revelation of Truth in one of her later writings: "We live in a strangely materialistic age, when thought is declared to be a secretion of the brain and revelation looked upon as nothing but a myth. Thousands of well-intentioned persons had come to the end of the rope, and were beating their heads against a stone wall, finding no mode of egress into the upper air of spirituality and faith. Just because the world had gone so far and *had* so largely become a victim to the theory that seeing is believing, the Heavenly Powers brought in this great re-action which declares the invisible is all-in-all, thoughts are the real things." For more than twelve years it has meant for me persistent, diligent seeking, and striving. My personal needs have compelled this. As a compensation I have found that, "Whoso

looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

It has meant the overcoming in great measure of selfishness, the subduing of sickness and inharmony in the home, the courage to face difficulties for myself and others, and the comforting assurance that "Love never faileth." Hearts and hands grow strong in battling with error, as we learn that the divine energy of the universe is the governing and sustaining power in the realm of man's consciousness, to be used and reflected by him daily and hourly; an inexhaustible supply, available to all who come willingly and obediently to the Source. Like self-willed children some of us have at first attempted to seek in our own way, fearing to be restrained we have not heeded the patient efforts of our Leader, watchfully, lovingly calling us from the ways of sense into the joys of Soul. It is these wanderings that have delayed demonstrations for ourselves, and caused us to hinder others, until, through weariness and pain, we come back to work in the appointed way.

I owe a personal debt of gratitude to the Publishing Society for the help given me through their loving service. Many times a message of help has come through the periodicals at just the right time. All work in healing is aided by the word spoken in season through the publications. All who work for others cannot but value the aid which is thus afforded, in giving articles which readily catch the attention of those in need. We have our work in giving what we can to this helpful, active means in our Cause, and God will give the increase.

BUT every opportunity carries a penalty; every privilege brings with it a warning. If we will not live the life of love, if we harden our heart against a brother offender, we will find in our need even the great and infinite love of God shut against us, harder to be won than a strong city. ribbed and stockaded as the bars of a castle. To the unforgiving there is no forgiveness. To the hard, and relentless, and loveless, there is no love. To the selfish, there is no heaven.—*Hugh Black in "Friendship."*

TESTIMONIES FROM THE FIELD.

MY thought has been full of a beautiful demonstration that I had a few months after I had begun to understand the Truth as taught by our Leader, through which I gained a better understanding of God's children. At the request of his parents I treated a little fellow three and a half years old. Mortal thought of him was very unlovely, but Truth and Love were equal to the task and wiped out the image of error or illusion.

The child was healed in a few treatments, of catarrh and several other troubles which from his birth had remained untouched by *materia medica*, and the change in his disposition called forth many remarks.

We hardly ever heard his voice, he rarely answered when spoken to, and the tiny face was disfigured by a constant scowl. He would run and kick us without any provocation, and pinch or scratch our faces if we took him in our arms. Sometimes he would slip out of sight and we would find him hidden under a bed, where he would remain until he wanted to go home. So, too, he refused to eat before us and would crawl under the table, refusing to come out, and we sometimes ignored this unusual behavior and gave him his plate under the table. His many strange ways made him seem almost like a little wild animal.

One day he came into the house, lifted up his little arms to be taken up, and then pressed his face to my daughter's and said, "I love you," nothing else. Then he approached me in the same way, and after that he would often love us, and would begin to talk if he found us alone. We used to talk about God. I taught him the Mother's prayer for the little children, and he grew to be kind and obliging.

Then came the time when the father became antagonistic to Christian Science, and would not allow the child to come to our house at all. His parents' work obliged them to leave the children very much alone and our little friend got many whippings for running away to us. The episode I write of happened at this period, when the child was four years old. One afternoon we had visitors and my daughter said she could hear some one sobbing, but as we supposed we were alone with our friends no attention was given the noise until at last she followed the sound to the kitchen.

There she found our little friend curled up in the empty wood box, sobbing as silently as he could. He had come to us in trouble, and finding company had hidden away until their departure. My daughter called me out and laid the child in my arms, and what a spectacle he was! In his play he had gotten soiled with dust and heat; his clothes, two or three sizes too large, were torn, and his face was covered with blood which flowed freely, so that I could not see where the hurt was. I carried him to my room, my daughter following. I was so touched at the sight of this poor child's faith and patience as he choked back his sobs that a floodtide of love came to me and seemed to fill my whole being. My tears fell on the little face and I kept saying to him as I carried him upstairs, "You are God's little lamb; you are God's little lamb." On reaching my bedroom my daughter brought a towel and water to bathe him, and then he sat up quickly and in his baby voice said, "I don't want water, I just want to be treated." I said, "You want to be a clean boy, don't you?" and then he allowed us to bathe the blood and dirt off his face, and we found over the left eye a deep swollen gash about an inch and a half long, but the blood had stopped entirely when we reached my room. The child stretched his little body out at full length on my lap, with a great sigh of contentment, and the thought that came to me was, he wants Truth, and he *has* the infinite ever-present Love and Life. With that angel to lead, I caught a glimpse of the Promised Land. There was no sobbing, bleeding baby there, love was all; I had no fear, God was the only presence and power, and I can never forget the benediction that was poured upon me. When he quite suddenly sprang from my lap saying, "I want something to eat, please," mortal thought suggested I must begin to treat him, but I let him go the next moment, for I knew God had healed him. The edges of the cut had united and the swelling was entirely gone. After a little while he seemed to express a fear of his father's knowing of his visit, but I could see everything was all right.

A few days after I asked him what had caused the hurt, and he said a block of wood had been thrown by another child and struck him, and he came of his own will to be treated. He told me when he had some aches and pains he could treat himself, and they would go away. I wanted to know the thought that had helped him, and

asked him what he said to error; his answer was, "I just say, God is King in Heaven; and I don't have the earache any more." Surely "Out of the mouth of babes and sucklings hast thou ordained strength."

I am grateful for our *Journal* and *Sentinel*. They are messages of Love always waited for and welcomed by our family.—*Mrs. E. M. Haly, Oakland, Cal.*

LIKE many others I had heard of Christian Science, but had only been told ridiculous things in regard to it, so had given it no attention until about four months ago when a friend told me of the wonderful healing that had been done in her family.

At that time I was suffering from a serious trouble which I had had for six years. During that time I had been unable to obtain any permanent relief and was constantly growing worse.

The trouble started with an ulcerated tooth, and as the dentist and doctor could not stop it, the ulceration had extended to the jaw bone and up into the head, which produced constant discharge, pain, and soreness. At intervals of ten days or two weeks I would have attacks of neuralgia, lasting two or three days, when the pain would be simply unbearable, and with it complete prostration and often nausea. Friends coming in at such times have said that I looked as though I could not live, my sufferings were so intense. About five months ago, the dentist said he would have to make an opening through the jaw, hoping that with the use of syringe and frequent washings, relief might be obtained, and if not, the only other help was to scrape the bone. Feeling that I would submit to almost anything rather than to suffer, I allowed the dentist to do as he wished, and although I faithfully used the washes he directed, I found no relief whatever.

When I heard what Christian Science had done for my friend I was anxious to try it, for I dreaded the operation which seemed inevitable. I sent for one of Mrs. Eddy's loyal students to come and see me, and commenced the treatment at once. My improvement began with the first treatment and steadily continued until to-day I consider myself a well woman.

Since commencing treatment I have never had to give up with the neuralgic attacks; for although, at the usual times for them, mortal mind has tried to assert itself, it was conquered each time.

One of the most wonderful features of my case I would like to give. At the time the dentist bored my jaw, he inserted a wooden peg, about an inch long and a quarter of an inch across at the large end. When he came to treat me the next day, he found the peg gone, and as it had not come from the mouth, I knew it had gone into my head. He thought it could not be, but probed for it, causing me untold agony but with no success. At the time I commenced treatment I told my healer of this circumstance and said I imagined I could feel the peg in my head, and that it moved at times. She told me if it was there it must come away with the treatment, so I tried to be content. After I had felt that my healing was about completed I was doing some work which required me to lean over, and I noticed there was an odor from my nostril and also that there was some discharge again. At first the thought of discouragement came, but I met it at once with the declaration, "I am healed; I know I am, and God will take care of this." In about five minutes there discharged through my nostril lumps of foreign matter as large as the end of my finger, and then came the peg, entire just as it was put in. I was filled with joy and wonder at the demonstration of the power of Love and Truth as taught in Science.

During the five weeks I was under treatment, my husband and little boy of twenty months were healed of acute troubles. While I feel that I can but feebly express my gratitude for the relief from physical suffering, I am more grateful for the spiritual health and life which have come into my home.

The Bible is now read understandingly, and where before we probably attended church once in three months, now we are regular attendants at the services of First Church of Christ, Scientist, and feel that we cannot afford to miss a single service.—*L. C. K., Lockport, N. Y.*

WITH an earnest desire to tell the world all that Christian Science has done for me I commence this communication, but pause, hardly knowing (so much is there to tell) where to begin. For many years I had suffered severely with sciatica. Five years ago I fell and injured the sciatic nerve; from this time until six weeks ago my sufferings were at times almost unbearable. Walking, I felt as if I were dragging about an iron weight, sitting, I grew benumbed until my limb grew cold as ice. I was unable to

step on the ground for nine months, and my condition was a pitiful one. I received treatment six months from a homœopathic, and two months from an allopathic physician and surgeon, beside having the best massage treatment to be had, all of no avail. The surgeon's diagnosis of the case was that the fall split the trochanter process, and the nerve dragging over this rough surface had caused its contraction, and there was nothing to be done but stretch or kill the nerve. To kill the nerve I was informed that the surest way would be an application of an iron brought to a white heat. At this time, through the dread of the surgeon's knife, the operating table, and more than all else, the anæsthetic, my mental condition was as bad as, or worse than, my physical.

But God was watching over me, and in His good providence I was not only to be healed of my physical ailments, but the glorious light of Truth was to come into my life. My heavenly Father directed me to one whose kindly sympathy, and Christian example led me to believe there was a healing power divine in Christian Science, and to it, through her, I turned in my extremity for help; and thanks be to God and Christian Science, I can walk and am free from pain. The first night after treatment I slept an undisturbed sleep. In less than one week I discovered I was walking without my customary limp, and upon investigation, I found that the limb which, by actual measurement, the surgeon had pronounced an inch shorter than the other, had come to its normal condition, that once more I was standing firmly upon both feet. Four weeks ago I attended the Christian Science service, walking quite a distance and up a high flight of steps, with not one particle of pain.

My friends look upon it as a miracle. Some doubt, some do not understand, and some do not want to; but I know that Christian Science has done for me what all the physicians could not. They did all in their power to relieve my pain; but they had not *the* power that belongs only to God, omnipotent Truth. I have told what Christian Science has done for me physically, in relieving pain, in straightening my limb, in helping me to walk once more, but what it has done for me mentally, I can never tell, language fails me. I am thanking God continually for His great goodness. It seems such a sweet thought to feel that my heavenly Father did not desire me to suffer,

and that His love is watching over me. I read my Bible now with a different understanding, and feel and know that when this great light of Truth comes into our hearts, it lights the whole pathway of our existence. How many weary hearts have been made light through the Truth that is given us in the writings of Mrs. Eddy! The world is to-day full of good Samaritans because of her teachings. Several demonstrations worthy of note have come to me since I began to read and understand Christian Science, but I will write of them another time. In the mean time my grateful heart sings for joy, and my constant prayer is that I may continue to praise Him and His wonderful works to the children of men.

Eva T. Cook, Gloucester, Mass.

I WILL relate the healing by Christian Science of two persons of defective eyesight; the first, a youth eighteen years of age, whose parents, when he was nine years old, were advised by their family physician to have him wear glasses as a relief for nearsightedness and headaches. From that time until a little more than a year ago, the oculist, his parents, and he considered it imperative for him to use glasses constantly, changing the focus from time to time as his advancing years seemed to render it necessary. Whenever he attempted to do without glasses his headaches returned, and his eyes gave him considerable pain when reading.

A year and a half ago he entered one of the colleges of a neighboring state. A short time after he wrote his mother that his glasses needed changing, that he was unable to study by lamplight. She wrote him to come to Chicago, intending to have his eyes examined by a specialist and new glasses adjusted. The boy's mother told my wife and me of her apprehensions and fears that her boy would have to give up his studies. We suggested that she consult a Christian Science practitioner. She answered, she would leave the question for her son to decide, Christian Science or oculist. He concluded to consult the "Christian Science man first." We gave him the address of a practitioner. He called upon him, and reported his experience, and after an hour's talk he received treatment and the practitioner told him to take off his glasses. He did so, and returned to school and resumed his studies, and from that time to the present, now about a year, he

has had no occasion to use glasses; nor has he had a return of headaches. This was a perfect cure from one treatment.

The other case was that of a young woman, who, on account of weakness of the eyes, had to leave school at an early age, for twenty years had been a sufferer, and for many years past could not see to read, sew, or write without great pain in her eyes and head after each attempt, even with glasses. She could not bear the sunlight except through darkened glasses, and when the lamp or gas was lighted in the evening she could only sit in a darkened part of the room, with any degree of comfort. My wife again suggested Christian Science. A difficulty here seemed to arise: her home was in a distant state, where there were no Christian Science practitioners. However, the young woman's sister consulted the same friend who, through divine Love, had cured her son. After a letter of request from the young woman to the practitioner for absent treatment, she received four weeks' treatment, when a letter was received from the young woman's mother, saying that while her daughter at times seemed better, yet whenever she removed her glasses, the removal brought on renewed pain. Her sister here, on receipt of this letter, thought it would be useless to continue the treatment.

We persuaded her to hold fast to the Truth, and not give up. At the end of six weeks more—ten weeks' absent treatment altogether—she received a letter from the young woman herself, saying she was perfectly well, that she had discarded her glasses and had written the practitioner that he could cease treatment. Four months have elapsed since then, and her general health has been good. She sees perfectly and can sew, read, and write without glasses. In a word, she is a well woman in body and mind, and is happy as the day is long.—*J. S. White, Chicago, Ill.*

I WOULD like to say what Christian Science has done for me. For three years I was much opposed to it, really from ignorance, as I would not take the pains to read any of Mrs. Eddy's books. Being a recent convert to the Church of England, I thought it met all my requirements, but I soon saw that it did not give me the solace that the Christian Scientists received from their church, and in reading the Bible, I realized that the Church of England only fulfilled half of Jesus' commands; they preach the Gospel, but they do not heal the sick, as we are told to do.

For years I had suffered greatly on account of astigmatism. I had been to several oculists, and Dr. Parchenstecher and Dr. Mauser of Wiesbaden, told me that unless I wore glasses I should be blind. I wore them for nine years, and every two years I had to get stronger ones. If I went without them an hour, I suffered from severe headaches and nausea. As soon as I realized that Christian Science was the Truth, I went to a healer to be treated, and after the first treatment I was able to read the Bible and Science and Health without my glasses, but if I tried to read anything else my eyes ached. I had three weeks' treatment. That was two years ago, and I have never suffered with my eyes since. After the first week I was able to read anything. Christian Science has not only healed my eyes, but has helped me in a great many ways and has made me much happier. Science and Health has unlocked the Bible, so that it is a pleasure to read it now, and I cannot be too thankful to Mrs. Eddy for giving us this Truth.

The last two summers I have been in France, and it has been beautiful to see how the peasants there take to Christian Science. A little woman who had been operated on three times in four years for cancer, and did not seem to get any better until she was treated in Christian Science, is now a well and strong woman, working in the fields from sunrise to sunset without fatigue, knowing that God is her strength. Let me add that her life had been very immoral, and she was full of fear that God would not forgive her sins. I told her that divine Love could destroy all error, and she was healed, morally as well as physically, and is grateful to Christian Science.

A few months later, an epidemic of measles broke out in this little village, and her boy, nine years of age, had a severe attack of it, was confined to his bed with high fever, and suffered so much with his eyes that he could not bear the light. I happened to call there, and she asked me to treat him. Two hours later he got up, and was perfectly well. The rash left him the following day.

To show how the Truth spreads, a neighboring farmer, who had suffered from epileptic fits for over twenty years, hearing of these cures came to ask these peasants if he could also be cured. They sent him to me, and although it took him two hours to come and two to return, he gladly took this time from his work to come to me twice each

week. He drank in the Truth with so much eagerness that it was helpful to see his face change with the spiritual light. He used to have these fits every fourteen days, and during six weeks' treatment he had only one very slight attack in his sleep, which he knew nothing about, and of which his mother told me. That was four months ago, and he has not had a return.

I gave them some Christian Science literature, and it was gratifying to see how eagerly they read it. Being Roman Catholics, they had no Bibles, but now they have procured some, and are reading them daily.

All these peasants wished to make a sacrifice for the benefits they received, so they brought me fruit, etc., from their little gardens.—*Mary E. Goddard, London, England.*

WORDS are meagre to express my gratitude for the great change in my spiritual and physical condition wrought by Christian Science within the last year. For a period of eight years I had been in the most wretched health, last winter suffering from enlargement of the liver with all its attendant ills. My physical condition was bad enough, yet I consider my spiritual state much worse. I had sought for years the true religion. I had read the Bible without finding light; had investigated Spiritualism, and for a short time believed that I had found the truth in Theosophy. Finally, I became a member of an Orthodox Church, upon the positive assurance of the pastor that the truth would come to me in the church; but such was not the case. Last winter Christian Science was recommended to me by a friend, and I decided to give it a trial. I believed that the treatment was a form of mesmerism, perhaps unconsciously exercised, yet I was in such a desperate condition of mind that I was willing to be mesmerized if I might receive even temporary benefit. When told by the healer that God effected the cure of disease, that the religion was based upon the Bible and the Christ, and that disease was only an illusion, I felt only amusement that he should so deceive himself. But, after a few treatments my quest for physical health became subordinate to a strong desire for spiritual healing, which came to me finally with wonderful peace,—peace in the conviction that here, at last, I had found the true, vital religion. Now, I expected instantaneous healing, and not receiving it, began to think that there was no hope for me. However, at the end of

six weeks, I felt like a new woman, all my physical ills had given way to harmony, and with them went the morbid fear of inherited disease which had been my constant torment for years. To believe in the Bible and in Christ with the understanding gained through Christian Science is a wonderful thing to me and a source of never-ending peace. To know that God is my life is to be without fear.

We have recently had an added proof of the power of Truth over error. Our two little girls had an attack of the scarlet fever, but were quickly healed. The baby showed rather severe symptoms of the disease for three days only, and at the end of one week was quite free from all eruption or other symptom of disorder. She was at no time alarmingly ill, but played about the house as usual. The older girl had fever part of one night, missed one meal only, felt dull for half a day, and was quite well thereafter. She was unable to understand why she was kept out of school, as she had no inclination to remain at home. I kept her at home until the eruption disappeared, a period of one week. An older child escaped entirely. The children were able to help themselves very much, through their clear conception of divine Love, gained at home and in the Sabbath School. My four-year-old girl said one day that we did not want error in our house, that we would put it out and lock the door with Love, then error could not come in any more. I believe that the best way in which to express my appreciation of Christian Science is by endeavoring to bring the Truth to others, and that is what I am trying to do daily.

Gertrude L. Louttit, Fort Wayne, Ind.

THREE or four years before coming into Christian Science, I found myself drifting away from the religious beliefs in which I had been reared, which were those of the Presbyterian faith. While still thinking them true, I prayed very earnestly and watched very carefully, lest I should be tempted to believe in the new and higher life which was forcing itself into my consciousness. Through the struggles of changing religious beliefs and the observances of material laws, I found myself really sick and useless in belief. I found some rest and peace in the Unitarian faith, as giving me a more helpful understanding of the man, Christ Jesus, but I was all the time hungering and thirsting after righteousness. I sought relief from my physical ills so-called, in *materia medica*, in bodily rest.

and in every way suggested by mortal mind, keeping my bed a good deal of the time. I think the doctors whom we employed did not find anything the matter with me. Certainly none of them gave me any help at this time.

I was very far from thinking that my mental condition had anything to do with my bodily ills, but I remember thinking many times that my bodily sufferings were as nothing compared to those of my mind. I seemed to feel that somehow no one but God could help me, but I had no thought that He would, nor indeed any idea *how* He could. At last a friend induced me to try mental science, so-called. The result of this treatment was to bring me on to my feet at once, but, while giving me a wonderful strength and vigor of body, it put to rest all thoughts about God and His help, proving to me the all-sufficiency of man's help. I lost all real desire for righteousness, and looked to man and his ways for deliverance from every ill. For a little while I thought I had found the Truth of being, that God made man like Himself all powerful, and that that was all there was to it.

So began my life separated from Him. Every true Christian Scientist knows how vain were my struggles for health and happiness, and that, verily, my last state was worse than the first. According to Jeremiah, "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." During these uncomfortable years I was never very sick, excepting once, and I understand now that I was little else than a bundle of selfishness and fears. My family gave me every human help and sympathy, and of course I was thus kept from the true source of help.

I grew more and more wretched and depressed, and did not feel happy any of the time, though I had overcome in a measure my bodily ills. At last a troublesome cough turned me to Christian Science, and through this treatment I have become a changed woman. No more unhappiness, no more doubts and fears as to the true source of help, but a religion which fills every need. When I fail to demonstrate God's presence and power, I still am comforted by the knowledge that though I seem to be far away from Him, yet He is in reality ever near to me. I rejoice that I am at last in this "narrow way" and nothing that the world can give would I take in exchange for this blessed privilege.—*Josephine Hartt Taplin, Winchester, Mass.*

THROUGH Science and Health I was shown how to overcome great fear in having six jaw teeth extracted. Error said the demonstration could not be made, as I had very little understanding, not having had the advantage of class instruction.

But I was unwilling to call upon any one for help, as I have been trying to do my own work for several months. My fear of the operation was very unpleasant to me, as I had always been considered very plucky in the old way. With the determination to find the remedy the thought came, If God will destroy this sense of pain for me through another Scientist, I am positive he will do so for me if I rely on Him alone; and my glance fell upon these lines, "Trust in the Lord with all thine heart; and lean not unto thine own understanding" (Proverbs, 3 : 5). Why should I want to lean on any other, when I had the understanding which comes from Him?

But I knew that fear must be removed to make the demonstration. So I picked up Science and Health, feeling sure of finding the remedy, and I was not disappointed. When I came to page 489, I read, beginning "Divine Truth takes away this physical sense of error," etc. Before I had finished, the fear was destroyed, and after reading the 91st Psalm I started for the dentist's office.

The first verse, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty," and the eleventh, "For he shall give his angels charge over thee, to keep thee in all thy ways," were constantly in my thought during the operation. There was not a particle of pain. One of the teeth broke off under the gum, and the forceps were placed on the root and it was drawn. A piece of bone extended below the gum and the dentist also broke that off. He knew I was a Scientist and said, "You don't seem to mind tooth-pulling." I told him there was no pain, and that was what Christian Science had done for me. He said, "Well, those teeth were hard to pull; there must be a great deal in Christian Science."

When I was almost ready to leave the office I was taken with a very severe pain in my jaw, which shot up into the very top of my head, and error said, you did not think of the after effect. Love was with me still and met the claim with, Error, you are nothing and nowhere; "There is but one primal Cause. Therefore there can be no effect

from any other cause" (Science and Health, p. 103). The pain disappeared.

The dentist remarked, "You had better get something to apply to heal your gums, they are considerably torn." And I answered him, "Do you think I would apply anything but Truth after all it did for me in that chair?" I came home and did not experience the least discomfort.

Alice M. McKee, Chicago, Ill.

I AM glad to tell what Christian Science has done for me in pointing the way out of deafness. In the year 1876 I went west to Prince Albert on the north Saskatchewan, N. W. T., Canada. My first winter there was too much for me and I became very deaf. I tried many cures within the means of a laboring man, but without relief, then I decided that nothing could cure me.

Some time early in 1897 I was in Winnipeg, out of work and walking around the streets, and I saw something new; it was the sign of First Church of Christ, Scientist, Free Reading Room. A friend answered my enquiries and said it was a new kind of religion that could do anything in the way of curing disease without drugs. Well, I thought I would have a joke on the Christian Scientists by offering them the chance to cure my deafness.

I visited the reading room and found a good lady in charge. I saw a Bible there, but I took a look at some of the other books and became interested in reading a copy of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. My defect was spoken of, and after a visit or two and having seen some, to me, startling statements in the book, Science and Health, I obtained a copy. I read it and began to understand its teachings. Acquired habits, such as whiskey and tobacco, were easily destroyed, but secular views kept cropping up and still keep me at work rooting them out. I did not seem situated for rapid growth. The seed of faith was planted in a stony, weedy soil, and is not a large tree yet, but it is growing with me, and I am getting rid of a great many false views.

In November, 1900, I found myself in a situation which knocked a great many of my cherished beliefs out of me, so that I now see more clearly. One evening I discerned that I had paid too much attention to my deafness, it was always in my thought and it seemed that if I could get my hearing everything else would come. So I made up

my mind to be satisfied, and resigned myself to God; giving thanks and being content, and on the following morning I was agreeably surprised to hear the clock strike in the room below. I had slept there for some weeks but had never heard it before that morning. Now, after living in almost absolute silence for nearly thirty years, I can hear sermon or lecture clearly, as well as the ordinary tone in conversation.

My early training was narrow as Calvinistic doctrines used to be. I longed to be away from old Scotland in order to be free from such rigid teaching. I am now becoming accustomed to express my gratitude to God my Creator for His continual kindness to me; and for giving us Christian Science, the teachings of which are the fullest representation of Christianity abroad to-day.

James G. McAree, Winnipeg, Man.

SOME time ago, while at my country home, as I drove to and from the station I noticed by the roadside, in a plain little home, a very weary mother sitting on the porch. She had a large child about two years of age, stretched full length on her lap. I saw she would soon have to stop carrying him, because he was so large and helpless. I wanted to tell her about the power of Truth, but, to mortal sense, it looked to be such a hopeless case, I passed by a great many times before I had the courage to stop. Finally, I said, "Truth is all powerful and can certainly bring comfort to this tired, sad mother."

The child had many troubles, and it had had many remedies applied and considerable medical treatment. It was thought that he would never be able to raise his head, which was very large. His right arm and hand were paralyzed and seemed lifeless and hung useless at his side. He was suffering much from the effects of teething. I told the mother as simply as I could about Christian Science and its healing power.

She was in a desperate state, praying most earnestly that some help would come to her. I told her she would have to give up all material remedies. She was quite willing and said everything that could be done had been tried and he was simply taking something to make him sleep.

After the first treatment he slept well all night without medicine, this encouraged us very much. In a short time he was able to sit up in a high chair, and after a few weeks

he was able to use his arm and hand, and took great pleasure in waving his little hand to me as I drove by. Then the thought was that he would never be able to stand alone or walk, but it was not long before he was pulling himself up by a chair and walking around the room holding to something. Many said he would never be able to walk alone, but later on when I called one day his little brother saw me coming and fairly shouted as he ran to meet me that Paul was walking everywhere; and sure enough, the once helpless little fellow was merrily running and playing with his friends in the yard. I love to think of the great joy that came to that mother, and I rejoice that he is no longer a helpless cripple. His mind is clear and bright; he is obedient and easily governed, and a favorite and a pleasure to those who have the care of him. I can never be grateful enough for the comfort that has come to me, and for the help that the Truth has enabled me to give to others.—*I. S. Baldwin, Baltimore, Md.*

I WAS led to seek help through Christian Science for my only child, who had hip disease, when less than two years old.

After consulting different doctors in Salem and after several weeks in the hospital, with no apparent benefit, we decided to take him to San Francisco to a specialist in bone troubles.

He said the child would never walk without a brace or plaster cast, and his advice was the cast, which was to be worn three years, and renewed every three months.

I was horrified at this mode of treatment for a baby, but had to submit. The cast very soon commenced breaking, and I was haunted with the thought that the tender little body and limb would shrink away and perhaps be worse in the end, so I asked the doctor if he could guarantee me a cure after three years of such treatment. He said, "I am very sorry, but I cannot do so. Some have been helped, why not your child? It is the best means we have to bring about the desired result."

It was about this time that my attention was called to Christian Science by a dear woman who afterwards lived with me several months and helped to care for the sufferer.

I told her I knew nothing about Christian Science personally and did not have the least bit of faith in it. She was very kind and considerate of my feelings, but assured

me he could be healed, which led me, a little later on, to investigate Science.

I called on a Christian Science healer in Salem, and laid the case before her. She frankly assured me that God was no respecter of persons, and that my child could be healed. I arranged with her to commence treatment at once, and I took up the study of Science and Health.

From worry and anxiety over my child, and losing my mother at that time with consumption, I was in a decline of health, but with the first treatment for my child, it seemed that new life was surging through my frame.

In six weeks time, my baby could raise himself up by taking hold of a chair, and take little steps, like a child a few months old. He was then near three years old.

He gradually improved until now he is a well child and enjoys life as most boys at five and a half years. I have been enabled to overcome many troubles for him as well as for myself and others.

Praise God for this blessed Truth, which makes us free indeed.—*M. G. Thoms, Sidney, Ore.*

WHEN we consider what Truth has done and is doing for humanity, how small is the sacrifice and how great should be the pleasure for us to contribute our mite for the encouragement of others.

About five and a half years ago I was persuaded to try Christian Science for numerous ailments, the greatest trouble being nervous prostration. About the fourth treatment my improvement was very noticeable, and to my astonishment I found time on my hands. I had been a great invalid and had spent much time being nursed also in nursing myself. Such peace and happiness was brought to me that it is indescribable. The delightful part of the physical healing was that I could do as I wished and did not have to be watched with that law of fear, which hung like a cloud over my head.

For several months at a time I was not able to breakfast with my family and had to be excused to my friends. A constant fear of something was with me which prevented my enjoying company of any sort, and particularly did I suffer when I was obliged to attend a luncheon. Even after coming into Science I had to realize that "sufficient unto the day is the evil thereof." Many temptations have come to me in the way of financial troubles; but "Divine Love

always has met, and always will meet, every human need" (Science and Health).

Though I could say much more about the physical healing in my case, yet far greater to me is the spiritual uplifting, wherein we gain comfort and bring out the true character. My experiences in the Episcopal and Baptist churches, make me doubly thankful for the understanding gained through Christian Science.

M. D. O., St. Louis, Mo.

I HAVE long felt a desire to tell the dear suffering ones everywhere what Christian Science has done for me, but have been held back by the thought that I could not express myself. I can find words to tell of my physical healing and something of the joy and peace that has come to me through this blessed Truth, but the love and gratitude I feel to God must find expression in deeds.

Fourteen years ago last July I had on my breast a rose cancer in an advanced stage. Any slight exertion, like walking about the room, would cause a severe hemorrhage. I have had as many as twelve in one day. Physicians could not help me. "Man's extremity is God's opportunity," we read. It certainly was in my case, for in my great need I heard of Christian Science. I was told of some wonderful cases of healing by a man in our city, and we called him in. He gave me three present treatments and a few absent ones. Soon after my first treatment my breast stopped bleeding and the pain became less and less severe, so that in a few days I could move my arm without causing much pain, and I commenced to feel a sense of rest and peace which can come from but one source.

Three months from the time I received the first treatment every vestige of the trouble had disappeared, and with it other lesser troubles that I had not spoken of. Fourteen years have passed since that time and I have remained well, no return of the trouble, for understanding has taken its place. I am a member of First Church of Christ, Scientist, in this city.

Mrs. Fannie E. Talmage, Battle Creek, Mich.

IN July, 1899, Christian Science was first presented to me. I was then an invalid, having suffered from heart disease a great many years, and *materia medica* could do no more for me. For forty-five years I had been an earnest

and faithful member of the Methodist Church, but it failed to bring me health and comfort. When the truth was first spoken I listened, and then came the desire to read Science and Health. As I read, I felt it was the Truth. I attended church services, was treated a short time, and was entirely healed.

I am now seventy-seven years old and am just beginning to learn what life is and to trust in God.

The Bible and Science and Health are my constant companions and the 91st Psalm my morning meal. Christian Science has brought me the joy and peace that I never knew before, and I am very grateful to God for giving us this Truth through Mary Baker Eddy.

Mrs. Emeline Wiggins, Glenville, Minn.

IN 1887 I found Science and Health and was healed by reading it. My heart was so filled with divine Love which heals and saves, that I was enabled to answer many calls of suffering humanity. Later I received class instruction from a loyal student.

Many have been the shifting scenes which tend to waken one out of the error dream; but in bitter cold or mellow sunshine, my trust has been the same. Never have I doubted this wonderful Truth. My desire is that my heart may overflow in loving compassion for the sick and sorrowing ones.—*Sarah D. Hill, Burns, Ore.*

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EDITOR'S TABLE.

CHRISTIAN DISCIPLES.

WHEN the disciples of Christ are referred to, thought goes back over a period of nineteen hundred years to the twelve and the seventy. These men, who were chosen because of their special fitness for the work that would be required of them, occupy a unique position in the world's religious history. It was their blessed privilege to receive instruction, counsel, and admonition from the greatest and most successful teacher the world has ever known,—a teacher who could prove, and did prove, the truth of every statement he made.

The earthly mission of Jesus was to make plain the way of salvation from sin, sickness, and death. He taught "as one having authority," and his disciples were impressed with the fact that what they heard they also saw; *i.e.*, they heard the declaration of Truth and afterwards saw the demonstration thereof. They were sent out into the world to do the works of the Master and thus fulfil their mission in helping to establish the true idea of Christianity, concerning which it was prophesied that it should fill the whole earth, and of its kingdom there should be no end.

It is believed by many that the immediate disciples of Christ were divinely favored persons who possessed and exercised a power that is not needed in this age, and whose privilege it was to enjoy many blessings that the Christian of the twentieth century may not enjoy. Their works are said to have been the result of a supernatural power which appeared at that time, as evidence from on high of the truthfulness of Jesus' teachings.

While it is generally believed that the disciples understood the Master's teachings and were able to impart them to others, yet it is urged that the power to cast out devils and heal the sick was a special gift rather than the natural result of their understanding of what they had been taught. It was to be a sign that they were sent of God to assist in the great work of promulgating the Christian religion which was to make plain the way of salvation from sin and prepare humanity for a harmonious existence beyond the grave.

The failure to see that the disciples' power to heal sickness and destroy sin was the divinely natural result of the understanding of what they had been taught, has, during the succeeding centuries, limited man's possibilities, prevented the exercise of his God-given rights, and greatly retarded the growth of Christianity. This view must give place to a higher and broader sense of God's will concerning us before the Christian world can enjoy all the blessings a loving Father has bestowed upon it.

It is the mission of Christian Science to correct these false views and to show that what made man a disciple of Christ nineteen centuries ago, makes him one to-day,—enjoying the same privileges and possessing the same power according to his fitness to receive. Christian Science strongly emphasizes the thought that man may become a true and loyal disciple of Christ to-day, and the evidences of discipleship will be manifest in the signs which Jesus said should follow them that believe.

The Latin equivalent of the English word disciple is *discipulus*, and means learner or pupil. A disciple was something more than a follower of the personal Jesus. Jesus had many followers who were by no means disciples. The multitudes followed because of the physical benefits they hoped to receive. Those who were truly disciples loved the personal Jesus and went with him wherever it was their privilege to go, but they saw that which the eye could not see nor the ear hear. To the multitudes Jesus was the Son of Man, but to the disciples he revealed the Son of God.

"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." The question arises, How did Jesus bestow upon his disciples power to overcome sickness and sin? The strong point urged by Christian Science is that this power was the natural result of the disciples' understanding of what they had been taught. The sinless life which the Master lived, the words of Truth and purity which fell from his lips, and the many wonderful works which he performed in evidence of the truthfulness of his life and teachings, were the means by which the Great Teacher was enabled to give to his students power over evil of every sort.

Jesus taught the divine Principle of Being, and he declared that the understanding of what he taught would

make man free mentally, morally, and physically. It was not a question as to whether one should be a divinely favored person, but it all depended upon the individual understanding of Truth.

The Master's life, teaching, and demonstration were the natural outgrowth of his understanding of what God is; what man, the image and likeness of God, is; and what is the enduring and unchanging relation that exists between God and man. This understanding he imparted to his disciples. He gave them an ideal and that ideal was perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect." He gave them divine rules which, if obeyed, would lead to perfection. In the degree that their lives were conformed to the Master's teachings they realized God's presence and power over all evil. The disciple's ability to overcome sin and sickness is always in proportion to his realization of the eternal fact that God is the only power and presence.

If the early disciples had not understood, in part at least, the Master's teachings, and in some degree possessed the spirituality of their Teacher, they could not have healed the sick and reformed the sinner. The same purity of thought alone could repeat those wonders. On one occasion when Jesus was asked by the disciples why they were unable to heal a particular case, he told them it was because of their unbelief. It is evident that they were not unbelievers in the sense that they did not believe or accept his teachings, for if the twelve were not believers, where could believers be found? Jesus meant by this statement that their understanding of the Truth which heals was limited, and he told them that only through prayer and fasting could they gain the spirituality that was equal to such demonstrations.

On one occasion Jesus said to "those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed." Not simply disciples in name, followers of, or believers in, his personality, trusting to it for salvation, present and future; but disciples indeed because they were gaining the understanding of the Truth which saves from all error. To continue in his word implies, first the knowing of what he taught and then remaining firm in the consciousness thereof. In the next verse Jesus adds, "And ye shall know the Truth, and the Truth shall make you free." Rotherham renders this passage, "and ye shall *understand*

the Truth," etc. This text shows that salvation is the result of understanding Truth. Personality does not, cannot, save, but Truth saves from everything that claims to hold man in bondage. A disciple of Christ, then, is one who strives to understand the Truth and constantly demonstrates what he knows, thus proving his faith by his works.

The promise of understanding and salvation is made on condition, "If ye *continue* in my word." This means the living of Truth as it is understood. Progress comes through abiding in the knowledge gained; without this living of what one knows there is no growth. The true disciple desires Truth above all things and having found it he lives it. Whoever accepts Truth and abides therein grows in understanding and will experience a complete salvation.

On another occasion Jesus prayed not only for the twelve but for all them that should believe on him through their word. The disciples believed on Jesus because they understood somewhat of his teachings and were able to prove by their works that they understood. Jesus plainly indicated that his disciples were to teach others, and by reason of this instruction they too would be able to heal the sick and destroy the sense of sin. Thus we are led to see that his statement, "He that believeth on me, the works that I do, shall he do also," is limited to no age and to no class of persons. He gave no hint that the time would ever come when his teachings, understood and practised, would fail to cast out devils and heal the sick. Nothing less than the understanding of Truth will suffice, and when this is gained nothing can prevent its demonstration. It was the understanding of the Master's teachings that enabled his followers to do the works he did and made them worthy of the name disciple.

That which made man a disciple of Christ nineteen hundred years ago will make him one to-day, for God and His eternal laws have not changed, neither is He a respecter of persons. No fact in the universe is more true than that God bestows His blessings according to the fitness to receive them, regardless of time, nationality, social position, financial condition, intellectual attainments, or any of the *et ceteras* which seem of such great concern to mortal man. All that the world calls great and good is as nothing in the sight of God. Because this is true, and because the Fount of infinite blessings always pours forth more

than the world is able to receive, we affirm that a fitness to receive the Gospel of salvation in its purity will bring to human thought a realization of the eternal fact that God is to-day as able and as willing to bless His children with all the blessings of a harmonious and happy life, as He ever was.

It is not denied that the prayer of the Christian is effectual in saving the sinner; why then should it be considered powerless to heal the sick, unless drugs are administered? The restoration of the sick man to perfect health through divine means alone is no more a miracle than is the destruction of the sinner's belief in the pleasure of sin, thereby causing him to forsake his evil ways and walk in the paths of righteousness. The only reason why the sick are not healed in the same manner and by the same means that the sinner is reformed, is because of the errors of human thought which limit man's sense of what God is able and willing to do for him. Correct these errors and the way of salvation from sin will become the way of salvation from sickness as well.

Instead of pinning their faith to vicarious effort, mortals will seek the understanding of Truth which saves. Professors of Christianity will become disciples of Christ indeed, and will demonstrate their understanding of Truth in the saving of themselves and others from all forms of evil—sickness as well as sin. True disciples are needed to-day and will ever be needed, until all sin and sickness are overcome and even the last enemy itself is destroyed.

Error has deceived the Christians of this age, causing them to believe they are not permitted to enjoy all the blessings of discipleship. Christian Science uncovers this lie of Satan and declares that the Christian of to-day may enjoy all the blessings of a true disciple of Christ. He may understand the teachings of the Master and prove by his works that he does understand. It is his blessed privilege to increase in wisdom and stature until he can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." Then will he know from experience what it is to attain perfect manhood, even the "measure of the stature of the fulness of Christ."

The pure thought and noble purpose of disciple and apostle are needed to-day as much as they ever were. Who will deny it? What lover of purity, virtue, and holiness would not welcome the return of primitive Chris-

tianity? Does it not seem strange that any should oppose a teaching which makes practical all the Master's words, especially when it would prove a blessing to all mankind and an injury to none?

All the privileges of a disciple are ours to enjoy if we will avail ourselves of them. God is not unwilling to give, the trouble is, the world is too material to receive. When materiality gives place to spirituality, Truth will be understood and demonstrated in healing sickness and destroying sin, thus making man every whit whole, the image and likeness of his Maker.

That Christian Science is restoring a lost element of primitive Christianity; that it heals the sick and reforms the sinner through divine power alone; that it inspires a greater faith in God, causing man to rely upon Him entirely and trust Him implicitly, is a fact which is being daily and hourly demonstrated to the complete satisfaction of hundreds of thousands of men and women in all the walks of life. It has appealed especially to no one class, but honest seekers for Truth, regardless of human conditions and environments, have found in the simple teachings of Christian Science that which has satisfied their hearts' desires.

As the Master said on one occasion, "If any man will do his [God's] will, he shall know of the doctrine, whether it be of God or whether I speak of myself," so we say of Christian Science, that any honest, earnest seeker for Truth who will study the Christian Science text-book, "Science and Health with Key to the Scriptures," in connection with the Bible, can know for himself whether it is the Christian's privilege to enjoy the blessings of discipleship, giving, according to his understanding of the Truth, daily demonstrations of God's willingness and power to help in every time of need. Then will he know that the prayer of faith can, and does, save the sick as well as the sinful.

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—THE—
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—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."

VOL. XIX.

JULY, 1901.

NO. 4.

RESOLUTIONS FOR THE DAY.

THE following poem was written by the Rev. Mary Baker G. Eddy in childhood, and recently appeared in the *People and Patriot* of Concord, N. H.

To rise in the morning and drink in the view
Of blossoms that dwell in the vale,
And scatter their fragrance and charms ever new
O'er hillside and flowery dale.

To gaze on the sunbeams enkindling the sky—
A loftier life to invite—
A light that enlightens my spiritual eye,
And inspires my pen as I write.

To form resolutions with strength from on high
Such physical laws to obey,
As reason with appetite, pleasures deny,
That health may my efforts repay.

To kneel at the altar of mercy and pray
That pardon and grace through His Son,
May comfort my soul all the wearisome day,
And cheer me with hope when 'tis done.

To daily remember my blessings, and charge,
And make this my humble request;
Increase Thou my faith and my vision enlarge,
Clothe me with Christ's righteousness.

To hourly seek for deliverance long
From selfishness, sinfulness, dearth,
From vanity, folly and all that is wrong—
With ambition that binds us to earth.

To kindly pass over a wound, or a foe,
(And mem'ry but part us awhile)
And breathe forth a prayer that His love I may know,
Whose goodness my sorrows beguile.

If these resolutions are acted up to,
And faith spreads her pinions abroad,
'Twill be sweet when I ponder the days may be few
That waft me away to my God.

MRS. EDDY'S SUCCESSOR.

WE desire to correct an error which inadvertently appeared in the following statement by Mrs. Eddy as it was published on page 145 of the June *Journal*. In the fourth line from the bottom, we failed to capitalize the word "his." This destroyed Mrs. Eddy's meaning, as she referred to God and not to the Christ.

In a recent interview which appeared in the columns of the *New York Herald*, the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, stated that her successor would be a man. Various conjectures having arisen as to whether she had in mind any particular person when the statement was made, Mrs. Eddy gave the following to the Associated Press, May 16, 1901:—

"I did say that a man would be my future successor. By this I did not mean Mr. Alfred Farlow nor any other man to-day on earth.

"Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses. What remains to lead on the centuries and reveal my successor, is man in the image and likeness of the Father-Mother God, man the generic term for mankind."

To love abundantly is to live abundantly, and to love forever is to live forever.—*Professor Henry Drummond.*

THE LAW SUIT DECIDED.

THE action at law against Rev. Mary Baker Eddy for alleged libel resulted in a verdict in her favor in the Suffolk County Superior Court on Wednesday, June 5, 1901.

Judge Bell, who presided, delivered his opinion at the conclusion of all the testimony included in the plaintiff's case, and without hearing any testimony whatever on the part of the defence.

This opinion was to the effect that, regardless of whatever may have been the conjectures of others as to the meaning of the Scriptural passage complained of, there was no evidence that Mrs. Eddy had the plaintiff in mind, or that she used the words as relating to her. He therefore directed the jury to return a verdict for the defendant.

The following is republished from *The Boston Journal* of June 8, 1901:—

"It was for the purpose of making clear the attitude of Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, regarding certain points that came out in the testimony submitted by plaintiff in the trial of the Woodbury-Eddy libel case, just finished, that a *Boston Journal* reporter asked Mrs. Eddy for a statement.

"Mrs. Eddy referred the matter to Edward A. Kimball of Chicago, who has been on here during the last three months assisting in the preparation of Mrs. Eddy's case in the courts.

"Mr. Kimball said:—

" 'Mrs. Eddy does not wish to make any statement relative to this subject. She has solemnly declared from the first that she did not refer to the plaintiff when writing about the Babylonish woman, and the only dignified and consistent course open to her is to rest peacefully on that declaration, and let others contend, if they will.'

" 'What about the statement that Christian Scientists regard her as being infallible?'

" 'Mrs. Eddy does not believe or teach or want any one else to believe or teach, that she is infallible. She and we believe in the infallibility of God only.'

" 'Does she think that she is the "woman clothed with the sun" spoken of in Revelation?'

" 'She does not. She does not teach or want any one to

teach that. On the contrary, we do not believe that the word "woman" means any particular woman, but rather refers to conditions of thought, or the revelations of truth.'

"Why did not the witnesses explain what your belief is about Mrs. Eddy?"

"Because there is no formulated belief on the subject. She discovered Christian Science and founded or established "Christian Science" as a religious belief or faith. It may be said in a general way that Christian Scientists regard her as the one who has perceived this great spiritual science and as one who by reason of her moral and spiritual culture has become the logical, beloved, and well-equipped leader of this denomination. She is generally recognized as being one of the foremost religious teachers of the age. She says that she has never taught, privately or otherwise, any theories concerning generation or any of the phenomena of existence contrary or in addition to those which have been uniformly presented in her classes and stated in her books. In her work "Retrospection and Introspection," she writes: "We do not question the authenticity of the Scriptural narrative of the Virgin Mother and Bethlehem babe and the Messianic mission of Christ Jesus; but in our time no Christian Scientist will give chimerical wings to his imagination or advance speculative theories as to the recurrence of such events."

"An effort was made to show the exercise of unusual control by her over the affairs of the church. What do you say about that?"

"The by-laws of our church are originated by Mrs. Eddy and adopted, or rejected as may be, by the church. No by-law can be enforced unless the church does enact it. These by-laws do seem to lodge with her considerable discretion or veto power, but this is not for any other purpose than to maintain the integrity of the denomination and its affairs. As a matter of fact, she never exercises any of the privileges provided for, except in the interest of the church; and all our branch churches are independent organizations.'

"There is considerable comment about Mrs. Eddy's income and the financial affairs. What are the facts?"

"There are over five hundred church societies in our denomination. None of the usual provisions have been made for the financial support of a central denominational organization, the per capita contributions and pew rent

being applied to the immediate expenses of the Mother Church. Other denominations take up quarterly or annual collections for this purpose. We have none. The only money we get for such purposes is derived from the sale of literature, including Mrs. Eddy's works. I think that during the last five years a very large part of her means has been devoted to the advancement of the cause.'

"What do you expect to be the result of this verdict?"

"I cannot predict. I am convinced that people generally realize that Mrs. Eddy was ever a tender, loving teacher, intent upon the genuine welfare of her students.'

"To whom did your people think the message referred?"

"I do not know. I can only say that I have never yet talked with any one who said he thought it meant a person.'"

We commend to all Christian Scientists the well-known saying, "Silence is golden." Our ways should be through the paths of tranquillity. No possible good can come of any continued discussion of this subject. Our progress is gained through the exercise of peaceful methods of thought and speech, and the entire teaching of Christian Science admonishes us to avoid all semblance of contention and extravagance of thought and word.

While all Christian Scientists have reason to rejoice because of this vindication of our Leader and our cause, they should wholly refrain from anything in the nature of exultation. Let us rather heed the precepts of the Sermon on the Mount.

I SAY that man was made to grow, not stop,
That help he needed once and needs no more,
Having grown but an inch by, is withdrawn;
For he hath new needs, and new helps to these,
This imports solely, man should mount on each
New height in view; the help whereby he mounts,
The ladder rung his foot has left, may fall,
Since all things suffer change save God and Truth,
Man apprehends Him newly at each stage
Whereat earth's ladder drops, its service done;
And nothing shall prove twice what once was proved.
You stick a garden-plot with ordered twigs
To show inside the germs of herbs unborn,
And check the careless step would spoil their birth.

BROWNING.

CHRISTIAN SCIENCE, THE TRUE IDEALISM.

BY ANNIE M. KNOTT.

I N standing here to-day to speak to this large assemblage of earnest men and women on the subject of Christian Science, I should be overwhelmed by the greatness of the task assumed did I not know that the simplest utterances of Truth have behind them such infinite depths of reality that thought needs but be touched and awakened in order to perceive that all Truth, understood, is self-evident; and the task becomes a joy through knowing that at every one of these lectures burdens are lifted from weary hearts, and many are led to accept the healing power of the Christ-Truth.

In one of Mrs. Eddy's books Christian Science is thus defined: "The law of God, the law of Good, interpreting and demonstrating the Principle and rule of universal harmony."

When Christian Science first came to my notice, it was with the startling statement that these people claimed to heal the sick by the same method which Christ and his apostles practised. Although the words were spoken with scorn, they kindled anew my faltering hope and faith with the ardent desire that they might be found true, for who is there that has known sorrow or sickness but has longed for such ministration as they were wont to bestow? None can deny the world's great need of something more definite than the teachings of either past or present, for human want and woe are but ill-concealed, or at best, bravely endured.

If any apology were needed for a woman's speaking of the limitless possibilities of Christianity, we might recall the fact that the religion itself began with the adoring song of a simple Jewish maiden. We would do well to remember also, how eagerly the women followed the footsteps of the great Master; how they were healed by him and ministered unto him of their substance. We are told in the gospels that when the tragedy of Jesus' life was approaching, when he was pursued by the hatred and scorn of men; when a traitor amongst his own disciples was watching for the opportunity to give him over to his foes, a woman came, and poured upon his head and feet a costly ointment, less

precious than her great love for the world's Redeemer, and he accepted at her hands this sacrament and immortalized it by saying that wherever the Gospel should be preached throughout the world, this that she had done should be told of her. It is well to recall also that to woman—last at the cross and first at the sepulchre—was given the commission to announce to the world the triumphant news of the resurrection. We are told, too, that the women were present at the founding of the first Church, praying with the disciples for the coming of the Holy Ghost, and St. Paul speaks of some of them as his co-laborers in the ministry, and says in his epistle to the Galatians, "God sent forth His Son, made of a woman, made under the law." It is very clear, also, that when the world has gone forward with rapid strides, woman has been in some degree conscious of her mission, and man has in a measure accorded to her her divine rights.

Many of you are no doubt familiar with the history of Christian Science, but as others are not, let me say that a little over thirty years ago a woman, who, from her childhood, had looked for the fulfilment of the Scriptural promises, and seemingly in vain, for the years had been clouded over with sorrow and suffering,—met with an accident which was declared by the physicians to be of necessity fatal.

Materia medica was helpless and scholastic theology equally so, for it could only urge acquiescence in the medical verdict and resignation to what was supposed to be the will of God; namely, the death of the poor sufferer. But God had a mission for Mrs. Eddy, and nothing could stay His hand. In the darkest hour, even within the shadow of death, the day star dawned upon her with healing on its wings, and she rose from her bed, dressed herself, and announced to the first one she met the truth that I here to-night urge upon your acceptance—the great fact that Christ has never left us.

We might well suppose that there would be many eager to believe this statement, with all that it includes, but there were not, and why? It had yet to be verified to her own understanding in a manner in which she tells us in "Science and Health with Key to the Scriptures," namely: "through divine revelation, reason, and experiment." Accordingly she was ere long led to seek seclusion, which, to use the words of a certain eminent writer, "produces a wonderful lucidity of the mind, and is like the smoke arising from

the burning bush, which converts the sage into a seer and the poet into a prophet."

For three years Mrs. Eddy worked on from the thought revealed in her own healing, studying by night and day the Scriptures, toiled on sublimely until the goal was won and she understood how Jesus and his apostles healed the sick; how their work was the necessary outcome of all the ancient prophets had achieved, and how the religion of the present time must be characterized, as was his and theirs, by victories over sickness, sin, and death, to be consistent with the fundamental idea of the Bible; namely, the omnipotence of God,—Good,—and the consequent powerlessness of evil.

The needed proof of healing followed her declaration of the law of God which had been discovered anew, and, after much had been accomplished in this way, she taught others how to do this much-needed work. The next step was the publication of our great text-book, "Science and Health with Key to the Scriptures," which not only opens up to humanity the Scriptures as its title indicates (thereby bringing us into the most vital relations with the Christ life and character), but it reveals the infinite adaptation of God's spiritual law to human want and woe, and the transcendent glory which surrounds Being even now.

Of the difficulties which beset her whilst engaged in this work, I need not speak now, though if it were told it would but add to the honor in which she is held by the thousands who are to-day reaping the results of her unparalleled courage and unflinching devotion to a lofty ideal.

To this I would add that I know of no other person who has such marvelous powers as hers to demonstrate and explain the teachings of the Bible and of Science and Health; and I must also say very reverently, as one who has sat at her feet and heard her inspiring words, that no one can listen to her without at least desiring a nobler life and feeling ashamed of all that is unlike Christ. Her power to inspire others with new hope and faith in God, to impart something of her own sublime courage, and to unfold new and unsuspected capabilities in her students, is the secret of her great success.

Now we find ourselves face to face with the question, Wherein does Christian Science healing differ from the accepted methods and beliefs; in what is it so superior to them, that its adherents forsake all else and cleave to it?

Materia medica builds its theories upon the mistaken belief that man is material, primarily, and it absolutely ignores the permanent element in life: *i.e.*, the moral and spiritual.

But I would go still further, and say that, so far as mortal man is concerned, there is not a single drug known or used, but has a disastrous effect upon the mental and moral constitution, in belief.

No intelligent physician would deny this of opiates, and all deplore the seeming necessity for their use, but the various substitutes which have been offered them in recent years are open to the same objection, and wherefore, because they wholly overlook the one all-important fact; *viz.*, that man is primarily and ultimately a moral and spiritual being, and he can never be made whole until this is understood, acknowledged, and demonstrated.

A further objection to the material theories of disease and its cure is their tendency to limit man's possibilities.

We are taught in Christian Science that man may expand into self-completeness because he is the image and likeness of God, and is governed by a perfect and divine Principle; but *materia medica* begins to limit even the babe in the cradle with fear of disease of every sort, thus shutting out the unceasing and untiring presence of divine Love.

Friends, is it not wholly inconsistent with the teachings of the Bible to tell our children of the glorious promises contained in the Word of God, and then to tell them that night and day they are surrounded by bacteria, microbes, and all sorts of disease germs; that though man is supposed to be at the head of creation, having dominion over all things, he is in constant danger from cold, fatigue, and accidents?

Need any wonder at the scepticism which comes so early, and stays so late, the doubt which so haunts to the very portals of the grave?

Associated with all these is the belief in mind as limited to the brain, or matter, and a veritable slave to the body. If, according to these theories, the stomach or liver is disordered, man is irritable and cannot help being so; if he is studious and diligent beyond others, he is liable to nervous prostration or loss of his mind,—and such cases are by no means infrequent. So long as mortals believe such error they are held down by self-made limitations, one generation going no further than its predecessor in the matter

of exemption from sin, sickness, and death, for this should be the standard of progress, not the fine houses, the comfort, or the luxury,—these are the merest externals,—but man's individual growth out of all limitations into health, harmony, and immortality.

I do not for a moment deny the philanthropy and fair motives of a large number of physicians, but this does not alter the fact that their methods are wrong, because they are not based upon divine Principle and they ignore the fact that man is a spiritual being both primarily and ultimately. The correctness of this statement is fully sustained by the Bible. Jesus said, "Take no thought for your . . . body."—and why? Because on the body only effects can be found,—in mind the cause,—and until this is understood and acknowledged, no system of healing will be either scientific or successful.

If instead of devoting so much time to the study of bacteriology and pathology, doctors would study man as a moral, spiritual, and intellectual being, not merely "so much lung, liver, integument," they would begin to discover what has been so long hidden from the scientific gaze; namely, God's man, endowed with limitless powers and possibilities, having embodied, in his true consciousness all needed remedies, because he is the reflection of God. If they would turn the lens of Truth upon the secret and open sins of their patients, which blight the moral nature and so react upon the body, they would see the need of studying the great therapeutics taught by Jesus. He said: Make clean that which is within and that which is without will be clean also.

One phase of opposition with which Scientists have to deal is the prejudice against their receiving pay for their services. People very thoughtlessly say, "Why do you not heal as Jesus did without making any charge?" If we are to take as authority the statements given both by Matthew and Luke, we shall see that Jesus told his disciples not to take with them any money when they went out on their mission of healing, but to depend upon the return made for the work. He made for them the application of the principle of justice which governs all human affairs and said, "The laborer is worthy of his hire."

There are some who would limit the return to what they think they can see in the way of results, but that would not satisfy the demands of justice, for suppose we were

to pay schoolteachers only for the bright pupils they turn out of the schools, or the ministers so much apiece for the persons really Christianized as a result of their labors, or the doctors for those whom they bring into permanent good health! The probability is that many estimable members of the learned professions would be seeking other callings. The truth is that all work well done is deserving of due compensation. Some one said to a student of Christian Science, "Why do you not give this healing freely, since God gives you the power?" The student replied, "My friend, the water in the river is free to all to take, but the city is at great expense to bring it to the individuals, and because they cannot go and bring it to their homes, they must needs pay for it." So it is with Truth. You can go and take it if only you know where it is to be found. Until then you should not hesitate to make the proper return to those who through toil and sacrifice bring to you what is so much needed. The Bible says, "The price of wisdom is above rubies." Who is there willing to pay such a price for the knowledge of God and of his own being? The Christian Scientist is, for each succeeding period of experience shows him more and more clearly the priceless value of this wonderful Truth. No condition of error, be it sin, sickness, or poverty, is dense enough to resist the all-penetrating power of the light and warmth of divine Love as revealed to us in "Science and Health with Key to the Scriptures." It is well to remember, too, that it is by no means blind faith which does this mighty work, as so many mistakenly suppose, confounding faith itself with mere credulity. In Science and Health we are told that "diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose." Christ proved by his works in healing the sick, in raising the dead, in feeding the multitudes, in stilling the storm, that the understanding of God is the power by which all the good that can ever bless the human race must come. The basis of this understanding is the revelation of one divine Principle, and until this is clearly seen neither religion, science, nor art—no, nor human life—will be upon the true foundation.

So much has been said about the treatment of so-called contagious diseases by Christian Science methods that it may be well to view the subject dispassionately in the light

of reason and of revelation, and see whether these do not coincide in pointing to the probability of greater success in the treatment of such ailments than has ever been attained through material practice. There are many persons who are willing to admit at this period that Christian Science may be, nay, is, successful in overcoming what are popularly called nervous diseases, but why should we limit the divine power in such a way, when it is declared most emphatically in the 103rd Psalm, 3rd verse, that God healeth all thy diseases.

The question to be answered at this point is whether disease has any reality in the scientific sense of the word,—whether it expresses or possesses entity in any sense. I think that the most highly educated physicians would unhesitatingly give the negative to such a proposition,—indeed, many who know nothing at all of Christian Science have done so, and declare that disease is simply the absence of the life principle. No one could claim for a moment that disease is a manifestation of life or intelligence, and we thus have it reduced to a purely negative condition of mortal consciousness, and this statement may be further explained if we use light as an illustration. Now light represents an intelligent principle; but darkness, which is merely the absence, or supposed absence, of light, has no centre from which to radiate, and it would be impossible to bring darkness into a lighted room, but it is easy to show that light, which is positive, can replace darkness instantaneously, and it is equally easy to see that when light takes the place of darkness, the latter does not require any other space in which to manifest itself,—in other words, it is not necessary to take the darkness out of the room to make place for the light.

Now disease has no principle any more than darkness,—and this statement is susceptible of the same proof as the former proposition; *i.e.*, when the belief in disease is removed from man's consciousness,—from mind and body,—you have not taken anything from the sum-total of his existence; disease is not needed to bring out the full expression of man's being, but health, rightly understood, is inseparable from the true being. It ought to be very clear that the man who is a sound moralist could not be contaminated by association with those on a lower plane than himself; on the contrary, his influence ought to extend as light does, and affect, favorably at least, the thought and

conduct of all those who come within the radius of his thought,—and there can be no question that this is the best of all reformatory work,—it must come from above,—from a higher and purer condition of thought, which is always a divine influence reaching out toward human need.

Christian Science teaches that the one divine Principle governs the universe alike in the spiritual, moral, and physical realms so-called, and that the same law must of necessity govern on every plane of human consciousness. An illustration of this is to be found in Jesus' treatment of the lepers. In one instance he put his hands upon them, which was contrary to the law relating to the isolation of lepers,—and it is really most important that we should know why he did this. Was it merely to show his disregard of all human law? This is not supposable for a moment, but it seems very clear indeed that in this act he illustrated and demonstrated what St. Paul calls, "The law of the Spirit of life in Christ Jesus," which sets free from the law of sin and death.

It would have been impossible for sin to have invaded his pure consciousness, even though he were constantly associated with the impure, and equally impossible for disease to have affected him through contact with those suffering from its most terrible forms, and why? The answer is to be found in the apostle's words, "In him dwelleth all the fulness of the Godhead bodily." Did this Truth apply to him alone? it is well to ask. The apostle who declared it also prayed on behalf of all Christians. "That ye might be filled with all the fulness of God." If we are filled with the fulness of God may we not resist both moral and physical contagion, and is it not also possible that the light which shines through us may go out with healing power and glorify our Father in Heaven?

In the long and dreary struggles of humanity toward the light it is not surprising that the deepest thinkers are continually seeking to understand what life is, and many of them are ready to admit that life itself is quite distinct from the phenomena of existence,—that there is a wide difference between the things which seem to live and Life itself. It is hardly supposable that life can be that which is manifested by savage beasts and scarcely less savage men,—and yet where is life to be found?

The late Professor Drummond wrote, "Nature cannot say what spiritual life is. Indeed, what natural life is

remains unknown, and the word life still wanders through Science without a definition." While still wandering through these mazes of thought a remarkable passage from a favorite author was read one day and it kindled anew the fires of hope upon the hilltops until the day dawned in Christian Science and the shadows began to flee away. It was this, "Shall life itself be less beautiful than one of its days? Do not believe it, young brother. Men call the shadow thrown upon the universe where their own dusky souls come between them and the eternal sun, life, and then mourn that it should be less bright than the hopes of their childhood. Keep thou thy soul translucent that thou mayst never see its shadow; at least, never abuse thyself with the philosophy which calls that shadow life. Or rather I would say, become thou pure in heart and thou shalt see God, whose vision alone is life."

Now let us take the statement made by the great Teacher almost at the beginning of his earthly career, "I am come that they might have life, and that they might have it more abundantly." If we study the gospels closely we shall find that life was the theme upon which Christ dwelt continually and toward which he directed all thought. He told them of the bread of life, and of the water of life, and he even said, "For as the Father hath life in himself; so hath he given to the Son to have life in himself." In Christian Science we soon learn that these statements are of the most vital importance to every human being, because we discover that it is this divine life which heals the sick, and at the same time saves from sin; and this scientific understanding becomes such a mighty transforming force that it sweeps away fear and everything which does not represent God.

In the history of the unfoldment of human thought in the past, and no less at the present time, it is simply astonishing to see the scorn and contempt with which idealists have been treated by their realistic contemporaries. Few seem to be aware of the fact that existence itself could scarcely be perpetuated without ideality of some sort: and the question is ever presenting itself, What are our ideals?

In Science and Health this remarkable statement is to be found, "Through trope and metaphor, the Revelator—immortal scribe of Spirit, and of a true idealism—furnishes the mirror in which mortal mind may see its own image." Now suppose we start with the idea home, and

witness its unfoldment in human consciousness. How much does it mean to the average man and woman? It would be difficult, perhaps, to give a satisfactory answer to this question, but there can be little doubt that all would agree that the home should be a place of shelter from the storm and tempest of the world's toil and strife. We must admit on the start that this is a mental or spiritual, and not a material concept, dispute it who will, and it is easy to prove that this concept is inseparably connected with the true idea of life itself.

Now let us return to the average thinker and worker who would build for himself a home. He has his designs prepared and outlined on paper. By some accident the plans are destroyed, but the idea has not been lost thereby, and accordingly new plans are prepared, which, in the process of time, are transferred from paper to brick, mortar, and wood. Assuming that the edifice has been completed and furnished, it may disappear within an hour by a disastrous fire, but has the man therefore lost his home? It is quite likely that many would say that he had, but if we think more deeply we shall see that the true idea can never be separated from its expression; for both represent and embody the necessities of existence. So we find sooner or later, another, and possibly a more spacious and elegant place of abode, occupied by the one who had before seemed to suffer from the destruction of his home, and it is well to enquire again whether the costly and sumptuously furnished mansion is, after all, what the heart craves for and seeks to realize as home. Now the true conception of home should embody, like the old baronial residences, the idea of stronghold and sanctuary; and where these are not realized in a measure at least, you have but an empty shadow where a solid reality ought to exist. If that splendid abode is not lighted by the sacred light of Love, and made pure and healthful by Truth, it can never be a resting-place for the weary heart. If its walls are not strong enough to shut out sickness, sin, and corroding care, you may have nothing better than a prison house where the weary inmates sigh, and sigh in vain, for release, finding little consolation in the thought that their splendid possessions are looked upon with envy by every one who passes by.

Now suppose the owner of the home to have the true understanding of Mind and its transcendent power; and

suppose that he also has the right idea of what constitutes true riches, he will build, and build securely, and it matters little whether his home be a simple cottage or a princely mansion, he will rest secure both night and day in the realization of the eternal fact, that the Lord God, who made heaven and earth, and all things therein, defends him and his loved ones, not only from danger, but also from the fear of possible harm.

If it is true, as the Bible teaches, that, "Righteousness exalteth a nation," it is surely no less true that righteousness, which means right thinking, right speaking, and right acting, will give to every man who understands God, courage, intelligence, and integrity in working out the great problem of life, and his ideals will be continually advancing in the ratio of his understanding of God, the divine Mind. He will come to know unmistakably that he carries his home with him wherever he goes, and will remember oft the profound saying of the Hebrew bard, "Lord, thou hast been our dwelling-place in all generations." He will not merely believe but know, what absolute security there is in dwelling in, "the secret place of the most High," and, "under the shadow of the Almighty." He will learn in the great light of Christian Science, that neither pestilence, nor destruction, nor any other form of evil shall befall the one who makes the most High his refuge, though thousands and tens of thousands of those who doubt and deny the all protecting power of omnipotence shall fall at his right hand.

The true Idealism, then, begins and ends with God, and no element is found wanting in it, for those who understand God and keep His commandments build securely upon everlasting foundations, that neither the vicissitudes of time, nor changing circumstance, can ever wear away. It is true that our human ideals, even at their best, must be enlarged, uplifted, and purified by the transforming power of the spirit of Truth, and when they are so uplifted, there will be no disappointments nor wrecked lives floating down the stream of time, for that which is perishable will be known as unreal, and men will no longer cling blindly to that which can only disappoint them, when they come to know that the real and the perfect is, in the good providence of God, within the reach of all His children.

Christ said nearly two thousand years ago, "Upon this rock I will build my church." Did his disciples, think you,

understand his words? for neither rock nor Church were there in the literal sense, but both were there to his spiritual consciousness, and they have never disappeared from the world, despite all mortal belief to the contrary.

Now Christian Science holds most persistently to this thought, that the right idea springs from an imperishable and intelligent Principle revealed to us as God, Good, and whether it is the idea of health or harmony or of true prosperity, it may be perfectly realized by faithfulness and untiring energy. The world will come to see ere long that all true ideals come down from above, and it is well for us that we are compelled to look up to catch even a glimpse of that which exists in God; but St. John did this, and the humble fisherman who toiled on the sea of Galilee became at length a seer who foretold the coming down to humanity of the City of our God.

Christ told the disciples whom he sent out to heal the sick, to declare the presence of this kingdom; but there were few, if any, ready to behold it. In spite, however, of the world's persistent denials of this essential Truth, St. John wrote at the command of the angel what he saw in spiritual vision, a condition of things embodying all the essentials of existence but shutting out therefrom sickness, sin, and death. When and where are such conditions to be found? Christian Science answers now and here, if only we are willing to accept the Truth of our own Being and to give up the belief in that which has not its origin in God.

Throughout the whole of the Scriptures we see that the spiritual idea or idealism, if you choose, is the ruling thought. A most wonderful lesson may be learned if we read the story of Jesus' resurrection as given by St. John. Mary, disconsolate and almost broken-hearted, stood at the entrance of the tomb and looking in saw two angels in white, and what was their greeting, think you? Even this, "Woman, why weepest thou?" What a question to ask a woman who had witnessed only a day before the most awful tragedy that the world has ever known! Mary gave her human reason for the sorrow, but when she turned her about and saw her risen Lord, his words were the same, "Woman, why weepest thou?" This lesson ought to be written deep in the consciousness of every human being, so deep that nothing could ever efface it, for as we are taught in our text-book, "Science and Health with Key

to the Scriptures," there is no cause for sorrow or fear when the true idea of life is gained in Science, for this robs the grave of its victory, and reveals Life eternal to the awakened spiritual understanding.

The great poet and prophet, King David, asks in one of his incomparable psalms, "What is man, that thou art mindful of him?" and an English poet and philosopher of modern times thus voices the same query:—

What am I? Whence produced and to what end?
Whence drew I being, to what period tend?
Am I the abandoned orphan of blind chance
Dropped by wild atoms in disordered dance?
Or from an endless chain of causes wrought,
And of unthinking substance born with thought?
Am I but what I seem, mere flesh and blood,
A branching channel with a mazy flood?
The pipes through which the circling juices stray
Are not that thinking I, no more than they;
This frame compacted with transcendent skill,
Of moving joints obedient to the will,
Nursed from the fruitful glebe like yonder tree,
Waxes and wanes, I call it mine, not me.
New matter still the mouldering mass sustains;
The mansion changed, the tenant still remains,
And from the fleeting stream repaired by food,
Distinct as is the swimmer from the flood.

Can this perpetual questioning of the human heart ever be answered, except as Christ taught when he said that to know God is life eternal? Remember that each individual must answer for himself this momentous question: What am I? The Bible declares man to be God's image and likeness; and as God is not subject to sin, disease, and death, man, as his likeness, cannot be.

One of the most glorious promises in the Bible is this: "He that overcometh shall inherit all things." Now what is to be overcome and how are we to do it?

When all the shadows of error shall have passed away from human consciousness it will be evident to all that nothing real, has been lost, but everything gained. Then when God calls to man, "Where art thou?" he will answer through spiritual understanding, "Here am I, redeemed from the bondage of material belief by the Truth which sets man free, resting ever upon that word of promise which says, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'"

DEDICATION AT BEATRICE, NEB.

THE new church edifice of First Church of Christ, Scientist, Beatrice, Neb., was dedicated Sunday, May 26, 1901. The following description of the edifice appeared in a recent issue of the *Gage County Democrat*.

The Christian Science Church which has just been completed at the corner of Eighth and Ella Streets in this city is one of the neatest and best arranged places of worship in Beatrice.

The building is 42x46 feet, with a tower and vestibule extending beyond those dimensions.

The basement, which opens out on Eighth Street, contains a large and well-lighted reading room, which will be supplied with Christian Science literature and will be open to the general public. The furnace and store rooms are also in the basement.

The audience room faces the south on Ella Street, and is well lighted and ventilated. It has a seating capacity of three hundred and twenty-five, which can be considerably increased.

The walls are finished in hard sand ground ready for frescoing. The floor is varnished and the aisles neatly carpeted. The seats were made by A. J. Pethoud & Co., and are decidedly neat, tasty, and roomy. They are so arranged that one sitting in any part of the room is in full view of the Reader's desk. The audience room is lighted at night by twenty-four incandescent lights under a large reflector in the centre of the ceiling, and by side lights. In the rear of the audience room is a study room.

The Christian Science denomination in this city was organized in 1888, though at that time Fairbury, Blue Springs, and several other towns were included in this church. It now has fifty-five members in Beatrice alone.

This denomination may well be proud of their new church edifice and the fact that it is free of debt.

The *Democrat* congratulates the Christian Scientists, and especially Mr. E. M. Buswell, who in his quiet, unobtrusive manner has builded up this church in membership and has succeeded in the erection of a house of worship.

The following account of the dedication, including the

dedicatory addresses, was published in *The Beatrice Daily Express*, Monday, May 27, 1901.

The formal dedication of the handsome new church edifice of First Church of Christ, Scientist, of Beatrice, at the corner of Eighth and Ella Streets, took place yesterday in the presence of a very large congregation.

The edifice is one of the largest and at the same time coziest in the city. The congregation began gathering early, and by the time the last church bell rang the spacious auditorium was filled to its utmost with visiting members of the church organization from Lincoln, Omaha, and elsewhere, and a great host of Beatrice members and friends.

The spacious platform was very charmingly adorned with flowers, palms, evergreens, and smilax, and presented a most inviting appearance.

The proceedings began with a voluntary on the piano by Mrs. S. H. Gibbs, followed by music by the choir and congregation.

Mr. E. M. Buswell, First Reader of the church, delivered the welcoming address, which was followed by an interesting history of the church read by Miss Grace Fuller, Second Reader of the church.

Rev. Arthur Zeimer, First Reader of First Church of Christ, Scientist, Lincoln, then delivered a brief address, which was followed by letters of greeting from different Christian Science churches throughout the state, which were read by Miss Fuller.

Prof. J. F. Lewis of this city then sang the tenor solo, "Seek Me with all your Heart," from the oratorio of Elijah.

The regular services of the church then followed, Miss Fuller, Second Reader, reading selections from the Scriptures, and Mr. Buswell reading correlative passages from the Christian Science text-book, "Science and Health with Key to the Scriptures."

ADDRESS OF E. M. BUSWELL, C.S.D., FIRST READER.

Friends:—It is with glad hearts we welcome you to worship God with us in our own new church building, and this welcome becomes a greater pleasure when we remember how good our God is; how He has blessed us in health and prosperity, and has shown us that true happiness can only be found in true Godliness.

It may be of interest to you to know why this building has been erected, and how it became possible to build it.

About thirty-five years ago a woman whose faith and confidence in divine Love was without limit, was raised from a sick-bed to perfect health by simply taking God at His word. This demonstration led her to search the Scriptures in a new light; and as a result of her careful study of Holy Writ, and her consecration to God, she has given to us "Science and Health with Key to the Scriptures," the Christian Science text-book. This woman is Mary Baker G. Eddy of Concord, N. H.

Sixteen years ago this month Science and Health was placed in our hands with the comforting words, "You can heal yourself if you will study this book." We accepted the proposition, and by a careful study of its pages, and the Bible in the light that Science and Health throws upon it, we were healed of physical ills that had been pronounced incurable by eminent physicians; and through the understanding of God's word, in the light of Christian Science, we have been able to point the way for others that has led them out of their bondage to sickness and sin.

This experience, and similar ones of many of our people, have led up to the demonstration we this day enjoy. Like the children of Israel with the Red Sea before them, the clouds have seemed to lower over our efforts at times, and the tempter would suggest, "How can you accomplish such an undertaking with so small a band?" But when the voice of the Master was heard, "Go forward!" we would turn our faces from the wilderness of despair, and the waves of fear and doubt would part before us, as loving hearts and willing hands cheerfully rallied to the need with their love offerings. And so for the past few months the work has gone bravely on; and to-day we thank the dear Father that this demonstration has proven the language of our text-book, "Divine Love always has met, and always will meet, every human need," because, as the needs have come up, they have been cheerfully met. And to-day the only debt we owe is the debt of love, gratitude, and obedience to our dear heavenly Father for the spiritual blessings He so abundantly pours out for us.

And in this debt of gratitude we shall not forget the dear one who has so faithfully labored and sacrificed for suffer-

ing, sinning mortals; her whom we lovingly and gratefully call Mother.

Christian Science reveals the might and power of divine Love to heal us of every form of discord, whether it be sin, sickness, or sorrow. Well may we exclaim in the language of the Psalmist, "Who is so great a God as our God?"

ADDRESS OF MISS GRACE A. FULLER, C.S., SECOND
READER.

A brief history of our church organization will be appropriate at this time. About sixteen years ago, attention was called to the subject of Christian Science in this place by the sudden and unexpected healing of several well-known persons from severe maladies of various types, after some of the cases had been pronounced by the physicians hopeless and incurable.

When it was found that the new method of healing, called Christian Science, purported to be a practical and Scientific application of the truths taught and practised by Jesus and his disciples, a number who had been interested and benefited began meeting together to search the Scriptures in the light of this newly found doctrine. For some time the meetings were held at the homes of some of the number. In November, 1888, a church was organized under the laws of the state of Nebraska, and from that time until 1894, public services were held in what was known as Le Poidevin Hall, over Gibbs' shoe store, after which time the Brethren Church on East Court Street was rented and occupied until early this year.

At the annual meeting of the church in December, 1899, the church was re-organized to meet present requirements and conform more closely to the rules of the Mother Church of Boston, Mass., of which ours is one of nearly five hundred branches, scattered over the United States, Canada, Great Britain, Germany, France, Mexico, and Australia. The title of our branch is First Church of Christ, Scientist, Beatrice, Nebraska.

In 1891 a building lot was purchased and paid for, in the hope that we should ere long be able to build a church. No definite action was taken in the matter, however, until within the past year. During this time our building lot was sold and the one on which this church now stands was secured; the building was purchased and removed from

its old location on Court Street, enlarged, improved, and furnished in the plain and simple, yet comfortable manner in which you find it to-day.

When the work was begun it was with a clear apprehension that "Except the Lord build the house, they labor in vain that build it." and also with a firm reliance on the promises of God as being as full of meaning to His children to-day as at any time in the history of the world.

Much praise and earnest thanks are due to the Board of Trustees of the church, on whom the burden of responsibility has largely fallen. They have been faithful and efficient in the discharge of the duties imposed upon them. Our beloved local leader has been tireless in his activity in all parts of the work, and his loyalty to the cause of Truth, and courage in the face of what seemed to be a mountainous undertaking for our small number, have been the principal factors which have made possible this demonstration of the love and power of God, and have wrought of the hope and desire to dedicate to the service of God and man a church home of our own, a glad reality to-day. The children, too, have joyfully and eagerly done all in their power to make the undertaking a success, and rightly share in the blessing of this occasion.

We are here to-day to dedicate to the service of God, for the benefit of man, this, our church. This material structure which the eye beholds is not the true Church. The true Church is only seen in its effects in individual lives, and therefore in the community. The 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."

The evidences of the true Church have not been wanting in our midst. The sick have been healed, the sorrowing comforted, and the sinful reformed; diseases of a wide variety of types, both chronic and acute, organic and functional, have been thoroughly and permanently healed, and the appetite for tobacco and strong drink, and many other phases of sin have been destroyed.

We give thanks to God for the visible fruits of our labors. This day is to us a time of rejoicing, and of re-consecration to the service of God in the effort that this church shall stand in this community as one which shows its faith by its works, holds pre-eminently to the Fatherhood of God and the Brotherhood of man; and we say, as did Paul, That our speech and our preaching be "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power."

LISTEN to the story of a simple shepherd, given in his own words:—

"I forget now who it was that once said to me, 'Jean Baptiste, you are very poor?'—True.—'If you fell ill, your wife and children would be destitute?'—True.—And then I felt anxious and uneasy for the rest of the day.

"At evening, wiser thoughts came to me, and I said to myself, 'Jean Baptiste, for more than thirty years you have lived in the world, you have never possessed anything, yet still you live on, and have been provided each day with nourishment, each night with repose. Of trouble God has never sent you more than your share. Of help, the means have never failed you. To whom do you owe all this? To God. Jean Baptiste, be no longer ungrateful, and banish those anxious thoughts; for what could ever induce you to think that the Hand from which you have already received so much, would close against you when you grow old, and have greater need for help?' I finished my prayer, and felt at peace."—*From the French.*

THE second most deadly instrument of destruction is the dynamite gun,—the first is the human tongue. The gun merely kills bodies; the tongue kills reputations and, oft-times, ruins characters. Each gun works alone; each loaded tongue has a hundred accomplices. The havoc of the gun is visible at once. The full evil of the tongue lives through all the years; even the eye of Omniscience might grow tired in tracing it to its finality.

William George Jordan.

So long as we are able to distinguish any space whatever between the Truth and us, we remain outside of it.

"JUDGE NOT ACCORDING TO THE APPEARANCE."

BY JOHN CARVETH.

THE objection is seriously made against Christian Science that it insists that the universe, including man, is not seen or understood by mortals as it really is. This objection is not only made by the materialist and the atheist, but by ministers of the Christian churches; and the protests of the latter are even more vehement than those of the former.

It seems to the writer that this proposition of Christian Science will be recognized as self-evident by any one who gives it reasonable consideration.

It will be generally conceded that the so-called intelligence of mortal man to-day is very limited; that he knows but little about the universe and the laws that govern it. He cannot tell anything about the fundamental processes by which plants and animals are made to grow, much less whence or how they were brought into existence.

Recent discoveries show how finite was and still is our conception even of the extent and magnitude of what is called the material universe.

The greater the intelligence of man and the more profound his investigations of natural cause and phenomena, the more amazed is he at the grandeur, magnitude, and mystery of heaven and earth. The intelligence that must have conceived and that governs all, startles and staggers the finite mind. Even if we do not recognize this creative and governing Intelligence as absolutely infinite, still we accept it as immeasurably beyond our own. A mortal's conception of this universe must be as far from the true conception of it as his intelligence is below the creative Intelligence.

The Christian world theoretically admits that the Creator is an infinite Intelligence, which is unquestionably the true idea. Then what shall we say of the belief that the so-called intelligence of a mortal beholds and comprehends some of the works of this infinite Intelligence as this infinite God beholds them; and especially that he sees man, the highest work of Divinity, as this infinite Mind sees him?

Does not the claim bear on its face the self-evident marks of a stupendous error? Who can rightly or logically assert that this finite conception is not as far from the real and true one as the finite is from the infinite—a distance measured only by the line that can measure between error and Truth? Then how unspeakably erroneous must be the finite perception of the greatest and grandest work of the Infinite, even His own image and likeness.

Some argue that the universe, including man, results from the action of material law that has no mind or intelligence of its own. Those who thus reason are involved in this apparent absurdity: that the Creator knows neither himself nor his creation, but that a mortal man, who is only a speck in this vast creation, knows creation and its Creator.

Again, it is universally conceded by the enlightened and progressive portion of mankind that no work of man can be truly called great and intelligent unless it is a good work, and brings to human beings more of good than evil. The purpose and fruit of the work must be for the weal and not the woe of men. No work of diabolism or evil, no matter how much wicked shrewdness or cunning may be employed in its conception or execution, would be today regarded as a work of intelligence.

To the glory of the enlightened twentieth century can it be said that works of intelligence cannot be separated from good works. To be certified as intelligent they must be for the amelioration or advancement of man's condition. Then, clearly the works of an infinite Intelligence must be works of infinite good, without any element of evil or destruction in them, and when seen and understood as the Infinite sees and understands them, His works must and will be found to bear the impress of infinite goodness and perfection.

What kind of reason is it which maintains that the works of men and the laws enacted by them, to be regarded as works and laws of intelligence, must operate for the good and the comfort of men, but that the works and laws of God, though they operate to the injury and discomfort of men, can nevertheless be named the works and laws of infinite Intelligence?

This kind of logic would leave us without any standard of right whereby to guide us over the sea of human error into the haven of Truth. Evil is error; and therefore an erroneous conception of Intelligence, or its laws and works.

must in some degree be an evil conception. Hence man's finite and erroneous conception of God and His works must be to some extent an evil conception.

A belief that Good, as God, is finite must include also a belief in evil, for Good could not be limited except with an element of evil—its opposite in nature. And a belief in evil must deteriorate the sense of good to the extent that the belief in evil is held. Therefore the belief that Good is limited is the tree which bears the fruit that the serpent recommended to Eve, but which God forbade to be eaten.

Now if this belief that Good is limited could be made true, it would instantly annihilate God as Good, and make Him evil or a self-destroying and ever-warring belief of good and evil, a house divided against itself. The understanding that God is infinite Good, and this Good, infinite Mind, excludes the element of evil as a reality in the kingdom of being. The belief that Good can be infinite and yet evil exist as a reality, is a kingdom divided against itself, which to the glory of God, is rapidly being brought to desolation.

We could with equal force and propriety assert that light could be infinite and yet darkness exist. If light be infinite and darkness exist, then it must exist within the light, which is impossible.

It must be apparent to any thinker that a quality of being can be limited to human thought only as this thought takes to itself a belief in an opposite quality to that which it would limit; and that the understanding of a positive quality of mind must be diminished to the exact extent of the belief in the reality of a negative opposite. This explains why this human thought is a compound belief of incongruous and warring opposites, and must so remain until disciplined and corrected by Christ, the true idea of God.

This Christ idea, or Christian Science, will purify and improve the human mind until the fact is discerned that God, Good, is not a part, but the whole, of Being.

This will not annihilate man. It will bring immortal man to light; for Science deduces from the Scriptures as well as from reason the eternal fact that God is infinite Mind, and Mind is inconceivable without ideas; that the universe, including man, is the infinite idea of this infinite Mind, and that idea or thought must remain in Mind, which is its

Principle and forever possess the nature and character thereof.

How thoroughly the works of Jesus, who came to voice and exemplify the nature and character of God to mankind, support the reasonable conclusions of Christian Science. Mankind, then, as now, was struggling in sore ignorance of true Mind, its works, ways, and laws. Throughout his wonderful ministry he went about destroying all forms of sin, disease, and discord, including tempest, wave, and death, thus showing mortals that the kingdom of God—infinite Intelligence—included none of the evils that are embraced in the realm of ignorance or finite belief. And what is even more important is the ever-cheering fact that in proportion as the human mind became cleansed from the errors of ignorance through a better understanding of God as the author of good, and not of evil, did this mind become wiser, purer, and better, blessing and elevating all who came within the domain of its influence.

It follows that the position of Christian Science is consistent with reason and Scripture. This exalted and exalting idea of God and His creation must continue to enlarge and improve our thought and diminish our ignorance and thereby our sin until man shall be found in the image and likeness of his Maker.

The Bible faithfully studied by the aid and in the light shed upon it by "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, lays a sure foundation for this understanding, points the way, and unfolds the means whereby it may be gradually but surely attained.

"KEEP thine heart with all diligence," and entreat the holy Spirit to keep it full; for otherwise, the issues of thy life will be feeble, shallow, and superficial; and thou mayst as well not have lived at all.—*Spurgeon*.

In the path of duty grows many a thorn,
And bleak is the scorn of a selfish world;
But there never was night without its morn,
And after the tempest the clouds are furled;
For over all spreadeth the bright blue sky.
And we trust in our God, who is always nigh!

William Winter.

"THY GOD THY GLORY."

BY GILBERT D. ROBERTSON.

IT would be difficult to find a more concise, and at the same time comprehensive, statement of the teachings of Christian Science, and the aspirations of Christian Scientists, than is found in these four concluding words of Isaiah, 60 : 19.

What does it mean that our God should be our Glory? Jesus tells us to glorify God, or to do all to the Glory of God, and the Bible is full of allusions to God's glory. Can we imagine either sin, sickness, or death as in any way contributing to God's glory, or as in any sense a part of it? One of Webster's definitions of Glory is, "The presence of the Divine Being," and when we think of glory even in our little finite conception of it, we think of something incomparably beautiful and bright, something to attract and make glad. Can the man who is racked with pain be said to be glorifying God, that God of whom the Bible tells us?

What is our God but that to which we "yield ourselves servants to obey" as Paul says? We cannot glorify the "One God" if we are admitting that there is something else more powerful to which we must, or desire to, yield obedience. Neither the man who is suffering from pain or remorse, nor the conscious sinner can be bright or happy. Joy and evil can no more mingle than can fire and water.

The God of whom Isaiah speaks is so gloriously bright that even the brightness of the sun is as nothing in comparison, for in the same verse we read, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light;" and in Revelation, 21 : 23, we read, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it." Is it likely that the God spoken of here could be the author of sin or disease,—of all the myriad discords to which mortals seem to be subject?

There is one point in regard to Christian Scientists on which practically all their opponents are agreed, and that is, that they have the brightest faces of any class of people. Why is this? Is it not because in an especial sense their

God is their glory, that they have but one desire and that is to express in their lives the brightness of perfect harmony?

There is no night to the Christian Scientist, because his God is his light, a never-failing light, not dependent on any physical conditions or surroundings, and of which no physical conditions or surroundings can deprive him. What if darkness does seem to cover the face of the earth, the Scientist knows that his God is with him, "keeping watch over his flocks by night," even as by day, for the darkness and the light are alike to God. No matter how dense the clouds may seem, the light is always shining, and whether he sees it or not, he knows it is ever there. The light is real and therefore must endure forever, but the clouds are unreal and so are fleeting. Is not all this simply another way of saying that "God is all"?

Christian Scientists are constantly seeking for light on the problems of life, well knowing that in proportion as they receive light,—understanding,—in just that ratio will uncertainty and doubt disappear. Doubt and fear are products of darkness, but with "light" comes the understanding of what to do, and comes also the conviction that one can "see his way" as we often hear it expressed.

What can one have that can be compared to understanding, or what is there that can take its place? Solomon said, "With all thy getting get understanding," and when all is glory or brightness before us what can be lacking? Can we admit for an instant that sickness, sin, suffering, poverty, or any discordant condition can possibly be a part of the life of a man who really has a practical understanding of the true Principle of Being or Life? Can a man be poor who understands what and where is the source of all Good? Was Peter poor when he could give to the beggar at the "Beautiful" gate of the temple the power to walk, which millions of money could not have given him? He asked for and expected money, but could any material alms have given him the pleasure that the restoration of his power to walk gave?

Do we not all still measure wealth too much according to the old standards, and think that "wealth" means simply money? Wealth is fulness, richness, and who has the most fulness and richness of life, the man who has millions of money and yet is a hopeless cripple, or the one who has few dollars perhaps, but has health, activity,

and an understanding of God that enables him, even though in small measure, to do the works which Peter was able to do?

Can the man who is honestly trying to see God, or infinite Good as the reality of existence, do otherwise than live uprightly in all ways? What would the world seem like if each individual in it were conscious that God—Good—was his glory, that his every action and thought must be such as would actually glorify the one infinite God? If a man's whole ambition in life were so to live that God, the all-wise Creator of the universe, should be, in a sense, glorified in him, could envy, jealousy, malice, or sensuality possibly find expression? They could not be expressed because there would be no starting-point for them. Actually to live to the glory of Good would simplify the whole scheme of life, and put evil of every kind entirely out of the consciousness of man.

In the past we have put God far away. 'All these good things promised in the Bible were for us, a long time hence and in some unknown place vaguely styled "Heaven," but in the light thrown on the Bible through the teachings of our text-book, Science and Health, written by our Leader, Mrs. Eddy, we are learning that we have a right to look for the fulfilment of these promises right here on earth.

In Ezekiel, 43 : 2, we read that the *earth* shined with the glory of the God of Israel, and Isaiah tells us, 4 : 5, the glory shall be a defence upon all, or a covering above all,—here we see that God's glory has a real practical value for us,—and again, 40 : 5, we are told that all *flesh* shall see the glory of the Lord. Farther on Isaiah tells us, 43 : 7, that man was created *for* God's glory. Then are we claiming too much when we say that man should so live as actually to *be* a glory to God?

In Numbers, 14 : 21, God is represented as saying through Moses, "but as truly as I live, all the *earth* shall be filled with the glory of the Lord." David tells us that the Lord of Hosts is the King of glory, that God is our salvation and glory, and that the glory of the Lord shall endure forever. Job says, 40 : 10, "Array thyself with glory and beauty." Solomon in one of his proverbs tells us that "the wise shall inherit glory," and finally, and in the nearness and directness of its application most strongly of all, Jesus says, John, 17 : 22, "And the glory which thou gavest

me I have given them." To a Christian Scientist "them" does not mean simply a few who came in personal contact with Jesus, but *all* who truly and practically obey his commandments.

Then may not each one of us, from the least to the greatest, feel that he is a part of God's glory just in so far as he lives a life which in its fulness and richness and purity will redound to the glory of Good?

A PRINCIPLE SOUGHT FOR AND REVEALED.

BY CORNELIA C. CHURCH.

FOR the first time since I have known Christian Science, there comes to me now a strong prompting to write my experience. It may not seem a wonderful one to others, but to me it is marvelous. I have proved God's words, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee," for I can see how He has been drawing me to this understanding and revelation of Himself, from the time of my earliest consciousness.

As a little child, I used to pray with all my heart that God would not let me die until I had *learned how* to be good. Even then was felt the desire for a Principle to live by, and, from that time, there began, in a vague way, the search for it, and the purpose to go to college, with the thought that there I might find out all I longed to know.

During the last year at college, this thought seemed to be finding its satisfaction, when the study of metaphysics (so-called) seemed to open up a new world of thought. It was inspiring and uplifting, beautiful to think about and aspire to, but I could not *live* it, it came in word but not in power.

I went on working in this way after leaving college, and, some time later, entered a well-known medical school, hoping there to work out these thoughts practically. And I want to say that nothing has done so much to lift me out of medicine forever as this very ploughing through the soil of medical beliefs. Each year *proved* to me that its basis was a falsity, that it lacked a principle, and that to go on working in it was torture; and yet, I was working in a university that holds its rank second to none in this country. This sickened thought expressed itself more and

more as a sickened body, and I longed, as I never had before, to know the Truth, to know a Principle to live by.

* Then it was, just when I had gotten down low enough, that Christian Science came to me through one who had been set free by its power from consumption, and for whom everybody had to acknowledge that a wonderful work had been done. I knew, it was the all-satisfying Truth I had been searching for, I knew it was God-given, and, *knowing* it, went to Chicago to study. In a few days, there was a great transformation, God proved to me His presence and power and love. I am very thankful to the teacher who worked so diligently with me, for I was in great need. I could not go back to the thought of practising medicine, but I did go back to the medical school to tell them I should never practise medicine, but should practise Christian Science. I remember very gratefully the talks with some of the doctors. One physician, a man well known in his profession in Europe as well as in this country, said to me, "We know medicine is not a science, we know that for seventy-five per cent of the cases that come to us we cannot do anything, but we are working, as best we know, to make medicine a science." As this is a fact so openly acknowledged, I think it is permissible to repeat his words. I wish to bear witness to the earnest spirit of investigation shown in this medical school, and I am thankful for my experience in medicine, because it so effectually lifted me out of it. I am glad for every seemingly hard experience, for *in every case*, the serpent has been changed into a rod of power; the darker the circumstance, the brighter, by its reversal, has been the light revealed.

When I went back to my beloved college, to tell them I was working in Christian Science, my former professor in metaphysics said with regret that I was the first one of the college graduates to take this step; now there are many Christian Scientists studying in this college, and I was told by one of its faculty this summer, that these students represent the highest thought and influence in the college. In the last entering class, I am told there were seventeen to register as Christian Scientists.

I *have* found the Principle to live by. For her through whom God has given this revelation to the world, there are no words to express all the thankfulness and love I feel, but I know that the *living by*, and *working by*, this Principle is the only proof of thankfulness and of recognition of this revelation.

WORK.

BY F. R. W.

PERHAPS the first thing which the beginner in Christian Science has impressed upon him is the necessity of *work*. Not play-work; not spasmodic efforts, but, in the words of Mrs. Eddy, "persistent, unremitting, straightforward toil;" and if he possesses a fair amount of common-sense he will probably have learned, before coming into Science, that not much progress is made in the spiritual life by piously folding one's hands, gazing meditatively at the ceiling for hours, and singing, "I want to be an angel." If the learner is so foolish as not to have seen this before becoming a Scientist, he will afterward see it, unless there is an unusually large beam in his eye. Once alive to the importance of earnest, practical work, he is probably fired with a mighty zeal to rush off and heal the sicknesses and sins of the whole world, overlooking the fact that there is one very important thing which is first to be attained, namely, self-conquest. For Christian Science is stern, as it is sweet, and says to the human selfishness in us, "dust to dust;" and under its loving discipline the poor "I" and "me" and "my" get so many hard hits that they are quite breathless; and thus abased, "me" gains a new understanding of what work in Christian Science means, and with chastened hearts this "me" seeks to gain something of that divine charity whose brightest crown is humility, among whose loveliest attributes are meekness and patience, and which seeketh not her own, but another's good.

About a year ago it was my good fortune to get a little taste of the beauty, purity, and spirituality which go with the healing work; and having had some success, I was filled with a great desire to devote myself to it entirely if might be, when lo! it was taken away, and I was called upon to do material work of a nature which was especially irksome and unpleasant—in a word, housework. At such a sudden turn of affairs one's feelings are apt to be somewhat blank, to say the least. But if we are true Christian Scientists, we soon see that if we would not be unprofitable servants, seeking our own instead of the Father's will, we must cheerfully do the work which is required of us, knowing that this selfsame work which is given us to do

is the very thing which, if taken up in the right spirit, will most swiftly aid us in our spiritual progress, and bring us nearer to those unseen things which we long for. How foolish, then, as well as wrong, to rebel and complain, and thus stand in our own light! Thus did divine Principle teach a valuable lesson in obedience.

But the lesson was not learned immediately. At first the contest with the material work was exceedingly warm, and it must be confessed the enemy had a very nice time. It had things gloriously its own way for a while; but gradually light and help came, chiefly through two or three strong, practical articles in the *Journal* and *Sentinel*, and thus courage was gained to go cheerfully onward.

Since then, there have been other struggles, some of which were long and bitter; but not one of them would I have been without, for in all of them the Scriptural verse was verified, "My grace is sufficient for thee: for my strength is made perfect in weakness."

One night, when greatly distressed mentally, I turned to my Bible for aid, thinking, "Oh, what shall I do if I cannot find just what I need!" and immediately opened at the account of the three children in the fiery furnace, who, in the quaint Bible language, "came forth of the midst of the fire . . . nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

I had found what I needed. This verse has repeatedly come in my way during all my struggles of the past year; also two others, one of which is, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

The other is, "Peace I leave with you, my peace I give unto you: not as the world giveth. . . . Let not your heart be troubled."

With singular insistency these three verses have come before me. When I did not see them in the Bible or in Mrs. Eddy's writings, they confronted me in the lesson-sermon; coming not merely as beautiful words which gave a passing comfort, but as constant, substantial help, when help was most needed.

Undoubtedly there are some of us who have been at least once in a situation where trials and difficulties have formed a complete circle around us, making us prisoners for a

time. It is well to be in such a situation occasionally, for then it is that we see, as never before, the helplessness and weakness, yea, the utter nothingness, of these mortal selves of ours. When our work prospers, and our earnest efforts to do good are crowned with success, unless we watch closely we are apt to think it is *we* who are doing it all. But when seeming failure comes; when trials and obstacles confront us on all sides; when we seem balked in everything we try to do; when we feel impelled to make certain moves, yet dare not because we are not yet clear as to whether it is Truth or error which is influencing us—what, then, can we do? what is there left for us to do, but simply to *wait and trust*, knowing that the light *will come*; to cling to the divine Helper, to know that there is but one Power, and to remember, to our unspeakable comfort and joy, that, "He that overcometh shall inherit all things."

AN IMPORTANT BIBLICAL FIND.

SEVERAL most important discoveries have just been made in Cairo bearing upon the history of the Christian Church in the first two centuries of the era. Among them is a manuscript from the fifth century which is a Coptic translation of three original gnostic writings of the second century. Its value consists not only in the fact that it hands down old gnostic writings that have hitherto been unknown even by name, but, above all, in the circumstance that one of them was known to Irenæus and epitomized by him, without any statement of the source from which he had derived it. The discovery of this manuscript enables us for the first time to test the accounts of the gnostic system as given by the Church Fathers in the light of the original manuscript. It contains three independent treatises entitled "The Gospel According to Mary or the Apocryphon of John;" second, "The Wisdom of Jesus Christ;" third, "The Practice of Peter." "The Gospel of Mary" is the document used by Irenæus and consists mainly of the Revelation of John. "The Wisdom of Jesus Christ" consists of questions addressed to him by his disciples and his answers. "The Practice of Peter" is a narrative of one of Peter's miracles of healing.

LOYALTY.

BY CONSTANCE M. RICKARD.

By loyalty in students I mean this,—allegiance to God, subordination of the human to the divine, steadfast justice, and strict adherence to divine Truth and Love.

Retrospection and Introspection, by Mary Baker G. Eddy, p. 82.

MANY come to Christian Science saying within themselves, "If I am healed, I will consecrate my life to this great work." It is a worthy and right stand, if rightly prompted. The presumption is that these earnest seekers after health, if more explicit in their statement, would say, "Should the Principle and rule of Christian Science practice be thus proven to me, through its healing efficacy, I will never turn aside from what I then know to be the Truth of Being." From the ranks of such thinkers are recruited loyal students. Theirs is an honest, faithful, trustworthy condition of thought that is ready to be healed, and it finds its just reward in the physical regeneration.

But mortal thought, self-deceived and deceiving, has subtle windings, sometimes deluding even itself as to its own motives and aims. The pledge thus given, either silently or audibly, may prove, when closely analyzed, to be but a bribe offered to the Almighty. In plain terms it may signify this: "If God helps me, then will I serve God."

Alas, for the ignorance and error that does not see that by serving Good, Good is made manifest as an ever-present help!

The promises of both of these typical mentalities may seem to be identical, but the conditions of thought which prompt them are opposites. One seeks spiritual as well as bodily wholeness. The other wants merely the material sense of health. One subordinates the human to the divine. The other is ready to turn ungratefully and treacherously against the Power stretched forth to help it, should that help not entirely accord with its own mistaken expectations and selfish desires. Is it surprising if the latter is not always fully and immediately healed? It must be cured of much self-love, and led to seek the Truth from purer and more selfless motives, ere it finds the healing in its fulness.

Divine Principle does not respond to a bribe. Mark the mental attitude of the three Hebrew wise men who walked

unharméd through the "burning fiery furnace." They did not say, *If divine Love helps me out of this difficulty, I will be a good Christian Scientist forever after*,—inferring that if it seemed to fail them in the least, if they were even compelled to choose between the two alternatives of facing the hatred of mortal mind, or turning aside to serve the gods of materiality, they would cease from following after Truth in the vain hope of so escaping similar ordeals.

It is true that those three, like many mortals to-day, had had proofs through demonstration of the power of Spirit to protect them. It was not an untried Principle in which they trusted. But this particular situation was an entirely new one, and more serious of aspect than any they had yet experienced. The test of God's power to bring them forth from the devouring flames would probably, to their human sense, seem very great indeed. Yet there they stood, these three loyal servants of the living God, and declared before the Babylonian ruler the ability of Spirit to preserve them in such an emergency. More than that in this hour of trial they drew so close to the Love in which they trusted, that they were strengthened to say, "*But if not*,"—meaning, But if the demonstration is *not* made,—even, if our understanding of Spirit is *not* found sufficient to take us safely through this experience and we must enter the fiery furnace,—"*But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up.*"

Was it not this strong position of unswerving faithfulness and constancy to their highest sense of right, whether their apprehension of Truth visibly helped or apparently failed them, not losing their lives but rising above every false sense of existence that would make them cling to aught but Life as God,—was it not this unfaltering loyalty to Principle, even in the face of death, that brought the demonstration of spiritual power and took them unscathed through the fiery trial? Is not this the mental attitude for every true follower of Christ, for every real Christian Scientist, to-day and always?—"But if not, be it known unto thee, O King, that we will not serve thy gods."

TRUTH can hardly be expected to adapt herself to the crooked policy and wily sinuosities of worldly affairs; for Truth, like light, travels only in straight lines.—*Colton.*

ONLY WAIT.

OFT there comes a gentle whisper o'er me stealing,
When my trials and my burdens seem too great,
Like the sweet-voiced bells of evening softly pealing,
It is saying to my spirit, Only wait.

When I cannot understand my Father's leading,
And it seems to be but hard and cruel fate,
Still I hear that gentle whisper ever pleading,
God is working; God is faithful; only wait.

When the promise seems to linger, long delaying,
And I tremble lest, perhaps, it comes too late,
Still I hear that sweet-voiced angel ever saying,
Though it tarry, it is coming, only wait.

When I see the wicked prosper in their sinning,
And the righteous pressed by many a cruel strait,
I remember this is only the beginning,
And I whisper to my spirit, Only wait.

Oh, how little soon will seem our hardest sorrow,
And how trifling is our present brief estate,
Could we see it in the light of heaven's to-morrow,
Oh, how easy it would be for us to wait.

I have chosen my eternal portion yonder,
I am pressing hard to reach the heavenly gate;
And though oft along the path I weep and wonder,
Still I hear that angel whisper, Only wait.

Jarecke.

TESTIMONIES FROM THE FIELD.

IT was my privilege at one time to have a young girl left in my care for five months. Her parents wished to see what Christian Science would do for her, as they received little encouragement elsewhere. The case was what the doctors call "not normal from birth." At the age of seven she had not spoken a word correctly. When sent to a private school, she learned in ten years to talk and read some, so that when given a word about which to construct a sentence she would usually form one the length of seven or eight words, omitting small words, and she could read in the first reader. This is what was accomplished in ten years without Christian Science, and with its help, she was, in five months constructing sentences from one to six lines long, seldom leaving out the pronouns and adjectives.

The special troubles seemed to be self-love, manifesting itself in self-will; mental overaction, and a lack in concentration of thought. Improvement in all ways was accomplished by understanding, even to a small degree, what the truth of man's being is—even a perfect expression of God—Mind—and that there is no power to prevent God's being made manifest in the flesh. In our text-book, "Science and Health with Key to the Scriptures" p. 588, are these words: "Though the way is dark in mortal sense, divine Life and Love illumine it, destroy the unrest of mortal thought, the fear of death, and the supposed reality of error. Christian Science, contradicting sense, maketh the valley to bud and blossom as the rose."

Error would in many phases try repeatedly to hide all good results; but by standing firmly at such times, and striving to be faithful and steadfast in seeing the evidence of material testimony to be a falsehood, there would be some proof given directly that more good was already manifest than I knew.

To illustrate this: Morning and evening we would have prayers, "Churchy," the little girl called it, which consisted always of the Lord's Prayer with the Scriptural interpretation given in our text-book, the Scientific Statement of Being, and other statements of Truth in Christian Science. I made no effort to teach her the letter, never

asked her to repeat it after me, but understood that she could, 'as God's child, say it in realization of its true meaning. She would repeat parts of it with me sometimes, but I had not thought of her knowing it all until one day I heard one of the household say to a visitor, "A—— came to me the other day and repeated the Lord's Prayer, and she also said this to me, 'God is Substance, Intelligence, Life, Truth, Love.' Miss D—— is a Scientist, you know, and teaches her these prayers to help her." The visitor replied, "It sounds like Christian Science." "Well," said the relative of the patient, we all think she has taken a great deal of pains and has done well." Then the visitor continued, "I have not seen A—— for a year and she does not seem like the same girl; is she always quiet now?" The towns-people said, "We have all seen and spoken of the improvement in the young lady, she will miss you." This I knew to be a tribute to Christian Science, for they knew me to be a Christian Scientist.

Although she, at first, disturbed some in attending Sunday services, this was soon entirely met, so that she could be left to mingle with the congregation before and after service. At the private school she attended, it was thought she must be alone when having lessons, but gradually she could concentrate her thoughts and not be troubled by my doing other work at the same table. The strong dislike and utter refusal to do certain necessary tasks, was overcome. This required the patience, love, and steadfastness that I did not know how to express before Christian Science came into my life.

Among expressions of gratitude from the child's mother these are a few: "I am astounded that my daughter can repeat the Lord's Prayer; you certainly have been very successful with her. I keep your letters, for I know they will help me next winter when she is with me."

N. M. Dunn, Boston, Mass.

SOME eleven years ago Christian Science was brought to the notice of my wife and myself. At the time it was first mentioned to us, my wife was suffering from a very severe sore throat which had become chronic. I was naturally very anxious about her, and had obtained the best medical aid that could be got here, but with seemingly no relief.

My wife in conversation on the subject of Christian Science, was healed by the spoken word, and has so

remained. This healing of my wife impressed me with the fact that Christian Science must be the Truth. I shall ever be grateful to the kind friend who brought the knowledge of this revealed Truth to my home.

I had been for years a constant attendant at the Methodist Church, but I did not, and could not agree with all things preached there. I always believed that God was a God of Love, not a God of hate and revenge, so I accepted the teachings of Christian Science, being glad to follow in the footsteps of my wife who had proved so conclusively that the healing power of God was here and now, that it had never been lost, simply hidden by superstition and ignorance. My wife and myself have gone through class, being students of the loyal student who first brought Christian Science to us.

I have been healed of several minor troubles, such as rheumatism in the limbs and lumbago, but to me my healing from the tobacco habit is the most remarkable.

Up to October 17, 1899, I had been an inveterate user of tobacco for at least twenty-five years, being hardly ever seen without a cigar or pipe in my mouth. It had so become my master that I could not go to church without having a smoke before I left the house, or smoking on the way to church. I had often expressed a desire that I might lose the appetite for tobacco, but could not bring myself to try stopping its use by what I called force of will, as I had proved by an experience of a year in testing the will power, that the appetite I had acquired could not be overcome in that way.

My wife hearing my often expressed desire and wish that I might lose the appetite, asked me if I would like to have her give me Christian Science treatment for it. I really had not thought of that, but at once replied, "Yes, willingly." This conversation occurred October 17, 1899. My last smoke was taken on that date, and I have not wanted a smoke since the morning of October 18, 1899. It was a happy thanksgiving day for me. I have entirely lost the desire for tobacco, in fact I have lost the taste for it. I have been severely tested since then; the smell of tobacco is about me every day, my associate clerks and many friends are users of tobacco, and they often wonder why I do not want it, when they smoke in my presence, but I have no desire for it.

To me this healing is nothing short of a miracle, yet

with the healing of the tobacco habit I have been healed of a very painful disease from which I had been suffering for years. I have gained twenty pounds in weight since the tobacco habit left me. I know I am spiritually and physically better for this treatment in Christian Science.

I am deeply grateful and proud of the fact that my whole family are adherents of Christian Science. I cannot say how thankful I am to our beloved Leader, and guide to this Christ-Truth.—*Harry J. Guppy, Ottawa, Can.*

I FIRST heard of Christian Science during the summer of 1896, through the healing of a friend. Knowing that its followers claimed the power to heal the sick to be of God, I urged my mother to try it, as she had been suffering from eczema for several years. She was healed after eight treatments.

I did not give it much further attention, as I was worldly in my tendencies.

In August, 1897, I became so weak that it seemed to me I suffered everything but death. Yet in my disease I sought not the Lord, but the physicians. The weakness was followed by over-action of the bowels, for which I consulted four medical doctors; one of these, who is considered of the best in Flushing, said, "It has been of so long standing that I don't know that I can do anything for it."

Although not confined to my bed, I was not able to do any work, walk, or ride any distance without paying for it dearly. I gradually grew weaker and lost in weight more than thirty pounds. Nearly all my hair came out. I suffered from night sweats, chills, and vomiting.

This condition continued until March, when, in my despair, I decided to try Christian Science. This was on Monday. With the decision I began to improve, and on Thursday I rode a distance of twenty-seven miles to call on a Scientist for treatment, and did not suffer any inconvenience from the ride. The next evening I walked half a mile. After the first treatment, I had no sweats, only one chill, which was very light, and vomited but a very few times. After having five weeks' treatment, my healer said, "I do not think you need any more treatment for the present."

I purchased Science and Health, commenced reading, and continued to improve, but the trouble with my bowels did

not yield, and in August, 1898, I had a week's treatment for that. Thus disappeared the last landmark of error. I tried to grasp the spiritual import of Christian Science, but having a sense of self-condemnation and not being wholly willing to come out from the world and be separate, the letter seemed but a dead body.

Truly, "'Whom the Lord loveth he chasteneth.' He who knows God's will, and the demands of Divine Science, and yet refuses obedience thereto, shall be beaten with many stripes" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy). During the last summer I was afflicted with a lame back, and had to call for further treatment.

I now realize that "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified" (Science and Health, p. 327). My husband is with me in Science. We have the Sunday services in our home. There were eighteen present at the first meeting. A considerable number are becoming interested in the literature. I feel as did the Psalmist, that "It is good that I have been afflicted."

Mrs. Lizzie Ball, Chesaning, Mich.

SOME one has said that "physical healing is the index finger pointing to Christian Science;" and truly it was so in my case. Fifteen years ago, through the urgent request of my mother, who had witnessed a case of healing while visiting in Springfield, Mass., I was led to try Christian Science. From a child I had been considered delicate. I was nearly always under the care of a physician; but instead of improvement, I was confronted by disappointment, and rapidly fading away. Nervous prostration, rheumatic gout, and neuralgia, were some of the chains that manacled me.

A doctor in New York, who treats all alike with hot water and a limited diet, was my last physician. Under his treatment I lost thirty pounds in a short time, had to be carried upstairs, and seemingly was near the end. When enshrouded in such darkness, Christian Science was urged, and without hope or expectancy I turned to it. After one week's treatment, the improvement was manifest, and in three months' time I was healed.

I enclose a copy of a letter received recently from an aunt in North Dakota, whom I met once many years ago.

She wrote me early in the winter, asking for help. The troubles were serious and of long duration, making her almost helpless. The following will testify to the Power of Truth, and proves that distance cannot hinder the demonstration of Truth.

Harmon, N. D., January 10, 1901.

My Dear Niece:—I feel very grateful to you for your kindness in giving me treatment. I am well, and feel sure that through the Science, I have been cured.

We have never believed in Christian Science, not knowing anything about it. Now we cannot help believing that there is something in it.

We wish to know more about it. Please inform us of the best means of instruction on the subject.

Lovingly and gratefully,

S. V. D.

E. J. C., Providence, R. I.

LAST summer during the very hot weather, while I was battling with error in my family, I had an experience which was very helpful. I had returned from a Sunday service which had been peaceful and uplifting. The subject: "God the Preserver of Man," together with the hymns sung during the meeting, had brought a great sense of love and peace to me.

I was changing my dress for a loose wrapper when a sharp pain stung me and I felt as if I had been struck a heavy blow on the head. I groped my way to my bed and fell rather than lay upon it. My groans brought my daughter to my side, and she told me afterwards that I was moaning: "Oh, my head, my head!" and that I was so black in the face that she could hardly recognize me. To myself I seemed to have two states of consciousness. One was that of a great weight on my head and an intensely bright light. Superior to all this, however, was the music of the choir as I had heard it in the morning, ringing clear and perfect: "The Lord is my shepherd; I shall not want." Then whole paragraphs from the lesson would seem to be spoken again.

In a moment my daughter had run to a neighbor who is a Scientist, and she came and sat beside me with her book. She said nothing to me nor I to her, but I knew she was working for me. My next consciousness was that I had

awakened from a nap and was told I had slept half an hour. I then told my neighbor I was suffering from heat-prostration or sunstroke. We worked for another half hour, when I was able to rise, eat dinner, and go about as usual. Before another hour passed company arrived and remained the rest of the afternoon, and no one seemed to notice anything unusual.

The particular force of this demonstration was in showing me God's nearness. I came out of pain and weakness with such a sweet sense that God is Love. This brought to mind the promises: "I will be with him in trouble," "He shall call upon me and I will deliver him," "and show him my salvation."

With this proof of God's care a sense of discouragement left me, and I knew God was my preserver. I had seen His salvation and Christian Science was able to save to the uttermost. It was mine and I had a perfect right to expect all that it claims of good, not only sometimes but always.

Another thought, which came with this experience I think ought to be encouraging to all Scientists. It is that the Sunday lessons carefully prepared by the committee first, and later read in public, with all the added strength of unity of Science thought, all over the world, is doing a mighty work which every Christian Scientist is aiding. Every meeting is like bread cast upon the waters of mortal mind. After many days we learn that it has fed some hungry one, in the way of divine Love's appointing, and then returns to bless the giver.

Mrs. D. M. Youngblood, Lund, Utah.

FOR some time it has been my intention to give to the *Journal* a demonstration that occurred in my family during the past year. My husband is not a Scientist, but my four little children and I are working our way along the narrow path as best we know how. At the time of which I wish to speak, other Scientists were staying in the house with me. One of my little girls was playing with a candle, and, as I suppose, in turning, her dress caught fire on the shoulder. She was dressed in summer clothes. It occurred in the back yard and she ran the length of the yard, through a very long hall, and half way up the stairs, hair all ablaze, before I reached her. I was also in summer clothes, and had my baby in one arm, and with the other

drew the burning child to me, and with two attempts with my hand the flames went out. The Scientist who was with me began to realize the Truth as soon as she heard the screams.

On taking off her clothes we found a badly burned arm, from the elbow to the shoulder, and there was a large blister on the elbow, but in the morning it had disappeared. From the condition of her lips and mouth she had evidently inhaled the flames, but the child never suffered a moment's pain. She slept peacefully all night, and the only trouble I had with her was the fear of having it dressed; it was necessary to blindfold her, as she did not want to see it. But the end was not yet. The arm seemed to improve for a while, and then get worse. Having it to dress myself, I felt unable to do the work, and had to ask help from a sister Scientist.

There were many ups and downs, but the good work went on all the time. One day it would look dreadfully, and the next you could see the pink skin forming. It went on that way for many months, until there was a place only about an inch long, when all of a sudden it healed entirely.

I feel if it were not for Christian Science the child would not have the use of her arm to-day; but, I thank God, she has the perfect use of it, and the place where the flesh fell out has filled up perfectly. Being required to have her vaccinated in order to send her to school, the physician saw the arm, and he doubted my word when I told him she had the perfect use of it, for he said the muscle must have been burned. To mortal sense it was a struggle. but I thank God, for through it I have learned many lessons.

There have been many beautiful demonstrations in my family, and many struggles; but God has been my strength through them all. My only prayer is to be made worthy of His many blessings, for the Truth has made a new woman of me, and in fact has changed my home entirely.

Mrs. E. Heap, Algiers, La.

I WANT to send a word of thanks to the *Journal* and *Sentinel* for all the help they have given me. I could never tell how grateful I am for this new revelation of the ever-presence of the all Good. It has completely changed my life, and every day there seems to come more and more joy into it, and with it such a wonderful peace. I did not come to it for healing, but, almost needless to say, have received many benefits of physical healing.

One thing, a very bad throat, I used to suffer from constantly, and though the best throat specialists said it would get gradually worse, it has been absolutely well for nearly three years.

My little boy was very delicate indeed, and always had two or three bad illnesses every year; the doctors said when he was born that he would always be delicate, and that I should have to take the greatest care of him, which I did, or tried to do, but without preventing constant illnesses. Now, with the exception of one or two attempts of old complaints to return, which the Truth has met and destroyed at once, he has been perfectly strong in every way, and free. He is always the picture of health, and everywhere he goes is remarked upon as to his size and strength, for his age. In fact, he is a very marked case of the removal of the mother's fear making the child free.

Of course I am very grateful for all this, but much more so for the removal of all worry out of my life. Before Christian Science came to me, I had great trouble, and used to worry over many things, and these words of Jesus used often to come to me, and I used to long to understand how to apply them, "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." But now Christian Science teaches that going to Truth (Christ), removes all burdens.

The greatest blessing Christian Science brings is the spiritual uplifting it gives one. Words could never express the gratitude I feel. I know the only way I can show it is by trying to live every moment up to the highest light that I have; then I also know that a further light will be given me, and that each time I realize that there is only One Will, and it is guiding me, I shall get a purer sense of Truth and a clearer consciousness.

J. L., London, Eng.

I HAVE thought many times of writing to let the Field know of the benefits I have had since learning of Christian Science, and how to apply it in part to meet physical needs, and make it helpful in the every-day affairs of life, but have been prevented by error's suggestions, some of which were, "You are not sufficiently grounded in this Truth, and may yet have to resort to material helps for lack of understanding;" or, "You have no remarkable things to tell concerning yourself, and your own experi-

ence," and like suggestions. I have had some physical ills that I was willing enough should leave me, though they might be slight compared with those of others.

I have three children. They have never used a particle of medicine, or any material appliance. Health has been a pretty general manifestation with them. Once or twice the temptation to be alarmed has come to me. The oldest child, when a year old, had whooping cough in a violent form. All trace of this error was gone in a week from the time of attack. I could mention other cases, but suffice it to say that in my eight years of housekeeping I have not had to use remedies for myself or little ones. I have not used remedies for myself since shortly after hearing of Christian Science, twelve years ago. I am thankful for all this.

I consider Christian Science the oil that housekeepers may use to make the home machine run smoothly, in fact all friction in a home may be obviated by its proper application; but like Martha of old, in our desire that we shall have a well regulated household, we are apt to be cumbered with much serving, and miss the sweet repose Mary found in the Master's presence. In the little things that go to make up the grand total, should there not be a governing Principle,—in other words Truth, or Christian Science?

We may meet with disappointment which mortal sense is unprepared for, and would fain shun passing under the rod of his correction, yet, no gem can grace its proper setting without first being polished. The rough surface of error must be taken off, and this takes more than one stroke.—*Mrs. B. S., Cork, Ga.*

In the hope that it may help others, I want to tell how much Christian Science has done for me. I heard of it casually, but its professed healing power seemed to contain the El Dorado of all my hopes, for I had always been considered very delicate and was always on the lookout for some new drug or patent medicine which was to cure me.

I went to the meetings. The testimonies seemed wonderful and interested me much, but for me the help seemed unattainable, because a lack of means prevented me from buying Science and Health, at the time. However, a friend just leaving to visit the United States, seeing

my great desire to possess this book, promised, if he came across one, he would send it to me. He kept his promise, and some weeks after, the book arrived. I eagerly read it, and though there was much I could not understand, I never doubted. After weeks of study my prayer for understanding was answered, and the Truth dawned. So great was the joy it revealed that I could not bear to have the book out of my hand. Then came the test—the fear of a repetition of weeks of suffering.

An operation had made me such a slave to medicine that there was scarcely a day that I missed taking some; but my new-found knowledge of the *reality* of omnipotent Love took away all fear. I gave up all medicine and was healed. For more than two years now I have not used any material means. Sick headaches, which made my life almost a burden, have disappeared, so that I hardly know what a headache is. Eyeglasses, which had become a necessity, are laid aside, not needed now. There are yet claims remaining which seem slow in yielding, but I know they will be banished by the realization that God is All-in-all. Words fail to express the rest and peace that has come into my life by a realization of "The government shall be upon his shoulder."

Though my knowledge of Christian Science has been gained through the study of Science and Health alone, I desire most gratefully to acknowledge my indebtedness to those Scientists who have always so kindly and willingly helped me to a clearer view of Christian Science.

M. D., London, Eng.

I WOULD like to relate an incident where the law of harmony destroyed the laws of matter in the case of a broken bone.

A few months ago a young woman, one who is very faithful in studying Science and Health and trusting to Christian Science to meet every need, sent me a message for absent treatment at childbirth, she living some distance in the country. The birth was easy, the mother looking after her home duties and caring for her babies after the third day. Her first baby was also born under Science treatment two years previous. When her babe was a week old she came to see me, and told me that the day before her

baby's birth she had fallen, striking her wrist, which pained her very much till the treatment for childbirth, when all pain ceased, but she had not been able to use her hand since, and her husband thought her wrist was broken, and had brought her in to see a doctor, but she wanted the Science. I noticed the wrist looked very crooked, and remembering that Science and Health says, p. 400, "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 preventing of inflammation." I told her she had better consult a surgeon as her husband wished, and that she could have the help of Science. I gave her a treatment. A week later she came for another treatment. She said the surgeon told her that her wrist was broken, and she would have to carry it in splints six weeks. She said, "I could not do that and take care of my babies," and she preferred trusting to Truth, as she was afraid of the doctor. Her wrist was much better and she could move her fingers. Three weeks later I again saw her. She said her wrist was whole and straight, that she was doing all her work, including her washing.—*L. V. W., Rockford, Ill.*

SEVERAL years ago I was healed in Christian Science of what *materia medica* called chronic dyspepsia. For several months, I was under the physician's care, and was at last told that a trip east would benefit me. I had heard and seen something of Christian Science some time before, but was very much prejudiced against what I thought it was. At last, however, feeling completely discouraged, I concluded to try it.

I well remember the morning I decided to call upon the practitioner. I said, "I have come to be healed in Christian Science, but I do not want anything more of it."

After many words of love and kindness as I started to go home, she said, "Now eat anything you want." I wondered what she could mean to tell me that, when even a cup of hot water and a slice of dry toast gave me great suffering. That evening at dinner I decided to eat the same as the family did, but I arranged the articles on the table so that I should not be observed, as I felt I could not let any one know where I had been. I ate everything I wanted for the first time in many months, and from that

day to this have never given any thought as to what I should eat. After a few weeks I was healed, and soon after received class instruction.

At one of our lessons my teacher said, "God is our sight." I said, "Why should I wear glasses, then?" She said there was no need of them. At once I left them off, and with her help in a few days the glasses were laid aside, and have never been used in any way since.

During these years I have had many very helpful demonstrations of the power of Love. A friend in a distant city was preparing for a trip to the Paris Exposition. She had great fear of sea-sickness and asked for help. I wrote her that I would give her helpful thought during the voyage, but she must look to God. On her arrival she wrote that they had had a very stormy passage, nearly all on board were obliged to remain in their state-rooms, but she was perfectly well all the time.—*H. E. B., Chicago, Ill.*

ABOUT eight months ago I became interested in Christian Science through a dear friend who had to some extent realized the power of God through Christian Science, to heal and uplift to a higher and better life in Christ. I was in great need of something better, for I had been an invalid for more than fifteen years, having submitted to two operations in less than three years, only to grow worse each time. The last one seemed to wreck my health entirely, for I became so nervous that I could not sleep at night, and as my husband was away from home most of the time, I had to have some one to stay with me, for I was afraid to stay alone. I had an eruption on my arm that had been treated by two different doctors without effect, and having no hope of help from them, had made up my mind to suffer on until my deliverer came. At this point the deliverer did come, and it was Christian Science. The humor on my arm was healed in less than three days. I have been healed of several other diseases. My ills are not all gone, but they are disappearing one by one, and I feel that I shall yet stand in the liberty where Christ makes free. I bought "Science and Health with Key to the Scriptures," and it and my Bible are my daily companions. I use the lesson *Quarterly*, take the *Journal* and *Sentinel*, have all of Mrs. Eddy's writings. I am a colored woman, and have quite a battle to fight, but the battle is the Lord's. I have been a student of the Bible from childhood, but I never under-

stood it in the light that I now see it, and I feel that the Bible interpreted as Science and Health interprets it, is Truth understood and not believed only.

There are a few of my friends who have accepted this Truth by being helped by it, and we, a little band of seven, meet at a private house every Sunday at eleven o'clock and study the lesson, and on Wednesday evenings we have our testimony meeting. We got our direction as to how to conduct our services from brother Scientists of this city, who manifest a great interest in our work.

Amanda James, Austin, Tex.

EVERY trial if rightly understood teaches us to look to the right source for help. We can learn to look to the perfect model and *know* that "God is All." Since coming into Science I have had to suffer many things, but I say, "though He slay me, yet will I trust in Him." I have learned that God is confined to no one place or people, and that man has no power to harm us.

In the Bible and Mrs. Eddy's works we find new things continually as we grow more spiritual and better able to grasp their spiritual meaning.

Several years ago I had "Unity of Good" by Mary Baker G. Eddy, given to me by a faithful, loving young Scientist, and then, not knowing anything of Christian Science was reading and trying to understand it, when my eyes were instantaneously healed. They were becoming very bad. I had been for a year writing in the County Register's Office at Pierre, S. D., and not yet having been healed through Christian Science suffered all the time while at work. I was afraid I should become quite blind. I could get no glasses that would afford more than temporary relief. After a short time I would have to get others, to be in their turn laid aside. At the time the healing took place there were seven pairs of glasses in the house. It was shown me so clearly that sight is in Mind that I discovered I had been reading this little but wonderful book for two hours by the clock without any glasses, I boxed them all up that day and sent them back to the jeweler's. I can read anything at any hour,—in fact, I do not think of my eyes.

Another demonstration for which I worked long and patiently was the healing of two very troublesome corns. It seemed impossible to heal them, but I continued the

treatment, keeping the perfect model in thought and then leaving the rest to God. One of them disappeared, I knew not how or when, and the other grew less and less until it was gone.—*Mrs. Hattie E. Gans, Marion, Ia.*

OVER and over again these words of Jesus come to me, "Ye shall know the Truth, and the Truth shall make you free," and it does indeed make free. We first heard of Christian Science shortly after I had been confirmed in the Episcopal Church. My mother took class instruction, and to me it seemed one of the most dreadful things that had ever befallen me. We had always been of the same opinion in everything, and for her to go through a class in Christian Science seemed most terrible. I remember how I begged, pleaded, and besought her not to leave the faith in which she had reared me; but she only smiled and asked me what I had against the Science. I could not tell, only I did not believe in it. Finally I thought the best thing I could do was to read "Science and Health with Key to the Scriptures," so I could tell her wherein she was wrong. As I read this book, I remember I brought up one thing after another against it, but in a little while all my arguments disappeared. It was not, however, until about a year that all my doubts were overcome and I was ready to accept the Truth, and in June, 1899, I became a member of the Mother Church.

We have no church building here, but hold our meetings at the home of a Scientist. There are only five of us, not counting the children, three in number, who attend our meetings. We have our Sunday morning service from the *Quarterly* and our Wednesday evening meetings, and although we are few in number we are happy in the knowledge that "One with God is a majority." There is not enough wealth in the whole world to buy the knowledge I have of Christian Science, for it gives me that joy, comfort, and peace which the world can neither give nor take from me.—*F. M. K., Albion, Ind.*

WHEN I became a Christian Scientist, sixteen years ago, I had worn glasses for six years on account of failing sight from age, and I continued to wear them till about three years ago. Although in the mean time I had made many good healings of imperfect sight, I was always so busy,

had so much writing, etc., to do, that I continued to wear them. When I commenced as First Reader in a small church, the incongruity of reading the sentence in *Science and Health*: "Sight, hearing,—all the senses of man,—are eternal" (p. 482), struck me so forcibly that after the Sunday service, I laid my glasses aside. I could not read one sentence intelligibly, but I had a whole week to *pray* and *fast*. My first Sunday's experience was a crucifixion to vanity, and a great struggle. The Bible Lesson had to be taken to the window, and though nothing was said on my part in explanation, the loving sympathy and encouragement given by the audience, will never be forgotten. I know there was great spiritual growth that day. For six months, I could not read at night, but that is past. I can now read for hours, night or day.

The healing was gradual, but every material law in regard to sight, has been broken,—even the strong law of heredity. I had one brother totally blind at sixty-eight years, another with one eye gone, and still another who now sees very little. My eyes never pain me, are never inflamed or strained. In reversing that law of age, I have demonstrated for others. I do not get weary, need less sleep, have not one infirmity of age that I am aware of. I trust this will encourage some other fearful person to see that seeing Good is sight, seeing evil and believing it real is blindness.—D., *Oak Park, Ill.*

I SHOULD like to tell what a wonder Christian Science has wrought in me. I had been a sufferer with rheumatism for five years, had tried everything I could hear of, electric batteries, belts, and liniments, hot and cold, of every name and nature, besides having employed several doctors. But I grew worse all the time. I would be confined to my bed for weeks together, not able to raise myself without help.

I had lost almost all feeling in my right leg and it had grown shorter than the other. I had grown worse so fast this summer, that I was a mere skeleton, and suffered so severely that I wished many times for death to relieve me. If I walked at all it was with two canes most of the time.

I had become almost desperate, when my sister-in-law came to visit us, and told us of Christian Science. We wrote to a healer in Omaha, Neb., for treatment.

I began to get better from the very first. She treated

me only four or five days before I was entirely healed, and now, thank God and the dear woman who gave to us Christian Science, I am well and able to work every day. I have walked from the first without even limping and entirely without a support, but God is my staff upon whom to lean, for He has healed me.

My wife was subject to sick headache and nervousness, and suffered terribly. She was healed also.

Thanks be to God and Christian Science, we are both so happy, we tell all whom we know of Christian Science—all our friends, yes, and strangers.

W. L. Chisham, Port Oak, Mo.

LAST September I had an attack of typhoid fever. Many of my friends who depended on material remedies were in bondage for weeks; but I depended on God as the one and only Great Physician, and I knew He was able to deliver me from every ill that flesh was heir to, and through the earnest and honest work of a Scientist, I was able to go to work in a week, although I continued treatment a week longer. I have not lost a day's work since I began, and to-day, I can truthfully say I have not felt better in years.

When the healing came, it brought a wonderful transformation. It seemed a miracle to me, although I knew Truth was able to do *all*. It was just like a burst of sunshine dispelling the darkness. I arose from my bed, dressed, and walked five blocks to be shaved and felt as if I could have walked five miles without fatigue.

I was brought into Christian Science through the healing of my wife. Seeing her great improvement, I said it must be of God, and what it is able to do for her, it is able to do for me. I was healed of the liquor and tobacco habit besides numerous other ailments. One who knew our home before we came into Science would not know it now. Where poverty once stared us in the face, now is peace and plenty; where gaunt figures and pale, careworn faces were, now are healthy bodies and happy, cheerful faces.

We—myself, wife, and two little girls—send happy greetings and heartfelt gratitude to our dear Leader.

Anton P. Larson, Omaha, Neb.

In gratitude for the many blessings which have come to me through a little understanding of Christian Science,

I would like to bear witness to one or two of the "signs following," which prove that it is the power of God with us, the fulfilment of Christ's promise.

Since I was a child, I have, every winter, suffered from terrible colds which confined me to the house from one to two weeks, and to my bed from three to five days. One or two days would be spent in a darkened room with my head covered lest a ray of light should reach my eyes, and cause pain almost unendurable.

Ever since I can remember I have been subject to what were called nervous headaches, which increased in severity as I grew older until there was hardly a week during which I did not pass some days in bed from this cause and at times the suffering was intense.

These beliefs were handed down to me through the third and fourth generations, medicine failing to afford relief.

It is now a little more than three years since I began to read "Science and Health with Key to the Scriptures," and during that time I have not had a cold that lasted more than one day, nor a nervous headache.

This healing has come entirely through reading the Bible in connection with our Christian Science text-book. This is but a tithe of the good that has come to me and mine through this blessed Truth.

Mrs. Ellen B. Campbell, Jacksonville, Fla.

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

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

EDITOR'S TABLE.

COMMUNION SERVICE.

ACCORDING to announcement, the annual Communion service of the Mother Church was observed Sunday, June 23. Notwithstanding the fact that the *Sentinel* of the week before contained the announcement that the service would be held on July 7, the attendance was as large as on any previous occasion, the estimate being that there were not less than eight thousand at the four services. Doubtless there would have been a much larger attendance but for the change of notice and the shortness of the time.

It was announced originally that there would be three services held, one beginning at 9 A.M., another at 12 M., another at 3 P.M. It soon became apparent, however, that these three services would not suffice to accommodate all who desired to attend. Therefore, at the noon service it was announced that there would be another service held at 7 P.M.

At the first three services the auditorium was filled to its utmost capacity, and at the last service, at seven o'clock, there were perhaps two hundred persons standing.

After the organ voluntary, hymn 166 of the Christian Science Hymnal was sung by the congregation, which was followed by a Scripture lesson selected from the 2nd, 21st, and 22nd chapters of Revelation; the verses selected reading consecutively as follows:—

Chapter 2 : 17: "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

Chapter 21 : 1-7, 10, 11, 22-27: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 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. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. . . . And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. . . . And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."

Chapter 22 : 16, 17: "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."

This was followed by the usual prayer. The Communion Hymn, No. 178, by the Rev. Mary Baker G. Eddy, was then sung by the congregation. The First Reader gave the necessary notices and also stated that there had been admitted to membership in the Mother Church, at the June meeting of this year, 2,496 new members, the largest ever admitted at any one time, making the total present church membership 21,631. The church tenets were then read. Following a solo sung by Miss Whittier, Mr. John W. Reeder, First Reader of the Roxbury branch, read the

Rev. Mary Baker G. Eddy's message to the Church, the reading of which occupied upwards of an hour and a half. At the conclusion of the reading of the message the First Reader extended an invitation to all present, whether communicants of the Mother Church or not, to bow in silent communion, after which the Doxology, prepared by the Rev. Mary Baker G. Eddy, was sung, which is as follows:—

Be thou, O God, exalted high,
And as Thy glory fills the sky,
So let it be on earth displayed,
Till Thou art here and now obeyed.

The meeting closed by the usual reading of the Scientific Statement of Being and the correlative passages from 1st John 3rd, and the benediction.

The above constituted the order of services held at nine and twelve o'clock. At the three and seven o'clock service, after the reading of our Leader's message, the First Reader stated that it was his privilege and pleasure to read to the congregation an acknowledgment of this grand message, and to present it for their approval or otherwise. It was then read, and the First Reader requested all who approved it to express their assent by rising. The congregation arose *en masse*, thus spontaneously and unanimously showing their approval of the deep expression of love and gratitude contained in the letter of acknowledgment.

The letter is as follows:—

Beloved Leader and Mother:—Deeply impressed with the strong, true, living, and loving words of your message which has been read at our Annual Communion service to-day, we beg to express, though most inadequately, our sense of gratitude and thankfulness.

We are sure that in its comprehensiveness and completeness, and its opportune definition and declaration of Christian Science, you have never spoken to us and to the world more convincingly and effectually.

We are profoundly moved by its appeal, and its disclosure to us of the contrast between the true ideal and our present achievements begets the deepest humility in all our hearts.

Your steadfast, unflinching loyalty to the supreme assertions and ends of Christian Science, your unfailing spirit of self-sacrifice and Mother-love for every child, however wayward and unworthy, your insistent adherence to wisdom and truth in every hour and every exigency, these touch and quicken us to a degree we cannot express.

We are impelled by your words to the manifestation of a higher, more genuine, more consistent, more loving life, and we thank you for holding us thus steadily and firmly to the spiritual significance and purpose of our high calling; and it is our sincere desire, our earnest prayer, that as never before we may evince in the days to come, our love to God, our loyalty to the supreme demands of Christian Science, and our unfeigned affection for you, by living more unselfish, more spiritual, more transparently pure and loving Christian lives; for we know that thus and thus alone we may prove worthy your untiring devotion in our behalf, and of the inheritance, in Jesus Christ, which through your unique and loving constancy has been committed to us.

To the Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

In behalf of the members of the Mother Church. Edward P. Bates, Boston; Edward A. Kimball, Chicago, Ill.; Septimus J. Hanna, Boston; Dunmore, London; John B. Willis, Allston; William P. McKenzie, Cambridge; Mrs. Caroline V. Ferguson, Florence, Italy; Irving C. Tomlinson, Concord, N. H.; Mrs. Sue H. Mims, Atlanta, Ga.; Mrs. Ruth B. Ewing, Chicago, Ill.; Mrs. Marjorie Colles, Ireland; Mrs. Sara Pike Conger, Pekin, China; Miss Helen L. Swasey, Washington, D. C.; Mrs. Annie M. Knott, Detroit, Mich.; Mrs. Augusta E. Stetson, New York; Mrs. Laura Lathrop, New York; Miss Sue Ella Bradshaw, San Francisco, Cal.; Mrs. Rose E. Cochran, Edinburgh, Scot.; Ormond Higman, Ottawa, Ont.; Mlle. Alphonsine Demarez, Paris, France, committee.

This letter so fully and beautifully refers to the message that there seems nothing further left to be said of it. It will be duly published in pamphlet form for the benefit of all interested.

The following account of the services, published in the *Boston Herald* of Monday, June 24, is so full and correct that its republication is hereby made with great pleasure. The other Boston papers also contained full accounts of the services. The *Herald* published our Leader's address in full. Following is the *Herald's* account of the services:—

The temple of Christian Science, the "Mother Church" of all that now dot the four quarters of this land and lands across the sea, was thronged yesterday with four great congregations of worshipers from far and near who came

to attend the annual Communion and to listen reverently to the message of the Founder of the denomination and the exponent of its doctrine, the Rev. Mary Baker G. Eddy.

Morning, afternoon, and evening saw the spacious and beautiful First Church of Christ, Scientist, at Falmouth and Norway Streets, filled to the doors with devotees of Christian Science from many lands. There were titled personages present from European countries, as well as persons of humbler social rank from across the seas, and Americans from almost every state in the Union. It is estimated that eight thousand persons attended one or the other of the four services.

The special feature of the simple services was the message from the pastor emeritus and Founder of the church. In this message Mrs. Eddy made an exhaustive review of the history of Christian Science, undertaking to explain the principles of the belief, notably in several respects where it has been assailed from certain quarters by critics regarded as more or less hostile.

By some, the address was taken as a final word from her on the matter,—at least one that should cover some time,—and, so far as critics were concerned, she said, in the course of her message, that Christian Scientists, after all, were too busy carrying on the work they found to do to permit of interruptions from the critics. Her message was regarded, however, as something considerably more than an answer to critics in that, for the greater part of the discourse, she made no reference, directly or indirectly, to criticism, but simply told what Christian Science is and what it is not, according to her teachings.

Among the things which she said Christian Science is not, are mesmerism, hypnotism, and various other "isms," of a more or less easily defined nature. She insisted upon its resulting in health, happiness, and immortality, and the exclusion of sin and error in mind and body.

An important feature of the Communion was the reading, at the close of the afternoon and evening services, of a memorial of thanks and loyalty, to be sent Mrs. Eddy. It was signed by a number of persons prominent in the faith in this and other countries, and, after being read to the members gathered in the church, it was approved by a rising vote.

The reading of the message occupied an hour and a half; but, so great was the interest on the part not only of the

members of the church, but of those present who were not Christian Scientists, that only in a few instances did any one leave before the conclusion, although many stood during the entire service, which lasted a little over two hours.

The "Mother's Room," a beautiful apartment fitted up by the children of the church as a testimonial of affection to Mrs. Eddy, was, as usual, visited by large numbers after each service.

The church was filled with the fragrance of flowers and green plants. In the corners and niches of the stairway they met the eye on every side, and the pulpit and raised platform were banked high with hydrangeas, rhododendrons, and graceful ferns. The worshipers were clad quite in harmony with the scene, the light summer costumes of the women giving it an added charm.

The services began, as announced, at 9 A.M., at noon, and at 3 P.M., but so many were there who could not gain admittance at these hours that an evening service was held, in addition to those announced. Long before the hour set for beginning the morning service, the edifice was filled, and hundreds were gathered in the vestry below, where they waited through the morning service so that they might not be too late for the noon meeting. Well it was that they did, for, as long as an hour before noon a crowd had gathered, extending far out into the streets approaching the church entrances. None were admitted to the auditorium, however, until every one who had attended the preceding service had left the building. Then the ushers admitted all who could be accommodated either with seats or with standing room on the floor or in the gallery.

At each of the four services it is estimated that about two thousand persons were present; and, as it is inferred that not many attended more than one service,—the general understanding being that all the room available was needed,—about eight thousand persons may be assumed to have participated in the Communion.

For some reason not announced definitely the annual Communion of the church this year had been postponed from its regular day, the second Sunday in June, to yesterday, and on that account, many of those who had come from a distance could not remain, but returned to their homes some days ago. Despite this fact, the attendance was as great as at any previous annual Communion of the Mother Church.

Among those present were: From London, T. von Hodenerg, the Earl and Countess of Dunmore, Lady Victoria Murray, Lady Mildred Murray, Mr. and Mrs. William N. Miller, K. C.; Miss Gertrude Cowper, Mrs. Maude P. Miller, Miss Ada Lawrence, and Fletcher L. Williams; from Manchester, Eng., Miss Elizabeth B. Potts.

From Scotland there were Lady Ramsay, wife of Sir James Ramsay, and the Misses Lillas and Mary Ramsay of Bamff; Mr. and Mrs. Richmond I. Cochrane of Glasgow; Mrs. Eva McNair, Miss Maggie Thomson, and Master Pelham Cochrane of Edinburgh; Mrs. Majorie Colles of Mt. Eagle, Ire. Mlle. Alphonsine Demarez of Paris, and Mrs. W. T. James of Paget, Bermuda, were also present.

Among the Canadians present were Mr. and Mrs. Milton Austin of Winnipeg, Man.; Mr. and Mrs. Ormond Higman, Miss Madge Higman, Andrew Masson, Mrs. Wilson, Mrs. M. Biggs, and Miss Welch of Ottawa; James Sheridan and Mrs. Sadie Sheridan of Gananoque, Ont.; Mrs. S. U. Williams of Berlin, Ont.; Mr. and Mrs. C. E. Wilson of Hamilton, Ont.; Mrs. Edna Robb of London, Ont.; R. Moden and Mrs. Nellie Longhed of Toronto.

Notable among the Americans present was Mrs. Sara Pike Conger, wife of the American minister to China.

The services were conducted by Judge Septimus J. Hanna, the regular First Reader of the Mother Church. On the platform were Mrs. Eldora O. Gragg, the Second Reader, and John W. Reeder, who delivered Mrs. Eddy's address. Mr. Reeder is the First Reader at the Roxbury Church of the denomination. The special music and singing were in charge of Stephen Townsend as precentor.

After the voluntary, Guilmant's sixth sonata, by the organist of the church, Albert F. Conant, selections were read by Judge Hanna from Revelations. Then came silent prayer, followed by the audible repetition of the Lord's Prayer and its spiritual interpretation according to the Christian Science text-book. The congregation then sang together the Communion hymn, the words of which were written by Mrs. Eddy.

The offertory was Guilmant's "Pastorale," after which a solo, "Be of Good Comfort," by Cowen, was given by Miss Harriet Whittier, the regular soprano at the church.

INCIDENTS OF THE FIRST MEMBERS' MEETING.

THE semi-annual meeting of the First Members of the Mother Church was held at the usual time. One of the

pleasant incidents thereof was the following letter to the Rev. Mary Baker G. Eddy:—

Boston, Mass., June 22, 1901.

Beloved Leader, Teacher, and Mother:—The First Members of The First Church of Christ, Scientist, assembled at their Annual Meeting, desire, as their first order of business, to send to you a message of greeting and love. Acknowledging God and the supremacy of His individual government in the affairs of mankind; declaring our adherence to the teachings of the Bible and our acceptance of the divine Christ; we recognize how God has been made known through the revelation of Christian Science and by your own ministry in this age; and that your fidelity to Truth and faithful continuance in well-doing, have made it possible for us to become the beneficiaries of Christian Science.

We rejoice in the growing recognition on the part of the world of this ministry; of the beauty of the Gospel of Christian Science, and of its power to elevate mankind, heal disease, and reconcile man to the abandonment of sin.

We are grateful for the example shown us in your demonstrations of Christian Science, and that its whole aim and object is to save and liberate mankind and not to condemn.

We are grateful to find from your example and ministry that nothing short of the redemption of the world can be our ideal in our Christian endeavors.

We feel that congratulation may be expressed in view of the sturdy, honest, and genuine growth of the Cause, and we rejoice in the revival and progress in this and other lands of primitive Christianity with its healing from sickness and sin.

At this hour we wish humbly to declare our earnest desire and purpose to achieve and maintain in our lives and bearing towards others that high ideal of Christian character which appeals to us in Christian Science; and we shall strive to seek, in all things and at all times, to follow the footsteps of Jesus Christ, the great Wayshower.

DUNMORE, *Chairman.*

Another pleasing incident was the following resolution expressive of appreciation of the Earl of Dunmore's good work in presenting to the King of England resolutions of the Mother Church relating to the lamented death of Queen Victoria:—

Whereas, The First Church of Christ, Scientist, in Boston, Mass., at a meeting called for that purpose, January 31, 1901, unanimously passed resolutions embodying a letter from the Rev. Mary Baker G. Eddy, expressing the deep sorrow and sympathy of the Christian Scientists on the occasion of the deeply lamented death of Her Majesty Queen Victoria; and,

Whereas, a copy of said resolutions was duly engrossed and transmitted to the Right Honorable, the Earl of Dunmore, to be by him presented to His Majesty King Edward VII.; and,

Whereas, Lord Dunmore kindly made known to His Majesty, King Edward VII., that the said resolutions were in his hands, and in response thereto was informed that His Majesty was graciously pleased to receive the same, expressing at the same time his high appreciation thereof; and,

Whereas, afterward due official acknowledgment of the receipt of said resolutions was made by His Majesty the King through the Foreign Office of Great Britain, signed by the Marquis of Lansdowne, Secretary of State for Foreign Affairs, which acknowledgment is couched in most gracious terms.

Therefore, be it resolved by the First Members of the Mother Church, in Annual Meeting assembled,

That, on behalf of our beloved and revered Leader, the Rev. Mary Baker G. Eddy, and of the entire body of Christian Scientists whose desires were so efficiently carried out, we hereby express to His Lordship, the Earl of Dunmore, our deep appreciation of his kindly offices, and extend to him our sincere congratulations upon the marked success which attended his endeavors.

THE VISIT TO PLEASANT VIEW.

It is estimated that about three thousand Christian Scientists were present at Pleasant View, the home of Rev. Mary Baker G. Eddy, Tuesday, June 25. A large number of Scientists had gone to Concord the day before. Many of these—amounting, according to some estimates, to about seventeen hundred—remained over until the next day and were of course among those who were present. The others were conveyed to Concord by the regular trains and three special trains. It is needless to say, that the occasion was a most enjoyable one and deeply appreciated

by all, but especially by those who for the first time looked upon our Leader's face and her beautiful and harmonious home.

The visitors went directly from the station to Pleasant View, so that from the early forenoon until evening the lawns and shaded walks about the residence were the scene of the life and activity manifested by the large numbers present.

At a few moments before two o'clock our Leader appeared on the northeast balcony of her residence, with erect form and sprightly step. She stepped out upon the balcony and smiled benignantly upon the great assemblage of those she loves, and who love her, and in clear and distinct tones, which were heard by all, she addressed them briefly, saying they had sufficiently heard from her through her message, and after looking upon their dear faces, she would return to her studio.

She also appeared a few moments later on the front piazza of her residence, bowing her acknowledgments to her students, and again at the regular hour for her daily drive she appeared, stepped into her carriage, and was driven away from the grounds through the crowd.

This gracious and kindly action on the part of Mrs. Eddy was a fitting conclusion of the Communion season. It will remain always a sweet memory to all who were present.

Excellent accounts of this visit were published in some of the Boston papers, as well as the *Daily Patriot* of Concord and the *Concord Evening Monitor*, full extracts from which will be published in the *Sentinel*.

The *Boston Globe* thus speaks of Mrs. Eddy's appearances upon this occasion:—

"Mary Baker G. Eddy walked out upon the balcony, far above the heads of her people, at just 1.55. Her step was firm. Her manner was impressive. Her movement was graceful as viewed against the background of sky and the swaying branches of trees, swaying because a slight breeze had risen from the valley that stretched away to the distant hills.

"She was attired in what might have been satin or silk, figured, and cut *en traine*. Upon her white hair rested a bonnet, with fluttering blue and old gold trimmings. The number of her years were in no way denoted by her garments.

"Not a cheer arose; not a pair of hands clapped; it was not in such fashion of the world that the Scientists showed the enthusiasm that was within them or expressed their sentiment of love and their admiration for their Leader with her white hairs.

"There was a decorous sort of scamper for the driveway in front of the mansion. But once did eagerness to see and to be close to the Mother at the time of her departure from the grounds lead to any action which was unseemly. That was when a group of girls thoughtlessly and ruthlessly rushed across a bed of flowers in order to reach a place close to the pillars of the *porte cochere*.

"'We don't want to injure Mother's flowers,' cried a stout gentleman from Boston, in a tone that was full of tenderness and pathos, and the incident ended.

"At 2.05 Mary Baker G. Eddy appeared on the front porch. Her age was more apparent, for she was nearer to the guests than before, yet she seemed to be in excellent physical condition for one whose years have been so many. She tarried in sight for a moment and threw a kiss. Again she withdrew into the white mansion.

"The coach arrived from the stable.

"At 2.10 Mary Baker G. Eddy made her third and last appearance in the presence of the assembled pilgrims from the four corners of the earth. A woman opened the carriage door. The Mother entered alone. The carriage door was shut. The footman climbed up on the seat with the coachman, both wearing high silk hats. The whip was cracked and off galloped the pair of splendid horses, the entire assemblage uncovering in honor of the Founder and Discoverer of Christian Science."

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NO. 5.

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WITH KEY TO THE SCRIPTURES

—THE REVEREND MARY BAKER G. EDDY—

—THE—
CHRISTIAN SCIENCE
JOURNAL



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—THE—
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JOURNAL**

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

VOL. XIX.

AUGUST, 1901.

NO. 5.

DOUBTS DISPERSED.

BY JAMES J. ROME.

Dost thou doubt the sun is shining
When the clouds o'ercast the sky?
Dost thou doubt the rain's refreshing
When the brooklet's bed is dry?
Dost thou doubt the tide's returning
When the waves forsake the strand?
Does the child distrust its mother
When it does not grasp her hand?

Since the birds neglect their sowing,
Do they lose their Father's care?
Since the lilies toil and spin not,
Does their verdure seem less fair?
Constant as the sun in heaven,
Sure as tidal ebb and flow,
Is the grace that God hath given
To His loved ones here below.

Soon the clouds of sense will vanish,
Soon the arid wastes will bloom,
Soon the smiles of heaven will banish
All the shades of mortal gloom,
If we fix our heart's affections
On the perfect Love, divine,
And through lives of consecration
Let the light of heaven shine.

DEDICATION OF THIRD CHURCH OF CHRIST, SCIENTIST, OF CHICAGO.

SUNDAY, July 14, Third Church of Christ, Scientist, of Chicago, was dedicated with appropriate and interesting services. There were four services held to accommodate the large attendance. The first at 9 A.M. was conducted by John H. Cameron and Mrs. Ruth B. Ewing, Readers of First Church of Christ, Scientist, of Chicago; the second at 11 A.M. was conducted by Bicknell Young and Mrs. Emma Bush, Readers of Second Church of Christ, Scientist, of Chicago; the third at 3 P.M., was conducted by Rev. Jesse L. Fonda and Mrs. Elizabeth Webster, Readers of Third Church of Christ, Scientist, of Chicago; the fourth at 7.45 P.M. was conducted by Charles M. Flint and Mrs. Harriet White, Readers of Fourth Church of Christ, Scientist, of Chicago.

ORDER OF SERVICE.

The following was the order of service:—

Organ Voluntary, Mr. Calvin F. Lampert; Hymn No. 178, Congregation; Scripture Reading and Prayer; Address of Welcome, Rev. Jesse L. Fonda; Solo; Reading of Message from Mrs. Eddy and Address by Mr. Edward A. Kimball; Lesson-Sermon; Solo, Mr. Whitney Mockridge; Hymn No. 65, Congregation; Scientific Statement of Being and Correlative Scripture; Benediction.

At 9 A.M. Mrs. May Phoenix Cameron sang "Hope of the Ages;" at 11 A.M. Miss Bertha M. Kaderly sang the Lord's Prayer; at 3 P.M. Mrs. Vinnie R. Allen sang "Gates of Paradise," and at 7.45 P.M. Mrs. E. R. Levings sang "Love Divine." Mr. Mockridge's selection was different at each service. At the 9 A.M. service he sang, "Then shall the Righteous;" at the 11 A.M., "If with all your Hearts;" 3 P.M., "Be Thou Faithful;" and 7.45, "The Holy City."

ADDRESS OF WELCOME.

Rev. Jesse L. Fonda, C.S., First Reader of the church, then delivered the following address of welcome:—

Dear Friends:—We give you a cordial welcome to-day in your coming together with us to consecrate our new house of worship. Our joy will intermingle until it becomes a great rejoicing and uplifting to God. A message

from the Mother and the assurance that she rejoices with us completes the occasion.

This building is *our* contribution to the outward manifestation of that church whose real building is "the structure of Truth and Love; whatever rests upon and proceeds from divine Principle" (Science and Health, p. 574). We are able now better than ever before to rejoice with them who already have their own buildings, and to give a word of hope and encouragement to them who are still looking forward to that pleasant event!

We return our sincere acknowledgments to the Christian Scientists of Chicago and vicinity who have furnished the means that has enabled us to-day to present this building as a proper setting for the teaching of Divine Science in the measure that it comes to us. The body that has made this aid efficient is the Conference Committee of the Churches of Christ, Scientist, of Chicago. It is composed of the officers and Readers of the various churches and the lecturers resident in the city. Its general oversight and guidance exercised in building these churches has been generous, wise, and business-like. The auxiliary committee of this body has played a conspicuous part in the necessary work of the enterprise.

We acknowledge with high appreciation the work of the architect who planned it all in thought and saw it first in mind. The leading idea or *motif*, as he conceived it, is that of a parallelogram with a cross inclosed. The rectangular figure represents the rightness and precision of Truth, and the cross the spiritual idea.

The indefatigable and sacrificing labor of the building committee is worthy of all praise. It has been a labor of love, and yet a labor. I can assure you that it has not been built by lying on "flowery beds of ease," nor by walking in paths of roses; there has been the same struggle with error that has characterized all the efforts to make Truth and Love manifest in human consciousness.

We give also a pleasant adieu to the Jewish Temple in which we have had our first life as the Third Church. There will always be a kindness in our hearts towards its officers and members, for they have, from the first, acted the brotherly part towards us.

As to the building itself, it "lieth foursquare:" the walls stand plain, enduring, and clean; and the "stones cry out," "The kingdoms of this world are become the kingdoms of

our Lord, and of his Christ," and, "He that overcometh shall inherit all things." The roof, as the cross, covers all with that "central emblem of history," and gives the grandeur of "the eternal gospel" to the whole work.

The two pillars, the monoliths, that stand before the front entrance, we will call "Beauty and Bands," according to the prophet's imagery,—the beauty of "wholeness" and the bands of divine brotherhood. They stand massive and strong, giving power to that momentous question, "Who is so great a God as our God?" As we go by them, may all thought be as genuine and firm as they, and all character as nearly the image and likeness of God as they are to the "solid and grand ideas of Truth" (*Science and Health*, p. 505).

The interior, as you see, is plain, effective, and imposing. The ancient temple was filled with the visible cloud, but we know that the invisible presence of God is here, for "there is no other presence" or glory.

Thus briefly we would take it out of the realm of building material and help you to the idea of it, and point to that consciousness in which St. John saw the "Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband." If our loved Teacher and Leader, Mrs. Mary Baker Eddy, were here to-day she would give due acknowledgment to the material structure, but we think that her thought would finally rest in the spiritual idea, in that "city which hath foundations, whose builder and maker is God." In honor of the high standard of spiritual Truth that she continually points us to, we would make all this a symbol and index of the teaching that she has given us in our text-book, "Science and Health with Key to the Scriptures." The Bible and Science and Health will always rest in this, the salient point of the building, towards which all eyes will turn.

Mrs. Eddy says of her own biography (*Retrospection and Introspection*): "Mere historic incidents and personal events are frivolous and of no moment, unless they illustrate the ethics of Truth" (p. 34). So all dates and history are of little moment unless they illustrate the growth and progress of a people in the Scientific thought. Her own words show how truly she discovered the deeper facts and movements of the infinite Kingdom when she says, "The calm, strong currents of true spirituality, the manifestations

whereof are harmony, purity, and self-immolation, must deepen human experience, . . . until materiality gives everlasting place to the Scientific demonstration of Spirit" (Science and Health, p. 265).

As a hidden treasure this baptism of Spirit, this Pentecost, this influx of Divine Science, is moving thought and energy now until the kingdom of God shall be fully come in human consciousness and God be acknowledged All-in-all.

MESSAGE FROM MRS. EDDY.

Rev. Mr. Fonda was followed by Edward A. Kimball, C.S.D., who read the following message from Mrs. Eddy.

Pleasant View, Concord, N. H., July 10, 1901.

Third Church of Christ, Scientist, of Chicago.

Beloved Brethren:—May this church find God all instead of part, and reflect His goodness and power. Behold, how good and how pleasant it is for brethren to dwell together in unity!

MARY BAKER G. EDDY.

ADDRESS OF MR. KIMBALL.

After reading this message, Mr. Kimball delivered the following address:—

Since early history, mankind has turned its face in almost every conceivable direction to find God. In this endeavor it has manufactured images of wood and stone and countless mental images, and called them all God and worshiped them. It has exhibited ceaseless industry in the invention of religious creeds, beliefs, and systems, many of which have been fanciful, absurd, and even monstrous: the attempted deification of matter, or a material concept of God.

All the Christian people believe that Jesus appeared to reveal God and His nature aright, and thus make known the substance of true religion—the only religion indeed which is adequate to the salvation of sinful humanity. But have people understood him alike, and therefore aright? In the attempt to interpret the Christianity of Christ, hundreds of Christian sects and creeds have been conceived, but notwithstanding the zeal and piety of individuals and the evident moral intent which pervades nearly every such system, the hard attrition and war of creeds has entailed upon Christendom insufferable conflict and agony. For thousands of years, and until this hour, sectarian strife has tormented the race.

Is this contention to be eternal? Is that which purports to be the Christianity of Jesus Christ to be forever something which begins with conjecture, leads on to strife, and affords no adequate proof of its verity?

Is God, is true religion, a thing of such unfathomable mystery that man has no recourse but to guess his way heavenward; to contend at every step against all other men who have made a different guess, and finally to learn that he has guessed in vain? Is religion of such capricious variableness that every man must speculate at random concerning the will of God and rest his chance of salvation on the faltering hope that out of all the different and antipodal ways, his way may be right?

If it may be said that Jesus established a religion, it is because the truth about God and man which he taught is itself a universal religion, and the fact that hundreds of antagonistic sects have torn primitive Christianity to shreds and maintained a perpetual quarrel over the divisions and subdivisions is *prima facie* evidence that the world has not understood the gospel of Christ aright. All the ingenuity of the human mind cannot obscure or explain away this irresistible conclusion, this self-evident fact.

An analysis of religious history, of the evolution and revolution of human thought and experience, reveals a people who are in perplexity and doubt about God, future life, the mystery of evil, and the destiny of man. They are fearful of death and hell, and are destitute, unhappy, sick, and dying. Such an analysis also reveals the demand for the abandonment of the worship of gods many and all finite and material concepts of God, and the necessity for one common religion, demonstrably true; one universal understanding and worship of the only God, who is Spirit and must be spiritually discerned.

Must Christianity ever be a mystery, the way of salvation impenetrable, the word of God the mere toy of disputation? Is the enigma of existence an eternal puzzle? Must man sicken and die in order to be intelligent? Is there no science of God, no science of Christianity, no Christian Science which a man may know and live, and which to know aright is life eternal?

The religious denomination which has erected this structure is confident that there is such a thing as Christian Science; that there is demonstrable and exact knowledge of God and the things of God, and that the truth long

prayed for is being revealed to this age and will make man free from the law of sin and death. We are confident that instead of proofless theory, we are gaining a demonstrable understanding of the "Science of Being," which manifests its utility in the destruction of sin, disease, and "all the works of the devil." We are confident that it declares God aright and explains the ministry of the divine Christ. We know that it illumines the Scriptural pages, effaces mystery, increases longevity, and annuls the fear of death.

The practicality of our Christianity means the reign of Christ on earth, saving as of old from sickness and sin; it means a healthy mind and a healthy body; it means man's dominion over all evil, even to the extinction of pain and disease and hell! It means victory over sin and escape from its penalty; it means life governed by one perfect God who made man to be perfect even as his Father. It means virtue and its reward, righteousness and its success; it means a better manhood with better animus; it means the universal and satisfying practice of honesty, charity, mercy, and of the golden rule; it means the prosperity of a race governed by universal, divine Love; it means the supreme power of Good and the peace thereof.

Because of this we have fixed our affections upon it, and rest in confident expectation that it will engage the love and sanction of mankind. Because of these things we submit to the consideration of the world the declaration that our denomination and our churches are justified in the sight of God and the needs of humanity.

We sit here in admiration of this beautiful temple and commend the skill, sacrifice, and zeal which have made it possible. Its fair lines, its charm of color, and its delightful aspect satisfy us; but in order to know the real beauty of a Christian Science Church, one needs to sit beside the consciousness of those who have come out of the deep waters of desperate, intolerable woe. The people who were broken-hearted, who were tired of disease and torn by sin, whose tears and grief and bitter pain have given way to joy and gladness; they know of the redeeming influence of Christian Science, and the perpetual testimony of their transformed lives declares that it is justified by its fruits.

While rejoicing in the dignity and grace of this new temple of peace, we are in the presence of that which is far above the importance of wood and stone. Those who

have followed its stately growth know that it manifests a structure born of thought. The foundation on which it rests is love for God and man. It expresses unity of purpose, self-abnegation, high resolve, and demonstration over every form of disease and sin. It tells of loving devotion, of exalted thought and motive, and of the beautiful mental purity of those who must have known that "except the Lord build the house, they labor in vain that build it."

And now that this house is builded, and here dedicated to the worship of God, oh, may its walls ever look down upon a people consecrated to the obedience which means a blessing, and to the sacred welfare of all mankind. Herein may you learn the holy art of loving, here learn to overcome evil with good. Here may you stifle and crush out every ignoble motive and ambition, avoid evil thinking and speaking, judge righteous judgment, resist temptation, and learn the righteous prayer which heals the sick.

If you will do this, if you will simply strive to live the Christianity we profess; if each one will try to purify, uplift, and ennoble his own consciousness, you will open wide the doors of heaven in our midst, and the "mind of Christ" within you will draw all men.

If you will do this, then the weary sufferer, heart-sick and sin-sick, will wander to this place and call you blessed. If you will do this, then indeed may you with grace chant the sweet entreaty of your accustomed hymn:—

Oh ye, beneath life's crushing load,
Whose forms are bending low,
Who toll along the climbing way
With painful steps and slow!

Look now, for glad and golden hours
Come swiftly on the wing;
O, rest beside the weary road,
And hear the angels sing.

DESCRIPTION OF BUILDING.

The following is a description of the building, of which Hugh M. G. Garden is the architect.

The plan of the building is a rectangle measuring about 93x120 feet. Resting within the rectangle is the auditorium in the form of a cross, the remaining corners being occupied by the staircases. An additional staircase penetrates the auditorium floor in the centre and leads from the foyer or inner vestibule, which is directly below the

auditorium and of nearly the same size. This inner vestibule serves as a protection to the congregation in inclement weather, and as a convenient meeting place before and after service. It also has its function as a preparation or foil for the auditorium, being smaller and lower in scale and more expressive of comfort. The auditorium, with its great breadth and simplicity of surface and line, strikes a more lofty and imposing note. As a transition from out of doors to the quiet of the auditorium, the inner vestibule plays a modest but important part in the architectural scheme. It is paved with marble mosaic tiles, decorated in soft tones of golden yellow and ivory, and fitted with comfortable seats, fire-places, and all other provisions for the comfort and convenience of the congregation.

The main entrance is from Washington Boulevard through the lofty loggia, with its flanking buttresses and imposing columns of granite. This entrance, the vestibule, and the central stairway are on the main axis of the building, and lead directly to the centre of the auditorium, the stairway being opposite to and facing the rostrum, which, with its Readers' desk and organ screen, occupies the centre of the south wall of the auditorium and forms the focal point of the interior. Above the rostrum is the organ loft and back of it the Readers' rooms.

Of the auditorium itself it may be said that its most striking feature is the simplicity, breadth, and power of its proportions. The great expanse of its surfaces, the uplift of its high vaulted ceiling, the softness and harmony of its decorations, with the rich opalescent lighting from its many beautiful windows, combine to make a room which is architecturally a unit, and of which every part combines to give the impression of inevitable security, harmony, and peace.

What has been said of the interior fitly characterizes the exterior. The exterior but expresses the interior and the uses for which the building was built. The solidity and strength of the materials (granite for the base and enameled brick and terra cotta for the walls), with their texture and color, give to the building that quality of enduring repose which should characterize all buildings which stand for great truths.

The building, while following slightly classic lines in its general form, varies far from the classic in every other respect, and is not designed in any of the historic styles

of architecture. It expresses in a simple way the uses for which it was built, and in this way achieves any expression of style which it may have.

The ground, building, organ, and furnishings have cost about \$120,000, and, as is the custom of Christian Scientists, there will be no church debt. Construction was begun on October 11, 1899, and the corner-stone was laid with simple service July 31, 1900.

THE THIRD BUILDING.

This is the third church building erected by the Christian Scientists in Chicago during the past four years, the others being First Church of Christ, Scientist, on Drexel Boulevard near Fortieth Street, dedicated November 14, 1897, and Second Church of Christ, Scientist, on the corner of Wrightwood and Pine Grove Avenues, dedicated April 7, 1901. They are three of the handsomest buildings in Chicago, and represent a distinct departure in modern church architecture.

ITS ORGANIZATION.

Third Church of Christ, Scientist, was organized with one hundred and sixty-five members on December 12, 1898, and on December 25 of the same year held its first service in the Jewish Temple on Ogden Avenue near Washington Boulevard, where it has continued to hold services until the present time. During its occupancy of the synagogue the membership has doubled. The officers of the church are: Mr. Jesse L. Fonda, First Reader; Mrs. Mary M. W. Adams, Second Reader. Trustees: Mr. A. V. Stewart, Mr. F. R. McMullin, Mr. James Van Inwagen, Mr. William Ridgway, Mr. Ira W. Packard. Directors: Mrs. Elizabeth Webster, Mrs. Mary A. Packard, Mrs. Sarah E. Howard, Mrs. Ida G. Stewart, Miss Emilie C. Ransch.

The first meeting of Christian Scientists held for the purpose of considering the advisability of inaugurating church services in Chicago was held on June 7, 1886. About twenty attended the meeting, and on the following Sunday, June 10, the first service was held. On June 13 of the same year a regular organization was formed under the law governing the formation of corporations for religious purposes, under the name of Church of Christ, Sci-

entist. of Chicago, which was afterwards changed to First Church of Christ, Scientist, of Chicago.

Third Church is, like Second and Fourth Churches and the Christian Science Society of West Pullman, an outgrowth of First Church, whose edifice is again crowded to its full capacity.

FRUITION.

BY LAURA C. NOURSE.

ROLLING away the clouds of sin,
 Letting the floodtides of glory in,
 Rolling away the thoughts of pain,
 Soothing to rest the fevered brain,
 Rolling away the shades of death,
 Giving the nations freer breath,
 Rolling away the night of woe,
 Furling our banner o'er friend and foe,
 O, list! to a world in tears we bring,
 The glorified beauty of Christ, our King.

Sweet as the breath of a new-born day,
 Soft as the moonbeam's shimmering ray,
 Fair as the fragrance that dwells within
 The soul of him who hath conquered sin,
 Bright as the dewdrops that glint in the sun,
 And clear as the day when the night is done,—
 It covers the earth with a glad refrain,
 The surcease of sorrow and sin and pain,—
 For Truth's mighty billows have swept the soul,
 And Good over evil has gained control.

No longer in doubt and dark dismay,
 We long for the dawn of a brighter day;
 No longer kneel by the open grave,
 And pray to a far-away God to save,
 No longer await the eternal home,
 Or sigh for a "kingdom" already "come."
 For the fruitage is here: the time "at hand"
 And we rest, to-day, in the "promised land."
 Dear God, lead us on, lest our footsteps stray,
 And we turn from thy *Presence*, to the *far-away*.

OPENING SERVICES.

SUNDAY, June 2, 1901, First Church of Christ, Scientist, of Grand Island, Neb., held their opening service in their new place of worship, corner Kimball Avenue and Second Street. Two services were held, morning and evening, each being very well attended. Plants and flowers helped to beautify the new church home.

A few friends were in attendance from neighboring towns, and all present enjoyed the occasion very much. During the regular service the First Reader read a history of the church, and also letters from Messrs. Charles M. Howe of St. Joseph, Mo., and Ezra Buswell of Beatrice, Neb. The Second Reader read letters from Mr. Clarence H. Howard of St. Louis, and Mrs. Mary A. Bruce of Hastings, Neb. Hymn 182 in the Hymnal was sung as a solo by Mrs. Lou A. Glade, the children of the Sunday School joining in the chorus. Then followed the Lesson Sermon.

PAPER BY THE FIRST READER.

Dear Friends:—On this pleasant June morning with God's smile visible everywhere, we are at last sitting under our own fig-tree. It may be of interest to all here assembled to hear the history of our church since its establishment in Grand Island.

In the spring of 1895 a small band of faithful students of Christian Science met together each Sunday to study the Bible lessons. In June of this same year several other students joined them, but at this juncture the Scientist at whose house the meetings were held moved away, and we then held meetings at the residence of another member for about one year. During this time the little band organized as a society. On September 22, 1896, under the instructions of Mr. Charles M. Howe, C.S.D., of St. Joseph, Mo., a meeting was called for the purpose of organizing a church. Fourteen responded to this call, and a church was organized with a membership of thirteen, seven of whom were members of the Mother Church, to be known as "First Church of Christ, Scientist, of Grand Island, Neb." The newly organized church now rented Room 12 in the Independent Building, where we have remained up to the present time. The first service held in

the Independent Building was on Communion Sunday, in October, 1896.

On the 29th of May, 1897, articles of incorporation were filed in the office of the County Clerk, and we thereby became a body corporate. These articles were revised November 7, 1899.

In the year 1898, October 13, a reading room was established by the members of the church, where all the works of the Rev. Mary Baker Eddy and all the publications of The Christian Science Publishing Society were kept on sale, and for the perusal and benefit of the public. In this, our present place of worship, we have also fitted up a reading room, where the public will have access to all the above-named publications and will always find a most cordial welcome.

Our present church membership is thirty-six. A few more will unite with us on Sunday next, which will be Communion Sunday.

Now, dear brothers, sisters, and friends, we wish to extend a most hearty welcome to you all, on this our opening Sunday, to our dear little homelike place, where seekers after Truth will always find a cordial welcome. We also wish to thank all the friends who so kindly assisted by giving us a helping hand.

We recognize in all this the guiding hand of the great Giver of every good and perfect gift, which proves to us the words of our church motto which the Mother has so kindly given us, and which will be found in her book, "Science and Health with Key to the Scriptures," p. 490, and reads as follows: "Divine Love always has met, and always will meet, every human need."

The following letters were read by the First Reader:—

St. Joseph, Mo., May 31, 1901.

First Church of Christ, Scientist, Grand Island, Neb.

Dear Brethren:—It will be quite impossible for me to be with you personally at the opening of your new place of worship, yet I am with you in spirit, rejoicing with you in this demonstration and in the bonds of fellowship as revealed to us in Christian Science. Every one of the members of this church, having named the name of Christ in this new and higher understanding of God and our true relationship, are sure to see the outward expression in health and good morals, manifesting the graces of the Spirit

in daily life, demonstrating the power of Truth over error, Life over death, and Love to be the divine Principle of all.

Christian Science lived in daily life brings us more and more into union with the one Mind, casting out pride, self-love, and self-justification. Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up." Thus shall we be emptied of self and sense and be empty vessels mete for the Master's use, healing the sick and cleansing the leper. Jesus said that except ye become as a little child ye shall in no wise enter the Kingdom of Heaven, thus are we true Christian Scientists manifesting only love and humility, not merely saying, but doing God's will. Thanking you for your kind invitation to be with you, I am, with much love,

Sincerely yours,

CHARLES M. HOWE.

823 High Street, Beatrice, Neb., May 29, 1901.
To First Church of Grand Island.

Greeting:—Love fills the waiting heart and supplies every need.

We rejoice with you over this demonstration. It proves the words of our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 490, "Divine Love always has met, and always will meet, every human need." This opening of your own church home to the use of the public and the glory of God is proof of your faithful labor of love, and is a visible sign of your growth.

As you listen and obey the demands of divine Love, the dear Father will bless your efforts, and His blessings unfold to mortals "Peace on earth, and good will to men."

In love,

EZRA BUSWELL.

The following letters were read by the Second Reader:—

St. Louis, May 31, 1901.

E. F. Bruce, First Reader, Members, and Congregation,
First Church of Christ, Scientist, Grand Island, Neb.

My dear Brothers and Sisters in Truth:—When the light of Truth as taught and understood in Christian Science, came to me it found me a very willing listener, for I had for years been searching for a religion which would satisfy under any and all conditions, and which I could make applicable to my every-day life, making it possible for me

to seek my own in others' good, to love my fellow-man and "walk in the light." While I had always tried to live up to my highest understanding of the right, in accordance with the teachings of the Bible, on having "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, placed in my hands, it opened the Bible to me in a way I had never dreamed was possible. The study of Science and Health has thrown a ray of light upon each page and verse of this glorious book, the Holy Bible, and has made it possible for me to discern spiritually the teachings therein. It has taught me that the only way to find the Father is through the Son, Jesus Christ, for he said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." It has brought to my consciousness thoroughly and completely that there is no other way, and that we must, in order to find this way, study daily and hourly to live the teachings of the Master and do that which he commanded us to do. We find in his teachings the only wisdom, and this wisdom tells us it is life, not death, that is real and eternal, and when our minds are stayed on the true and eternal we shall have peace, progress, and happiness. Thus we find that death is not the door through which we must pass to find happiness and eternal life, but these come from the teachings and life of Christ Jesus. He gives to us the great encouragement, as recorded in John, 14 : 12: "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." He also says in the eleventh verse of the same chapter, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." What were these works? The Bible states plainly that they consisted in doing good to all mankind, relieving pain, sickness, suffering, and death, and bringing the people into the glorious liberty and freedom that he understood and lived. While John preceded Jesus six months and proclaimed him as the way, still, when confined in jail, doubts arose and he sent some of his disciples to visit this Jesus of Nazareth and find out if it were really the Christ that should come, or should they look for another. Think of his beautiful reply: "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel

preached to them." In this we see that he was willing that the fruit of his life should speak as to whether or not he was the one anointed of God to "preach deliverance to the captives," raise the dead, and bring the glorious liberty to mankind. We know with what humility and meekness all these things were done; and I feel that we should daily strive to assimilate the lesson contained in the thirteenth chapter of First Corinthians, where we learn that love is the crowning jewel, and that it is only by love we can make these beautiful demonstrations. Love fulfilleth the law and releases the captives, and it is for us all, here and now.

The great lesson our Master taught, which should sink deeply into our hearts in order that we may walk in his footsteps, is that of doing right. You recall that, after his resurrection, he met with his disciples on the shore of Galilee, and in reply to his question as to whether or not they had caught any fish, they replied they had not, though they had worked all night. Then he uttered the beautiful and meaning words, "Cast the net on the right side."

Then further along, when Peter asks the Master what this man (John) should do, his answer was, "If I will that he tarry till I come, what is that to thee? follow thou me." It is our business to serve God with all our heart, with all our mind, and with all our strength, and love our neighbor as ourselves; to look to God, and Him only, for our all, knowing that we are not dependent one upon another, but that each of us individually is a child of God. Jesus said for us to call no man Father upon earth, for one is our Father in heaven; thus bringing out the great truth that there is but one Creator and one creation, and that we must look to this one Father alone for guidance, strength, supply, and all.

So we find from the teachings of the Bible, in connection with Science and Health, that we can make this great Truth practical and our own. We know that Christ Jesus' teachings are the Truth, and the Truth is the same "Yesterday, to-day, and forever." Therefore we know it is for us here and now, the same as it was for those who lived at the time that Jesus was upon the earth. We know that this Christ Truth has always been here, and will always be; and our duty is to listen for that Voice which will say, "This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." We must in all meek-

ness and humbleness listen for this Voice to guide us onward and upward.

We know there is but one Church, the "structure of Truth and Love" (Science and Health), and that if the material manifestation is not a manifestation of Truth and Love, it is nothing. I feel that the dear brothers and sisters in Grand Island are demonstrating in their lives daily the Master's commands to heal the sick and preach the gospel; and they are letting their light so shine before men that they may see their good works and glorify their Father which is in heaven; that each day greater encouragement, greater strength, greater power, Love, Life, and Truth are being made manifest in your midst; and that the little church home you have so beautifully demonstrated through your untiring efforts to serve the Master will bring out many seekers for this glorious Truth that makes free. We all know that it requires a large thought to produce a large result; and with God as our guide, our life, our strength, with whom all things are possible, no doubt, fear, or evil can make itself manifest in the midst of this assemblage of brothers and sisters in Truth and Love. Love is light, and the darkness cannot come in while Love is there.

It would give me great pleasure to be with you on this beautiful occasion, but there is work here that it seems I should do; but I shall be with you in thought, and my earnest, daily prayer is that we may, one and all, so eliminate self and put off the old man with his deeds that the putting on of the new man will be made manifest to all, and that we shall be able to be, as the Master said, a light upon a hill. The Master said, "And I, if I be lifted up from the earth, will draw all men unto me." We must watch and pray to do the will and commands of the Master. We must have no other Gods before Him. We must walk in the light. We must be kind, gentle, patient, loving, and true. We who have gone through trials and tribulations under material laws know what it is to be lifted above this mist into the glorious liberty which the appearing of Love brings to all mankind. We must be patient with our brother, for there was a time when we could not see this Truth, could not understand its ways, and it all seemed Greek to us; and it is only through the ministrations of Love and Truth that we can assist our brother. Let us all beware of ever saying an unkind thing, or doing an unkind act; for we are the servants of God, and the servant of the Lord must

not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves! In the Sermon on the Mount we are told that if thou rememberest that thy brother hath aught against thee, go and make peace with thy brother and then bring thy gift.

This work is a work of eternity. It is for humanity. It will eventually establish the brotherhood of mankind upon the earth, and we shall know that heaven is a condition and not a location. We shall know that we can have a foretaste of heaven upon earth.

We know that the Truth is mighty and must prevail. Let us be a body of righteous people, loving, kind, and gentle; and let our lives rather than our words speak our understanding of God's omnipresence, omnipotence, and omniscience. Let us be as wise as serpents and as harmless as doves. Let us pray without ceasing, for, as the Master said, only by prayer and fasting can we cast out the evils. Let us at all times know and realize this verse, "Great peace have they which love thy law; and nothing shall offend them." In other words, no matter what turn the persecution may take, we know that Love will dispel it completely.

Trusting I may be with you soon again, I remain,
Yours in Truth and Love,

CLARENCE H. HOWARD.

To First Church of Christ, Grand Island.

Dear Brothers and Sisters:—As I cannot be with you on this happy occasion, I send you one and all a joyous greeting. I feel a deep interest for all the dear Scientists of Grand Island, and a still deeper interest in the precious cause of Christ's Truth, which we must all practise as well as preach, through the demonstration in healing the sick and casting out the errors in ourselves and others. You are beginning to reap the reward of your faithfulness.

While I was with you a short time ago I noted with pleasure what a lovely thought of self-sacrifice was manifest among your members. And this is your return. May God's richest spiritual blessings rest on all the members and all who attend, and may God's blessing attend all your efforts for the spreading of the Truth as taught in God's word and also in our dear Leader's writings.

Lovingly yours,

MARY A. BRUCE.

THE TRUTH AN EVER-PRESENT HELP.

BY A. L. MINTURN.

THREE years ago I was as great a sufferer as lived; now I scarcely know what suffering is. I was never considered strong from a child. After I was married and our first boy came to us, I never knew a well day. Our physician said there was but one means of relief from the constant pain,—an operation. We dreaded this, and went from one specialist to another, always hoping for the relief that never came. The terrible suffering which I was never free from day or night, had so undermined my strength, that I was a mere wreck. I thought at first our trips south helped me, but found it was but the change of thought and scene, and in a few weeks I was as discouraged as ever.

After fifteen years of this experience under the constant care of physicians, I went to St. Louis to undergo the operation, as I could stand it no longer. After weeks at the sanatorium where they found it necessary to perform two operations, I was taken home, in many respects in worse condition than before, and after eight months of constant suffering, which at times seemed too great to bear, having had not one night's sleep except through opiates, I at last heard of Christian Science, through a lady who boarded at the same house. She often spoke of it to me, and told me of her own marvelous healing, but I had no faith in anything at that time.

The physical suffering was nothing compared to the mental condition I was in. There were chronic beliefs from childhood, others of heredity that I believed could only end in death. At this time the physician told my husband that he knew from the condition I was in, that I had not been free from pain for one moment in years, that it was almost impossible to do anything for me, as the troubles were chronic. After much urging, by the Scientist whom I had met, and after I had seen what to me seemed a most wonderful demonstration in the house, I began to wonder if there could be help for me through this Science. One day she said to me, "Oh, I do wish you would try Science. I know it would help you, and you can't go on much longer like this. You don't know how dreadfully you look." I asked, "Will it help me mentally? Will it give me peace?"

"Yes," she said; "it will." She urged me to try one treatment. I did, that afternoon.

Never shall I forget the rest and quiet that came at once, during that silent treatment. The "Peace, be still!" was spoken that stilled the storm of mortal mind, that every one around me knew would soon have burst all bounds. I slept all that night, and have never lost a night's sleep since; never for one moment since that first treatment have I doubted that Christian Science is the Truth. In six treatments I was told I needed no more help, it was for me now to work out my own salvation. To do this I must learn to know God aright. I determined to make this Truth, that makes free, my own. I read and studied well-nigh day and night. Of course I can now see that all this intensity, this determination to do, had to go out through the fire of regeneration and reformation. I had to learn, the, to me, most difficult of all lessons,—the art of letting go. My favorite and most helpful passage is, "*Be still, and know that I am God.*" It is but within the last few months that I have realized *why* this has come to *me* so many times in hours of trial.

It is little more than three years since I first heard of Christian Science, and as we moved soon after I was healed, I found that I must indeed work out my salvation alone with God. Many have been the trials and struggles but for every one of them I can say as Paul did, I am thankful for them, they were the propelling power that sent me out of self into a higher, better understanding of Principle. Our Leader tells us we need not fear trials and persecution, for they are but "proofs of God's care," and if we are honest and earnest we are given the understanding and strength to rise above every seeming care.

Words cannot tell what Christian Science is to me. For the relief from years of suffering, I am indeed thankful, but to me this is the very smallest part. It is for the *peace*, the knowledge and understanding that God is an ever-present help in every time of need in the daily life, that I am most thankful. Through this understanding I have been able to overcome much, both in our own family and for others. The very first proof I had of God's help was a great blessing to me, for I saw then that it was not any power that some one person had, but was indeed an impersonal help. Our little son was taken very ill in the night. I was not at home at the time, and my husband

said when he came for me, "Raymond is very sick, burning with fever and delirious." We had always gone in great haste for a doctor, as he was always a very sick boy when these spells came. It was but a few weeks since I was first helped, but I could never again think of a doctor. It seemed a long way to go for a Scientist, and indeed I was afraid to suggest going for one, for fear my husband would call on the doctor instead, as one lived next door; so I said I would stay with Raymond, that I was sure he would soon be better, and asked my husband to go to bed.

I thought if I could only get to the Scientist who helped me, but I could not; then the thought came, "God is no respecter of persons;" that thought helped me; then came, He is an *ever-present* help, He is *All power*. I felt if this is true there is really nothing to fear, and I had better find out if this is fear. As this was what Science and Health taught, that was the place to go for the information I needed. So I sat down with Science and Health, and the Bible, and sought for the help I felt sure must be there. I became so absorbed in what I was reading, that I forgot all about the claim, and about half an hour afterwards I was roused, as it were, and turning to the bed saw that the burning fever had disappeared, and instead of moaning and tossing about, the child was quietly sleeping. Oh, the relief and quiet peace I felt. I again went on with my reading, forgetting everything else. When again I remembered that there had seemed to be a very sick boy, I arose and went to the bed to find him perfectly well, a gentle perspiration had broken out, his hair, as I brushed it back, was wet, not a sign of illness. "While they are yet speaking I will heal." I can never tell what this meant to me, I knew I had *found God indeed*, and I felt awed, for now I knew that God was of a truth with us, a help in every time of need. Learning as I did then that this help was impersonal and ever-present, I am amazed that I could ever have made so many mistakes, that the many trials and struggles were necessary to bring me to the quiet realization of this wonderful Truth.

I could tell of many instantaneous demonstrations, but we all know that nothing is impossible with God. I will speak of one demonstration that did more to convince us that this is true than anything that we have ever seen. Our youngest child was born with the most dis-

figuring nails; it was a birth mark. Each nail on his toes was more like a hoof than a toe-nail, thick, rough, and discolored, the flesh grew up around the edge, and we always had to care for them each week. They gave us a great deal of trouble. I had done this for years but he would scream and cry, and as I was at the time in such poor health, his father had taken it upon himself to care for them. After we were helped in Science I said to him, We know now that these nails need give you no trouble, that all that is necessary to be done can be done without hurting you. For two years and over we handled it in this way. We had given up all thought that anything could be done for them, as I had been told years before that the only thing that could be done, would be to put him on the operating table and remove each nail by the root, and even then they said they might grow back the same disfiguring nail. Seemingly in proof of this, one finger-nail was torn off, and when it grew out it was the same imperfect nail, and I thereupon gave up hope.

About five months ago, his father was caring for them as usual, but for some reason the child was fearful and screamed. My husband was excited and worried, and finally said, "I will stand this no longer. For ten years I have gone through this, and I will not do so any longer. In spite of what your mother says, I shall have these nails off." I was in an adjoining room. At first I was full of fear; I thought, must this be done? what shall I do? It came to me as though I heard the words spoken, "Ye shall *know* the truth, and the truth shall make you free." I thought, surely enough that is my work, and what is the truth of this? Then I saw, realized, as I never did before, the one creation. God made all that was made and it was good, "*perfect*." Man was made in His image and likeness, was His *reflection*. I saw at once that I had all these years been believing in an imperfect creation. Why, I thought, I see now, it is impossible that this can be, for if man reflects God, and God is All, the only presence, then he does this moment reflect this perfection, for the very good reason that there is nothing else to reflect. I felt perfectly relieved. I knew the Truth at last, and I thought as I went down stairs, no matter what I seem to see, I know he is perfect,—not will be. Once or twice the thought came during the week, what will you do when the time comes to care for those nails again? but the thought was put out at once. I know the Truth at last, he is

perfect, it is for me to know that. Once when we sat at dinner I was greatly tempted to look at his fingers to see if there were a change, but I would not. I thought it is my business "to know the Truth," not to look to see if God does His work, for His work is already done.

When they got ready to care for the nails as usual, I heard his father call in an excited way, "Wife, come here; this is the strangest thing I ever saw. This child's nails are almost perfect." I had gotten almost to the door, but when he said this I stopped. I said to myself, "They are not almost, but they are perfect, and I will never look at them until mortal mind acknowledges this." Another week went by, and I had forgotten all about it, until I heard my husband call me in an amazed, astonished way, "Come here; talk about Christian Science demonstrations! this beats anything I ever heard of. This child's nails are absolutely perfect." Just as I got to the door Raymond held up both hands, "Look, father, my fingers are just as perfect as Harold's;" and truly they were, smooth, thin, pink, and perfect. I have always believed it was an instantaneous demonstration. There was no effort or attempt to argue myself into a realization of this. I could never do that, but when the time came and I was brought face to face with the fact that something would have to be done, I was at first stunned by the seeming facts.

Those disfiguring nails had always been such a humiliating reality; but I was at last forced to know the Truth, and when we know the Truth we find there is no error and never has been. If it had gone a little at a time we should perhaps have thought they gradually grew better, but for those great, thick, discolored, rough nails to go in less than two weeks, shows that what is an impossible thing to surgery, disappears as the mist before the sun, when we really realize the Truth, and how glad and happy we all were.

One evening as I was reading, and little Raymond was getting ready for bed, he sat looking at his toes for some time, then said, "You used to give me lots of trouble, but you are all right now;" then looking up to me he said, "Mamma, that was an all right proof of the Truth, wasn't it?" These are but few of the many blessings that have come to us and words fail to tell of the love and gratitude we feel for the dear Leader who has revealed this glorious Truth to us, also to my teacher and the Scientist who first proved to me that God is an ever-present help.

CONSUMPTION HEALED.

BY NETTIE Y. COYLE.

I WANT to acknowledge the great good as well as pleasure derived from reading our publications. When the *Sentinel* of May 2 was brought in, I was suffering from weakness and nervousness. I at once began to read the "Testimonies," and by the time I had read them through I was greatly relieved. I then studied the Bible Lesson, "Mortals and Immortals," after which I dressed, took a long walk, spent the afternoon with friends, and attended church at night, feeling quite well.

On March 3, 1900, a nephew was sent to us. He had been pronounced incurable by three physicians, the last one saying that if half a dozen of the best doctors in the country should come to see him three times a day they could do him no good.

The disease was hereditary consumption, with all its attending errors. He had been living principally on stimulants, using opiates to make him sleep, and had very little appetite. He had never heard of Christian Science, so we did not write anything of it to him, but wrote if he was willing to do what we thought best for him, he could come, and to come at once. He had written to know if he might come to us as a last chance for life, and as we are the only relatives he has that are Scientists, we felt it was Truth's leading.

When the telegram was received that he had started, it was taken at once to the healer, and treatment asked for. He made the journey, thirteen hundred miles, alone, without a serious coughing spell. He had had seven hemorrhages, just before starting, and was afraid of any over-exertion. He arrived feeling better than when he left home, but the second day after his arrival there was a sudden change in the weather, and old symptoms appeared. For ten days he required almost constant attention and treatment.

Knowing nothing of Christian Science, he felt at first that there was nothing being done for him, but as soon as he began to feel the beneficial effects of Science treatment he became cheerful, hopeful, and glad to trust all to Truth.

A member of his family had passed away only a year

before with the same disease, having all the attention of loved ones and every help known to *materia medica*, so from that source he did not hope for help.

He took no medicine of any kind, no stimulants or opiates (although he brought a good supply with him) after his arrival, and from the first he slept as peacefully as a baby. During the ten days, although the appearance was so alarming he slept most of the time. At the end of the ten days the healing was virtually done, and his appetite was good.

After he could walk down town he heard a passer-by say, "There goes a dead man now." And another, who had seen much good work done, said, "If the Christian Scientists can cure that young man, they can do anything." I speak of this to show that Truth understood and demonstrated can reach any case, no matter what the sense testimony may be to the contrary.

From that time on there was no return of past conditions, but D. climbed the mountains, played ball with the boys, and was happy, bright, and free.

In May he went to the country, seven miles, over exceedingly rough roads. On his return, he had a very uncomfortable seat in the back of a lumber wagon. There came up a storm, and he returned drenched and blue with cold. He said the roads were so rough that he thought the ride would kill him before he got home, and that he felt something loosen in his side.

Later a swelling and soreness came in his side, which after a while developed into an abscess. It was not very painful for several weeks, and he did not ask for treatment until it was definitely outlined.

He did not lose a night's sleep nor fail to eat a meal, and was not confined to the house until it opened. The opening was larger than a silver dollar, and the discharge so profuse that he stayed in the house, but not in bed, for a week after it opened.

During the time of the abscess he was strong, his color was good, and, to me, it was a wonderful demonstration. I had nursed the same disease under medical treatment, and the results were so very different.

In October, D. went to work, where he put in the hours from seven in the morning until eight or nine at night. He has been exposed to all sorts of weather without the slightest inconvenience from it.

Though he had never been from home before, he has not been homesick for a moment, but is happy in trying to live the life of a true Christian Scientist. He is the picture of health, and it is wonderful to the people who saw him when he first came.

I will speak of the rapid healing by Christian Science of very badly burned hands. About eight o'clock one Thursday night, on starting to enter a room, I saw it in flames. A curtain had caught fire and the flames had spread from that to the canvas overhead. I knew only divine Love could help me. For an instant I felt utterly helpless. Then the words seem said aloud, "My God, help me!" At the sound of the words, I seemed lifted out of self, and enveloped in strength. Fear was gone. In a few moments the fire was extinguished, which to mortal sense seems a miracle. In a few seconds the blazing canvas was all torn from the room, but my hands were burned until I could not open them.

In a few minutes a dear friend came and said, "Let us go to the healer." In an hour's time I could open my hands and move my fingers, but the pain was intense. The ends of the fingers were burned so that they would not dent when pressed hard.

I was treated until two o'clock, when I fell asleep, and from that time I have suffered no more pain. The following morning I used my hands a very little, although there seemed to be no feeling in them.

Every one seeing them would tell me that if I were not careful, I should have stiff, ruined hands. The friend who came to me first said she smelled the odor of burning flesh before she got to me.

One gentleman, a former physician, after looking at them, said, "If you have something that can take the pain out of those charred hands, stick to it and don't mix any material remedies."

By the third day I could use my hands for nearly any household duty. There was no corruption or open sore, but as the water came out of the blisters they fitted back and became healthy, firm, and pliable as before. Even while the ends of my fingers were still hard, they looked in a perfectly healthy condition.

By the tenth day all hardness and tenderness was gone, and I could handle anything I wished. When my hands seemed tender the healer said to me, "Remember there is no

tenderness but the tenderness of divine love." That thought relieved all seeming tenderness.

I have many, many things to be thankful for daily and hourly in my understanding in Christian Science.

Many claims of inharmony have been overcome with Truth. But the physical healing is nothing when compared to the spiritual awakening to the absolute certainty that God is, as the Scriptures declare Him to be, a very present help in every time of trouble, "Lo, I am with you alway, even unto the end of the world."

LEADINGS OF FAITH UP TO SCIENCE.

BY C. V. TURNER.

IN 1866, I had an experience which I will relate, which proved to me that the blessed Master is with us always, as he has promised.

It was in February of the above year, my husband, our baby less than one year old, and myself, went from California to Nicaragua. About a month after our arrival there, my husband went to the mines, a distance of about two hundred miles, leaving me boarding with a family who spoke but little English. In June, the baby came down with Panama fever, so prevalent in that country. The child grew worse each day; there were no doctors there, and no help but simple remedies one could use themselves. Finally the crisis seemed to have been reached and I was told at nine o'clock at night that if I kept my baby till midnight it would be as much as I might expect. Then they left me alone in my sorrow, none to speak a word of comfort, and no possible way to get a message to my husband. So I sat alone in my grief, watching for the dread summons. Finally, about eleven o'clock, as though some one had spoken, came the question, When Christ was here he healed the sick, why not now? For want of faith, came the answer. Oh! said I, is that all? It seemed such a simple thing to have faith in the blessed Master. The child was *almost* gone, no pulse or sign of life, eyes closed, only the faintest breath could be felt when I placed my ear close to the mouth; I knew he was past all human aid. Then in my extremity I threw myself down beside the little bed, and my soul went out in earnest longing, realizing the allness of God as the only physician able to save. I had

no use for words or tears. To my anxious thought they were mere hindrances; but I seemed to go out of myself, as it were, and forget my surroundings for the time. I never knew how long I was there, but when I arose my baby opened his eyes and smiled, and from that moment never had another symptom of fever. In a few days he was out of his room, well.

Then in 1874 another baby boy came into our home, having a cleft palate and open jaw, seven eighths of an inch wide. It was the fifth day and I had not yet seen the little stranger, and knew nothing of the trouble my husband and mother were having on account of it. I asked to have the baby brought to me, and my mother's eyes filled with tears. I begged to know what was the matter with the baby. She said she would tell me if I would promise not to worry; after which he was brought to me on a pillow with a napkin over his face, and placed in my lap. I began to fold the napkin down from the top of the head slowly so as to assure myself to keep my promise, remarking as I did so on his nice shaped head, beautiful eyes, and all the nice points only a mother can see in a new baby. When the mouth was reached, I said, "Oh, mother, that is not near as bad as I expected to see. That will all grow up;" to which she answered, "How can it? don't you see it is all healed?" I said, "Yes; but I am sure it will grow." She looked at me pityingly, but in my own thought I knew and was sure that the same great Father who created him could yet perfect him.

As the days passed I watched to see the work begin. Not a tear did I shed, so confident was I that the work would be accomplished. One day mother said, "If you think baby's mouth will be healed, how do you think it *can*?" I replied, "I do not *know*, but I doubt if he loses a tooth." One day my husband said when he saw me watching, "Why, you foolish child; that jaw can never grow up;" to which I replied, "Don't tell me it cannot grow, for I am as sure of it as I am of my own existence," and never once, even to myself, did a doubt cross my mind, or did I think that possibly I might be mistaken.

When he was nine months old we had a surgeon fasten the lip together, but every day I watched for the jaw to begin work. Finally, when he was about a year old, it surely did begin to grow, pointed out like two little buds from each side, and continued till they passed each other

and filled in the entire space, and two teeth came where there had been no jaw.

And when, in 1896, Christian Science came to me I recognized it as the Science of the healing I had been able to reach by simple faith, and the reaching out with the fervent desire of the heart, which is prayer. I began at once the study of Science and Health. To-day I am rejoicing in some progress, having had the privilege of class instruction with one of Mrs. Eddy's loyal students and a few very good demonstrations, but I am still striving, working, and praying for more of that mind which was also in Christ Jesus.

I cannot find words to express my gratitude, for the teachings of the blessed Master as illuminated by "Science and Health with Key to the Scriptures," fill me with a peace which flows like a river, far beyond any former experience. I had tried to follow the teachings of Christ as closely as possible, but to my inmost longing there was a hungering for more light. Now I have found the true light, after all those years of groping in the twilight which was filled with ghosts of fear, sickness, sorrow, and death. Now I am beginning to realize all is Life, God, and that "in Him we live, and move, and have our being."

HEALING AMONG THE INDIANS.

BY MARTHA SUTTON THOMPSON.

SEVERAL years ago I was requested by a young Indian to treat his sister for consumption in an advanced stage. Two weeks afterwards I again visited the town of Walthalla, at the foot of the Pembina Mountains, and in these mountains the Indians lived. An Indian boy was in town with horse and buggy in the hope of taking me out to the settlement to see some others who were ill with various diseases. I told him I was going on to Winnipeg the next morning and would have to make the visit that night if I went. He assured me they would all be awaiting me at his father's cabin.

We started across the mountains after ten o'clock at night. After a five mile drive we arrived at his home,—a log structure about twenty feet square daubed with clay and roofed with sod. When I went into the dimly-lighted but cleanly apartment, I found nineteen dusky patients

squatted in a circle against the walls waiting to be healed. They said Rosalie had recovered so rapidly that they knew it was the work of the Great Spirit, and so they all wanted to be healed.

I said, "And do you believe God will surely heal you?" They laughed, as at a jest, replying, "Oh, yes, yes; we know He will." Only a few could talk plainly. Nearly all understood conversation carried on in simple words. One interpreted for those who wanted treatment, bringing them up to me one by one, and giving me their names. I talked in a simple manner of God's goodness and love, and how that love destroyed evil, and of the obligations of the patients to correct their lives and obey God and love each other and be honest, etc. All this was listened to with intense interest and noddings of approval and assent.

After the guests had departed the several men belonging to Rosalie's family went out to sleep in a shanty, leaving the cabin to the women. I was given a comfortable bed and rested tranquilly between clean, pink calico sheets. The next morning I started off early for a twenty-five-mile drive to catch the train.

Two weeks later found me again at the log cabin. But what a transformation! I literally did not recognize my patients. The Sioux Indians are afflicted with consumption and bad blood, breaking out in large blotches, and causing sore, red, weak eyes. I left them a lean, weak, hollow-eyed, sore-bedotted crowd; I found them fat, strong, bright-eyed, clean-skinned, and happy. The old couple met me and I could scarce believe my eyes. The old gentleman had been thrown from a horse seven years before, breaking two ribs from his spine. An unsuccessful surgical operation had left them loose and constantly grating and sore, the continual torture making life miserable. He was healed and hearty, and told me in his broken way that the ribs were knit tightly in place. He had gained twenty pounds, and he said, "I feel twenty-five years old." All vestiges of eruption had disappeared from the married daughter and husband, and their faces were full and happy.

But I looked in vain for their little boy "Johnny," whose thin face and lean legs were sorely afflicted with the red blotches. A robust youngster with round cheeks was playing about the room, and when I asked for Johnny his mother pointed him out, exclaiming, "This is Johnny; but he is well now."

A boy of about sixteen with fleshy face and small, twinkling eyes came to the door and stood grinning at me. I looked closely, but recognized nothing familiar in the face, and asked, "Who is this?" "Why, that is Sam," they cried. Now Sam had brought me out from Walhalla on my first visit, and had left on my mind the picture of a thin-faced lad with big black eyes set into red hollows.

All consumptive symptoms prevailing among these families had disappeared. I have since thought much about this experience. We do not envy these people their lot, but their rapid physical transformation proves, by contrast, the tenacity of our educated beliefs, and their positive faith and its quick and astonishing results puts to shame our enlightened (?) doubt and protracted recovery.

I submit this for publication, not as any proof that these people are nearer the truth of Christian Science than others, but as a most convincing proof that human doctrines and doubts and false education make the way long and tiresome.

One fact I wish to emphasize is that I have not overdrawn the picture. I have often thought of sending this to the *Journal* and have not, because it sounds like exaggeration. Afterward another man of the Chippewa race sent for me. He had been gored by a savage animal ten or fifteen years before, and had ever since worn a leathern belt, about ten inches in width to protect the rupture. He was a very large man. He told me he could not lay it off for even half a day, and could not drive horses without it. I treated him about ten o'clock at night, and he immediately took off his belt at my request and retired for the night. The next day he drove a span of young, spirited horses through the woods and helped load logs on the sled, suffering no inconvenience from the exertion. The rupture was healed.

THE profoundly wise do not declaim against superficial knowledge in others, so much as the profoundly ignorant; on the contrary, they would rather assist it with their advice than overwhelm it with their contempt; for they know that there was a period when even a Bacon or a Newton were superficial, and that he who has a little knowledge is far more likely to get more than he that has none.—*Colton*.

OUR PROBLEM.

BY JAMES H. DAVIS.

WHEN asked what was the first and great commandment our Master replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," and to this he added, "Thou shalt love thy neighbor as thyself."

Our Master knew that if we obeyed the first and great commandment we would be better fitted to obey the second, that we would then only see and recognize the perfect man, and as we loved God and began to understand our true sonship, we would hasten to overcome all that stood in the way of our perfect realization of God's idea.

How well he understood the great problem,—that each and every one must conquer self. How it stands out every moment of our consciousness, demanding indulgence, attention, and gratification, never satisfied, but with constantly increasing demands for more and more.

It shows its self in a hundred ways and forms, in self-will, self-love, self-justification, envy, jealousy, pride, injustice, avarice, love of applause, a desire for leadership, for seats in the high places, and to be heard of men.

This same self points out to us the faults in others, and shows us how much better we are than our neighbor, that asks us to concern ourselves in solving our neighbor's problem, to point out to him the mote that is in his eye, while it fails to point out the beam in our own eye.

We must know that our progress and salvation are not dependent on how soon or how well another works out his problem.

'Would we wish to have our work or advancement judged by the success or failure of another? So far as our neighbor is concerned, our duty toward him is clearly defined, to love him as ourself. If we do this honestly, we will have fulfilled our highest obligation.

We are often appalled at the magnitude of the great questions of avarice, dishonesty, injustice, revenge, superstition, intemperance, poverty, and degradation which we see manifested around us in individuals, corporations, political parties, and whole nations.

The great and sometimes small questions which drag

nations into war disturb us. We look back into history and see one long tale of bloodshed, slavery, and intolerance, most of it based on a pretext of serving God, and we see to-day much of the same feeling being manifested in communities, individuals, churches, and nations, and we ask, Where is the remedy?

Is not our portion of the solving of these great questions the conquering of self? the bringing out of God's perfect man? Error is darkness. If we as Christian Scientists let our light shine as we are taught, will there not soon be enough light to dispel all the darkness of error?

It is our own problem of self that needs our constant attention, watchfulness, ceaseless prayer and examination. Our text-book, *Science and Health*, by Mary Baker G. Eddy, says (p. 314), "We ought to examine ourselves, and learn what is the affection and purpose of the heart; for this alone can show us what we honestly are." Remember each day and hour is a complete seedtime and harvest. If we sow the good seeds of love, meekness, gentleness, humility, good deeds, and self-forgetfulness, the harvest is a sure one of love, peace, and joy; but if with the good seed we allow the tares of anger, malice, envy, jealousy, injustice, ingratitude, self-love, or selfishness to mingle, equally sure is the harvest of sorrow, disappointment, sin, sickness, and death. As ye sow, so shall ye reap. How clearly the revelator saw the necessity of overcoming self, and how pronounced is his declaration of the sure reward: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh shall not be hurt of the second death." "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Could we ask greater reward? The task is no greater than we can accomplish. "Work out your own salvation with fear and trembling," said Paul; but he also said, "For it is God which worketh in you both to will and to do of His good pleasure." "If God be for us, who can be against us?" "Occupy till I come." Stand firm until an understanding of the Christ come to you, which will lead you into all Truth.

While undoubtedly our great problem and individual work is within ourselves, we must not forget that we are only one of God's millions working out their own problems also, and in working with them we must reflect in every way possible love and charity, as is so beautifully expressed by our Leader in "Miscellaneous Writings," p. 224.

We are constantly reminded in that glorious work, Science and Health, of the necessity of overcoming self. On page 138 we read, "Self-love is more opaque than a solid body. In patient obedience to a patient God, let us labor to dissolve, with the universal solvent of Love, the adamant of error,—self-will, self-justification, and self-love; for these war against spirituality, and are the law of sin and death."

To this we may add the words of the Apostle Paul, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

CORRECTIONS.

WE desire to correct the following errors which appeared in our Leader's message to the Mother Church on Communion Sunday as published in *The Boston Herald*, June 24, 1901.

Page nine, column three, fourth paragraph, the phrase "his external selfhood" in the second sentence should read "his *eternal* selfhood."

In column six, fourth paragraph, the statement that for several years Mrs. Eddy allowed her students thirty per cent on the sales of her books, should read *fifty* per cent.

In the same column, next to last paragraph, the first sentence should read, "Christian Scientists can neither kill people by their practice, nor by *preventing* [not "permitting"] the early employment of an M. D."

AN arm of aid to the weak;
A friendly hand to the friendless;
Kind words, so short to speak,
But whose echo is endless:
The world is wide, these things are small,
They may be nothings,—but they are all.
R. M. Milnes.

WHY SHOULD WE LOVE?

BY WILLIAM E. M. McCUNE.

THE one supreme Scriptural demand upon man is, that he shall love. Jesus, the Christ, the anointed of God, when asked, "Which is the great commandment in the law?" in making his reply, began with these words: "Thou shalt love;" then he immediately stated the second which he said was like unto the first, and it began: "Thou shalt love." He concluded by saying, "On these two commandments hang all the law and the prophets."

There are a great many things that we regard as duties; but they are all comprehended in a very few words, viz.: Thou shalt love God with all thy heart, mind, and soul; and thy neighbor as thyself.

No doubt nine out of ten, and perhaps ninety-nine out of a hundred, in thinking of this demand for love to our neighbor, do so with the impression that this requirement is made as a kindness or favor to our neighbor. That we are to love our neighbor for the neighbor's sake, when the fact is, we need to love our neighbor especially for our own sake. We are required to love God, but this is not because God needs to be loved by us, but because we most emphatically need to love.

So it is with loving our neighbor, we must do so for our own sake. Because it takes love to make us happy, to make us harmonious; it takes love to make us good companions, to constitute true friendship; and it takes love to heal sickness and to overcome sin in ourselves or others.

The Apostle Paul declares very strongly in his first epistle to the Corinthians (chapter 13), that anything, whatsoever we may do, has no value to us, if it is without love. He enumerates a number of things which of themselves would seem to be among the most commendable deeds one could perform, yet he declares if love be lacking they profit us nothing.

When we learn that we live only in proportion as we love, we shall be more careful not to allow error to deceive, and swindle us out of the infinite blessings that flow into our own consciousness through the channel of love for others. This is by no means encouraging a selfish view of loving others, but rather emphasizing the fact that a

man's attitude of thought toward his neighbor is a matter that concerns himself vastly more than it does his neighbor. The hatred entertained by mortals toward those who are in the consciousness of ever-present divine Love, cannot hurt those toward whom it is directed, but it does cast over those who entertain it, a shadow of deep darkness, filled with fear and evil forebodings, while the heart overflowing with love, even if it meets with no response, but resentment from many for whom it is entertained, is illuminated and filled with joy by the present and forthcoming goodness, grandeur, and bliss which this cherished and reflected love reveals.

Why then should we love? Primarily for the effects of love upon ourselves, that we may be made able and worthy to do kindnesses and favors to others. Poor, indeed, would be the bestowals from one whose treasures were not the rare results and rich rewards of having loved.

Think of the incontrovertible fact, that our knowledge of God and His creation, of the true nature of man and his relation to his Maker; our hope of heaven, or a harmonious state of being; our real appreciation of beauties, benefits, friendships, and sweet associations of the present, all hinge upon the unfoldment of love in the individual consciousness. Shall we then willingly, allow a single moment to pass that does not bear outward and upward its full measure of love?

Spiritual love is the divine nature of which the Apostle Peter says we may be made partakers, through the exceeding great and precious promises of the Father, who is Love.

Is any one selfish, envious, jealous, contentious, sorrowful, destitute, sick, sinful—then the need is for a fuller measure of that love which is divine, not because his neighbor is so much in need of sympathy and charity, as because his own poor, wretched self is in such direful need of the cleansing waters that can flow from no other source.

Open the door of thine own poor, famished heart to the inpouring of ever-present Love, that its fountains, long dried up, may be cleansed and refreshed, then shall it well up with unceasing rise and flow quenching first thine own thirst and then that of thy neighbors.

It seems that the reasons why we should love for our own sake are so innumerable as to preclude forever a

moment's willing entertainment of a single opposite thought or sentiment.

Does it seem hard to love those who return only resentment, malice, envy, or hatred? Then look away from this view of the case, and think more of the glorious results that are being wrought out in your own life and character, such as patience, meekness, gentleness, tenderness, and a steadfast love of the pure and the good, which is ever making the task easier by this reflection of love under seeming difficulties.

May we not truly say that moments of love, under any stress, are moments of great gain to him who loves?

A SUNBURST OF TRUTH.

BY EMMA A. CRANMER.

SOME years ago I became an invalid. I was at the time president of the South Dakota W. C. T. U., and my breakdown was attributed to overwork. I was afflicted with stomach trouble, neurasthenia, and various other organic troubles,—suffering many things of many physicians. I had spent nearly ten months in one of the largest sanitariums of the country, and left the institution without health and with little hope.

A friend urged me to try Christian Science. I very reluctantly did so, but in a few treatments was marvelously healed.

With returning health I again entered the lecture field. In almost every home in which I was entertained I told in a simple manner the wonderful experience that had come to me through Christian Science treatment; and many an invalid sought help and was healed.

I recognized the healing as a marvelous revelation, but the understanding of the Divine Principle whereby I was restored to health came slowly. There was a struggle over every point that did not coincide with my life-long theological ideas, having been a member of the Methodist Church since childhood. The theory concerning matter and evil baffled me. But I longed to know the truth, and in anguish of soul I cried, Oh for Truth, the alway, everlasting Truth. Morning, noon, and night I hungered for the light, and yet I feared its effulgent rays; feared to have the curtain lifted, shrank from having doors unbolted,

feared to have the windows of my soul unbarred; and yet I longed and longed for light. The ghosts of prejudice and fear would hold me back. I saw in their weird faces the scorn of men to frighten and deter, and I seemed to hear the words "The kingdoms of this world are yours if you will fall down and worship me." But I realized that to do this meant bondage to carnal sense, to do this meant to be a slave. And then I heard a voice so soft and still, "Fear not, . . . it is your Father's good pleasure to give you the kingdom" "a house not made with hands, eternal in the heavens." And then I prayed, Oh God, thou art the light, break now the prison bars of sense and let thy child go free. And that prayer is being answered day by day and hour by hour in the fuller realization of the Truth that makes free. And from the depths of my heart I cry, Abba, Father.

A year and a half ago I took class instruction under one of Mrs. Eddy's loyal students. I said in my heart, "It is enough; I have found the Truth, and though it cost me the friendship of the world, and though frowns instead of smiles may be my greeting, I must follow this wondrous light that leads to Harmony and Love."

Never for one moment have I regretted giving up my work for the enlarged work of Christian Science, which includes all I was trying to accomplish and infinitely more.

He who would ascend the mount of holiness must keep his eye on the search-light of Truth and make for the highest peak on which its rays fall. No matter if you walk alone, follow the gleam. No matter if you are misjudged, misunderstood, and persecuted, follow the gleam. "Marvel not, my brethren, if the world hate you," "what is that to thee?" The closer we follow in the footsteps of our Lord and Master the more we shall incur the hatred of the world. But if we stand on the highest point presented by the light of Truth we shall go on from peak to peak, from victory to victory.

THE secret of friendship is just the secret of all spiritual blessing. The way to get is to give. The selfish in the end can never get anything but selfishness. The hard find hardness everywhere. As you mete, it is meted out to you.

Hugh Black in "Friendship."

TESTIMONIES FROM THE FIELD.

I WISH to tell how I became interested in Christian Science. I married a Scientist and the first Sunday after we were married we got to talking on religion, and she tried to tell me something of Science. I can remember saying to myself, "What stuff for any one to believe!" but to her I said, seeing she was so earnest in her belief, "Well, that is all right; we wont quarrel over religion, but if I believe in any religion it is the Presbyterian, as I am a Scotchman and was brought up in the belief of Presbyterianism; but I have seen so much deceit and hypocrisy in church members that I don't believe in any religion any more, and take the Golden Rule as my religion. So you can just follow your religion and I will follow mine, only I don't want you to try to make me believe your way."

So we each followed our own course for six years, my wife very seldom mentioning the matter, as when she did I would change the subject. Regarding our children, I said to her, "Now if the children are taken sick I want them to have a doctor." To this she agreed, saying if the doctor failed, then she was to get a Scientist to treat them. To this I assented, thinking to myself, "Much good would a Scientist do if a doctor failed."

However, four years ago, when in Los Angeles, Cal., our little baby girl, then a year old, was taken very sick and I had medicine for her, but she didn't seem to get any better, and one night when I was away from home she was taken with convulsions and my wife got a friend to go for a Scientist. When I reached home a few days afterwards my wife told me the child had been very sick and that she had to have a healer to treat her; however, as the baby was all right then, I thought there had not been much the matter with her. But in passing through the hallway I met our landlady (who was a Jewess), and she said, "Wasn't that a wonderful case of the baby's getting well?" I said, "I guess that she hadn't been so bad as they thought." "Why," she said, "she was surely dying when the healer got here, and she just took her in her arms, and in a few minutes the baby was in a peaceful sleep and the next morning she was all right."

I thought a great deal about that, and as I had attended several of the meetings in Los Angeles with my wife, and

as the people there all seemed so happy and so very sincere in their statements, I made up my mind I would investigate and see what the power was that healed my baby. As I was then going to San Francisco, my wife gave me the address of a student of Mrs. Eddy who would be able to explain it to me. Well, I went and called on her. I felt rather disappointed because she could not tell me the whole thing in a few minutes. However, she invited me to call again and I intended to do so, but before having an opportunity I had to make a trip to Riverside County to examine a mine with an English expert. It was a hard trip, as we had to drive sixty miles over the desert in a buckboard. It was very warm and dusty at that season, which made it all the more disagreeable. The Englishman said he had been bothered with constipation for years, he complained a great deal and kept telling me how many kinds of medicine he had used and how many doctors he had consulted and how none of them had helped him for more than a short time. I got tired hearing him, and in desperation said, "Why don't you try Christian Science?" He asked me what that was. I told him I didn't know, but they claimed it was a cure for all diseases and had healed my baby. Then I told him of the demonstration, and said if he wished to try it I would take him and introduce him to a lady in San Francisco who could explain it to him. To this he readily agreed; and when we got back to San Francisco we went and called on her. He told her his trouble and asked if he could be cured by Christian Science. When she assured him that he could, I can remember the look he gave me, for we were both thunderstruck at her ready assurance. She advised him to read Science and Health which she offered to lend him, but he bought one and I bought a copy of "Miscellaneous Writings."

After he had had a treatment, I asked him about it, and when he told me that all she did was to pray silently for him, I had less faith than ever. However, next morning he greeted me with, "I am all right this morning." I then asked him if he was going back, to which he assured me most emphatically he was, as he was going to make a sure thing of it. That satisfied me that there was something in Christian Science and I commenced to read "Miscellaneous Writings" and gained a little understanding of the Principle.

During this time I was limping around on account of a corn on my little toe, which seemed to be getting worse all the time. When out for a walk with him one evening we had planned to go to the park the next day, but I said to him, "I don't see how I can walk around very much tomorrow, my corn hurts me so," to which he replied, "Why don't you try Christian Science on it? You recommended it to me, why not try your own medicine?" I said I had thought of that, but I did not believe it was necessary for me to go to a healer, as I believed that if God heard and answered her prayers, He would mine; and that I was going to my room to read "Miscellaneous Writings" and see if I could make my own demonstration. After I got in bed I read several of the demonstrations at the end of the book, and I did get a slight understanding of the healing Principle. When I got up in the morning I forgot all about having a corn, and put on a pair of light shoes which I had been unable to wear for some time. I did a great deal of walking that day and it never hurt me at all. That evening we went out for a walk and happened on a street peddler who was calling out the merits of a corn cure he had, and my friend laid his hand on my arm and said, "There, now is your chance, get rid of that corn," and not thinking about the treatment I had given it, I put my hand in my pocket, pulled out a dime, and walked off with a package of "sure thing corn cure."

That night I thought I might as well try the corn cure. I bent down and just scratched the corn with my fingernail, when to my surprise it came right off, leaving the toe as soft and smooth as it ever was, and the inflammation and soreness were entirely gone.

Still, even with that demonstration, I was not convinced of the truth of Christian Science. I wanted a surer demonstration, and I can remember saying to my wife, "I want to just get right sick and see what Christian Science will do, and I surely got my satisfaction, for I did get right sick and I did not get well in a night either, but through the healing Principle of Christian Science I did get well in six months. In conclusion, I will say that I have proved Christian Science to be the Truth. I have proved its power not only over sickness, but over every trial and difficulty that comes up in our daily lives; and now I most sincerely thank Mrs. Eddy for her revelation of the Truth to us.

Thomas M. Park, Darrington, Wash.

As so many persons are interested in knowing more of the scope of Christian Science treatment in its relation to cases of accident, which usually come under surgical treatment in the hands of physicians, I should like to give the readers of the *Journal* a carefully prepared statement of a very interesting case of healing which was brought out in this city about two years ago.

I should like to say for the information of those who know only a little about the Christian Science method of treatment, that Truth is the most wonderful educator and develops the mental faculties in ways that are simply wonderful, and teaches the practitioner to observe more closely than all others the workings of the human mind and the effects of thought upon the body.

When I was first called upon to attend this case I was at once reminded of a similar condition which had come under my notice a number of years ago and before I was a Christian Scientist. The patient in this case was supposed to have injured her knee slightly, but within a week was unable to walk at all and at the time of my acquaintance with her had been for eighteen months confined entirely to her bed in a hospital and the greater part of the time the knee was kept packed in ice. When I last heard of her she was still in the hospital and amputation was being considered.

When I was called to attend the boy, whose case is here given, he was manifesting a high fever with some delirium, and it did not seem possible to move the knee joint at all. Within a few days he was perfectly healed, with the exception of a slight stiffness which disappeared within two or three weeks, and no one but a Christian Scientist practitioner can tell how great is the joy which comes to us when we see these signs of Immanuel or God with us.

Such a demonstration proves conclusively that the Divine Mind has ample provision for all human need, whether in sickness or in health.

A letter written by the boy's brother will give the details of the case as follows:—

"During the early part of July, 1898, my brother, who was then fourteen years old, complained of a severe pain in his left knee, which he laid to a jar which he had sustained while playing. Very little attention was paid to the matter by our family,—as it was nothing unusual for

Fred to show signs of his rough play, and it must have been two or three days after the occurrence referred to, that he returned home after starting for school in the morning, complaining of feeling badly generally, and of his knee hurting him severely.

"He appeared to grow worse rapidly after this, a high fever having set in, which was attended with severe nausea. He was delirious a good deal of the time during the succeeding three days, and the injured limb became very badly swollen and discolored, the swelling finally extending into the foot and up to the thigh. I believe it was the fourth day after my brother was taken severely ill, that the case was placed in your hands and a marked improvement was apparent from the first treatment. His recovery was accomplished in a remarkably short space of time considering the severity of his claim. Within a week after your treatment was begun he was able to be on his feet, although it was some little time before he could straighten his limb and walk without a limp.

"The demonstration was finally accomplished, however, and there is to-day no sign of weakness or stiffness in the knee joint, a result, I believe, which is rarely accomplished in such cases under medical treatment.

"Hoping you may be able to use the foregoing statement to such good effect that others in similar situations may be led to investigate the Christian Science system of healing which has proved so effectual in this case, I remain,

"Yours sincerely,

"HARRY H. HESS."

Mrs. Annie M. Knott, Detroit, Mich.

IN November, 1895, while one of our girls, then ten years of age, was very ill, as the doctors said, of consumption of the lungs, my wife, then in the best of health and weighing one hundred and eighty-six pounds, was suddenly stricken down with pleuro-pneumonia. For seven months she was under the doctor's care, having every attention money could provide. Five months of this time she was confined to the bed, and two months of the five the doctor called from two to five times each day; not only giving us no encouragement, but frequently telling me that there was no hope for either mother or daughter. However, as warm weather came, they rallied a little. The doctors advised me to try a change of climate, and as warm weather

seemed to benefit them I decided to take them to Florida, and started for there with the assurance from one of the doctors that it was very doubtful if my wife lived to reach our destination.

We reached Florida, however, and dragged out a miserable existence there for a little over one year. The daughter appeared to improve a little and the mother was up and down. In September, 1897, the family returned to Chicago. I had gone on about five months before. At that time I had been unable to work for thirteen months, having rheumatism of the nerves, blood poison, southern malaria, and catarrh of the head of about thirty years' standing.

The following November, when the weather began to get cool, my wife and daughter failed so rapidly that our friends became frightened and we began to look about for ways and means to send them back to Florida, as all our friends and ourselves had become firmly convinced that it was the only place they could live, while it was thought that I would be much better off in Chicago.

I shall not take up your valuable space with an account of the struggle during the following year. Suffice it to say, that we were in the depths of poverty, ill health, and sorrow. Our little all of this world's goods had long since been exhausted. We had given up the allopathic system of medicine, and were being treated by a homœopathist. Here let me say, he was a most honorable, earnest, kind-hearted man, and did his best to benefit me and my family. He admitted, after about one year's treatment, that the case of my wife and daughter baffled his skill, and he was not able to keep them up in this climate.

During the winter of 1898-9, while in Florida, my wife made the acquaintance of a Christian Scientist who gave her a few treatments which benefited her so much that she wished to know more of Science, and when she returned to Chicago the following April desired me to procure a copy of *Science and Health*. I did so and commenced the study of it at once. Two years previous to this time she had repeatedly refused to hear of Christian Science in any way. She would not accept treatment or talk about it. The first and second times I read the book I saw no good in it. However, through the influence of my wife and my desire for something better, I continued to read. We laid aside all medicine from the first, and have not taken

any since we commenced reading Science and Health, although it was six months before we could realize that we were much benefited by it.

To-day, March 31, 1901, we are a healthy, happy family. My wife was reduced in flesh during her sickness from one hundred and eighty-six pounds to ninety-four. She tips the scales at one hundred and fifty now. The daughter, who was given up to die by seven different doctors, all of whom were called the best, is now hearty and strong, attending school every day, storm or shine.

For want of space I must close, but not until I have expressed my gratitude to God for sending us a teacher in the person of Mrs. Eddy to lead us into the straight and narrow way.—*G. E. Cummings, South Chicago, Ill.*

THE physical healing in my immediate family has been very wonderful, but far more marvelous is the spiritual regeneration. During my childhood I attended the Congregational Church with my parents, who were members of that denomination. Many of my dearest friends, however, were Episcopalians, and I frequently went to church with them. I learned to love the Episcopal service, and when old enough to decide for myself, I determined to become a member of the Episcopal Church, if I could gain my parents' consent. This was finally granted, and I was confirmed shortly after my sixteenth birthday.

For a few years I was perfectly content with my chosen faith; but as time went on I became gradually impressed with a growing sense of lack and unsatisfied longing. The next few years seem an utter blank, so far as any religious growth is concerned, and I drifted into a state of apathy and indifference, dangerously near one of absolute unbelief.

I spent nearly two years of my school life in a convent, but Catholicism never appealed to me in the slightest degree.

I had been an invalid for years; and at times a very great sufferer; but when, in 1887, Christian Science was first brought to my notice through what then seemed the miraculous healing of a near relative, I positively declined to consider it for myself, and continued to suffer for five more weary years.

In September, 1892, I was suddenly and effectually aroused through the illness of a little daughter. She was then five months old, and had known scarcely a moment's

freedom from pain from the day of her birth. We had employed every means known to *materia medica*, without avail, and not until the physicians had pronounced it a hopeless case, did I remember Christian Science. In sheer desperation and agony of mind, I at last turned to God; in densest ignorance of what it meant, but with a great hope, and a willingness to be led, born of utter despair. How true it is, that "man's extremity is God's opportunity!"

We called a Scientist, and the healing was instantaneous. Through that first treatment I was myself healed of a disease of which the Scientist knew nothing and which had obstinately refused to yield to any other means for more than fifteen years. Within a very short time, an older daughter was healed of inherited throat and lung trouble, which our physician had pronounced incurable.

My own healing was slow, except in the disease referred to, and it was one whole year before I could call myself a well woman. But I was never for an instant discouraged or disheartened, for I had been convinced of the omnipotence of God, and what mattered one short year, when up to that moment I had had nothing to look forward to but a life of suffering.

I had turned to Christian Science for the physical healing only, but the first treatment brought such a spiritual awakening that I almost lost sight of the physical. Science and Health became my constant companion, and through its blessed interpretations, the Bible is a new book, unfolding constantly to my understanding.

During the last eight years I have had daily—yes, hourly—proofs of God's omnipotent and omnipresent care, in the healing of every phase of disease, and sin.

Harriet E. Slack, Chicago, Ill.

SCIENCE AND HEALTH was a revelation to me, and the reading of it was a joy unalloyed. Life was no longer a worried, wearisome existence, but freedom, peace, repose. Its pages were luminous with the light of Truth. "The mystery of godliness" was revealed in the effulgence of Divine Love; I was lifted up into a higher life.

In my ignorance I reached out for information in all directions, and gathered in books and pamphlets from various authors, treating, as I supposed, of Christian Science. After reading this promiscuous collection, I was, to my infinite dismay, cast down from my high estate into a veritable pit of gloom, darkness, and despair; for they had taken

away my Lord, and I knew not where they had laid him. I was rudderless, drifting on the black sea of error, all the old beliefs from which I had been freed for many years took possession of me; the mental agony was intolerable. Indeed, Satan had bound me.

Though this condition was severe and continued through several months, I never gave up my reading Science and Health, if not more than a page or a paragraph each day. I was convinced it contained the pearl of great price, if my search were only deep enough to find it. Earnestly and sincerely I prayed to be lifted out of the perturbed and unhappy state into which I had fallen.

One day, weary and hopeless, I was walking beside one of our mountain streams gazing into its crystal clearness, when the "Peace, be still!" came again to my troubled heart. The gloom, fear, doubt, and despair which enveloped me like a pall, vanished, and I was restored to my rightful heritage of harmony. That night I slept peacefully, for the Truth had come to me and blessed me with its healing balm. Ignorantly I had strayed from the true shepherd and the rightful fold, and dearly had I paid the penalty therefor.

I learned from what I suffered that there is no looking to the right nor the left, for "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

"Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock, or enter by some other door" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 264).

The Bible and Science and Health have been my companions for the past twelve years. Daily I drink of their life-giving waters, and am ever refreshed and strengthened. We have entered the bright path and will not look back, but press patiently on. Clad in the shining armor we are ready for the foe that would intercept our upward path; and we will bravely endeavor, as our beloved Leader counsels, "in hope and faith . . . to impress humanity with the genuine recognition of practical, operative Christian Science" (Miscellaneous Writings, p. 207).

Mrs. Julia A. Millspaugh, Gunnison, Cal.

FROM a life of pain, unrest, nervous irritability, and discord, I have, through Christian Science, come into a harmonious life.

For over thirty years I had not known what it was to be free from pain. During that time I had undergone more than a dozen minor operations, and after nearly eighteen months of partial helplessness, I submitted to a serious capital operation, as I was told that I should never be likely to walk without it. I improved during the following year and a half, so that I was able to go out at times, but a kidney trouble seemed to develop as well as rheumatism, neuralgia, and a small growth, also swelling of the feet and ankles. I had endured constant headache for years, also insomnia.

A few months ago, a friend told me of her own healing, and that she was giving a good deal of her time to Christian Science work. I went over to the reading rooms one afternoon, hardly knowing why I went. A week later I went to one of the Wednesday evening meetings, the following week I went again. Here I heard of several quite remarkable demonstrations, but what impressed me more than all else, was a very emphatic declaration by the First Reader that "Christian Science does heal the sick," which thrilled me through and through. I believe that my healing began at that time. Suffice it to say, that I then began to search for the Truth, I purchased "Science and Health with Key to the Scriptures." I went to the reading rooms day after day, where I never failed to hear and carry away helpful thoughts. Before long I threw my medicines away and one claim after another disappeared, until one day I said with astonishment, "Where is my pain?" I could but exclaim, "Thank God! it is gone; perfect healing has come." Oh, the joy of it! surely the old things had passed away and all things had become new. In Truth, I was born again, and with two sons grown to manhood, I am just learning how to live. This wonderful healing has come to me during the past six months; but the spiritual uplifting, the right understanding of God, Good, is more blessed still. Truly Christian Science *does* heal the suffering, diseased body and the sin-sick soul.

My friends say that it is truly wonderful, almost miraculous, and that I am a walking advertisement for Christian Science.

I united in December with First Church of Christ, Sci-

entist, Glens Falls, N. Y.; I have been enabled to make a number of demonstrations, and to overcome error in many ways. My thoughts being entirely changed, have reflected on my body. My nervous impatience, fits of depression, and hard crying spells have all disappeared. I have not had a single attack since I came into Science.

The work is surely growing here,—not rapidly, but steadily. People are thinking. Several new names are to be added to our membership at our next Communion service. We purchased a building January 1, which is now being made ready for our occupancy.

H. A. S., Glens Falls, N. Y.

Two years ago two sisters and myself lived in British Guiana, South America. One of my sisters met with a great disappointment that seemed to deeply affect us all, as we dearly loved one another. My sisters decided to go to Canada and from there they went to Boston where they soon became loyal Scientists.

I was left in British Guiana and led a reckless life. I argued this way: I have been trying all my life to do my duty, yet God allows those I love to suffer. I don't care what happens now, I intend having a good time and will live for the day and the pleasures of the day.

This kind of life could not last. The pleasure was unreal. There can be no peace when life is revolving round self. To those who are not willing to learn, life is almost intolerably hard. They bear the brunt of the terrible onslaught of events as they sometimes come rolling in like waves of the sea, but they are not lifted by them, and when the flood is passed they are stripped of their possessions. So it was with me. In my unrest I was led to Boston for my vacation to see my sisters, and there I was taken to the Mother Church, where I found the Truth.

I shall never forget a party of eight Scientists who took me along with them into the woods at Roslindale and read the lesson. It was Sunday. The quiet of the woods and the ever-presence of God came home to me, and I realized as I never did before that purity, sincerity, obedience, and self-surrender are the steps that lead to the spiritual temple.

I was cured of the liquor and tobacco habits, and since I have come back to British Guiana I find Christian Science such a help in business that I advise all business men to give it a trial and they will wonder what has become of all their cares and worries.

I have the Christian Science literature and am trying to plant the grain of mustard seed. I thank many loyal Scientists in Boston for their kind and helpful thought. I have never met any religious body which keeps the commandment of "Love one another" so completely as the Scientists. I look forward eagerly to receiving the *Sentinel* and *Journal*. I am daily overcoming anger, weariness, and discontent.

This passage in "Science and Health with Key to the Scriptures," helps me: "Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts." More than half the unhappiness in the world comes from a perverse unwillingness to look on the bright side, so long as a dark side can be found. I find our people out here are disposed to do this. We are always on the verge of ruin, if it is not drought it is too much rain, but since coming into Science I leave these things in the "Great hand of God." He doeth all things well and "If the life of Christ is not your pattern, the death of Christ will never be your pardon."

R. D. King, *British Guiana, S. A.*

LOOKING forward as eagerly as I do to the arrival of the *Journal* and the *Sentinel*, I feel it to be only my duty to add my testimony to help swell the ranks of the ever-increasing and ever-interesting "Testimonies from the Field." Some months ago one of my sisters was staying with me. She had suffered all her life from a belief in a disordered liver. She was obliged to go out to India for three years, and hampered by this disease she fell a victim to the law that her sufferings were bound to increase in that country. A severe claim of gall-stone confined her to bed for a month, during which time she was kept constantly under morphine.

One morning during her visit to me last summer she awoke in great pain, with every symptom of the old trouble; but having become interested in Science through my healing, she endeavored to treat herself, but a couple of hours afterwards she was in terrible pain, and asked me to treat her. I took her up to my room, made her lie down on the sofa, covered her up, for she was bitterly cold, and commenced treating her. In less than five minutes, she sat up, threw off the covering, and said, "I am perfectly

well. I have not a vestige of pain." "That is lovely," I replied. "Now I will read to you from Science and Health." And I picked up the book, which was lying on the bed close to me. I had no idea of *what* I was going to read. I thought I would look through it, and find something suited to her comprehension. I opened it, and these were the words upon which my eyes fell, "In her belief the woman had chronic liver-complaint, and was then suffering from a complication of symptoms connected with this belief. I cured her in a few minutes" (Science and Health, p. 388). Praise God for the Truth voiced in such clarion tones by Mrs. Eddy, who has made such beautiful things possible.

Another demonstration which may also be a help to others was one I had for myself in September last. In drawing back a curtain I grasped a wasp which stung my finger severely. Instantly mortal mind wailed, "Oh dear! now I shall have a bad hand for days;" but just as quickly came the right thought: "You *cannot* have a bad hand—matter *cannot* swell, ache, or be inflamed; for there is no sensation in matter." In about fifteen minutes I finished dressing, using the finger, although to mortal mind it was much swollen and very hard. In an hour's time all pain had ceased, and no one could tell on looking at my hand which finger had been stung. This was a wonderful demonstration to my family, for I have invariably suffered terribly when stung by a wasp or a bee, my hand having to be wrapped in rags steeped in hazeline, and even then the swelling would extend up my arm so that I have had to use a sling.

M. J. Bishop, Berkshire, Eng.

AFTER twelve long years of sorrow and loss, and earnestly reaching out for Truth, Christian Science came to me with healing in its wings, at a time when I had entirely lost all hope, and even my belief in a God.

Then, when plunged in despairing darkness, a friend persuaded me to go to a Wednesday evening meeting. "Just," as she said, "to see what Christian Science is." Not caring what I did, taking no interest at all in anything, I went, and I can never express my gratitude to God for the Truth there revealed; it has done so much for me.

Among many things, I have been entirely healed of a broken knee-cap of twenty years' standing, which caused

me not only great inconvenience, but terrible agony at times. One day, having mentioned this to my healer, she told me that I did not really need the surgical bandage which I was accustomed to wear night and day, and which I had always believed I could not possibly do without, as, if it became in the slightest degree loosened, whether I was lying still in bed or up on my feet, the knee-cap became displaced, and on one occasion the joint completely turned the wrong side out.

Remembering past agony, I was afraid to try at first. Then the thought came to me, "If this is really the Truth, then this will prove it." I threw my bandage away, and walked down stairs without it, for the first time for many years. To my great delight, I found that not only was I healed, but I had indeed found the Truth, and the Truth had made me free.

This happened last summer, and from the day I threw away the bandage, I have been able to walk, run, and kneel, and, in fact, do anything. To me not the least part of the cure is, that whereas the knee was terribly wasted, it is now completely restored to its normal size.

L. W., London, Eng.

I SHOULD like to tell the readers of the *Journal* how I was healed of consumption by Christian Science. I was taken suddenly sick in June, 1899. A healer was called, but everything did not go as I thought it ought, so I called a doctor. He attended me until the latter part of July, when he took me to Minneapolis, Minn., to consult a doctor there. Although the consulting physician assured me that I was having the best treatment, I did not improve, and in the latter part of November the doctor told me that I had consumption, and that I had better go South for the winter, for the Dakota air was too damp. So on the first day of December my wife took me to Colorado Springs, Col.

The leading doctor there told me that I had consumption, and that he did not have very much hope for me, but would give me some pills to ease the pain, which was extreme.

Between Christmas and New Year my wife sprained her ankle while coming down stairs. It was healed in one treatment by Christian Science, and that was what opened my eyes. On the first day of January, 1900, I took up the treatment for myself. It was a struggle at first, but

I commenced to gain, and on February 22 we came back to Watertown. My healing seemed very slow to me, but as Mrs. Eddy says in *Science and Health*, "Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified."

I started a store the first of June, and have done all the work. The cough was gone by the latter part of July. Before I was sick I never weighed more than one hundred and sixty-five pounds, while now I weigh one hundred and eighty-seven pounds and am in perfect health.

Henry J. Hildebrandt, Watertown, S. D.

I WANT to express my gratitude for a demonstration I had recently in overcoming the fear of having dental work done. I took the dentist's chair at half past nine in the morning and did not leave it until one o'clock. The dentist was working on a back tooth, removing two fillings and replacing them with one larger gold one. After he had finished excavating, there seemed little left but the roots and side walls, although it was a live tooth. For over two hours and a half he pounded gold into the tooth, and during the three hours and a half in the chair I experienced no pain whatever.

When it was finished, the dentist congratulated me on my behavior during the ordeal, which he considered a most trying one. I assured him that it was absolutely painless and wholly due to Christian Science that I was able to behave so well. He became interested at once, and said he had heard and read a great deal about Christian Science, and had obtained our reading room address from some one and he intended to purchase the book written by Mrs. Eddy.

Seven years ago I began the reading of *Science and Health*; at first it was not my intention to study it, but while reading it numerous diseases which several doctors failed to relieve were healed one after another, all unconsciously, until I discovered that I felt perfectly well and was well. I then began studying the book and Bible, and continued for three years. At that time I took class instruction, and I can truly and gratefully say that whenever Truth has been applied it has *always* proved its value, for it destroys error.—*Mrs. G. G., Chicago, Ill.*

I HAVE often desired to write to the *Journal* and ex-

press, as well as words can, my gratitude for the many blessings Christian Science has brought to me. It is not so much physical help that is the cause of rejoicing, although before learning of this great Truth medicine was my meat and drink; but it is for the joy and peace gained from studying "Science and Health with Key to the Scriptures," and the blessed assurance of God's presence to help in every time of need.

A little band of us meet in a schoolhouse and have the regular church services on Sunday. Error often tries to discourage with the tempting suggestion of "no good done," because our numbers have not increased as in other places; but a lady who attended our meeting about a year ago, writing to a friend, said her first attendance at a Christian Science meeting was in a schoolhouse, and there a seed was dropped that had been growing in one life, and that Christian Science had brought joy to her home.

When I heard this, I said, "This is cause for rejoicing, and teaches me not to get discouraged, but to put forth a greater effort to be faithful and so to live that my life may shine, and that I may reflect more love." I get much help from the Bible Lessons, *Journal*, and *Sentinel*.

Mollie J. Barnard, Jamison, Ia.

LAST winter, I scalded my face and neck severely with boiling tea. I had put the tea into an air-tight can on the stove, and when I tried to remove the cover, there was a loud report, and all the tea and tea leaves shot up into my face. My husband ran for the soda and molasses, but I would not permit him to apply it. I declared the Truth audibly, and asked my husband to call my sister, who lived just two blocks away. We both worked in Science for about an hour, when all the pain left me. Next morning I went about my daily duties. My face was a terrible sight, and it was suggested that I would be disfigured. The water ran out of my eyes and off my face for two days, and the skin peeled off. In one week there was not the least sign of a scar or mark on my face or neck. I read Science and Health each day and felt very joyful. The neighbors said it was wonderful. Since I accepted Science I have overcome many forms of error, which has proved to me beyond the shadow of a doubt that God, understood and demonstrated according to the rules of Christian Science, is a present help in time of trouble.

Mrs. Lenore Pegar, La Crosse, Wis.

ERROR is ever ready to suggest to me when I desire to say something of my work, "There is so little to tell compared with the work of others." But I wish this little to "*stand not still*," hence these words to express the great benefit I have received through all the Christian Science literature, and how the *Journal* and *Sentinel* are like cooling drink to the parched tongue. I always look first to see if our dear Mother sends a word, and although it may be but a few lines, yet each word finds a response in the heart. Through divine Love I have been enabled to stand forth for nearly two years as an example of the power of Christian Science before all who had formerly known me as a chronic invalid of twenty years' standing. I have been healed of a number of so-called complicated diseases, which were not cured by travel to many countries, nor by the many eminent physicians who attended me and operated on me. The greatest desire I have is to prove that our Leader's work for me bears the fruits of the good seed sown. I have healed several suffering ones and will mention for the help of some others similarly afflicted a case of constipation, of inflammatory rheumatism, one of insanity; also the sick headache, failing eyesight in a child, muscular swelling of the neck, and other ills.

E. H. de G., Madrid, Spain.

ONE morning, several years ago, I noticed a black and blue spot on my forehead, but paid no attention to it, thinking I had hurt it in some way during the night; but the spots spread very rapidly, and before I was aware of it, they had entirely covered my body. I was very sensitive to the least touch, and it was almost impossible for me to move even my hands. My mother at once began treatment, and in less than three weeks I was entirely free, not a trace of the manifestation visible.

At another time an attack of black diphtheria was conquered very quickly. The fear of contagion was completely destroyed, as the other members of the family were not affected.

As a railroad man I find Christian Science an ever-present help. But the physical healing is nothing in comparison to the great spiritual uplifting. I am very grateful for the great blessings Christian Science has bestowed and is bestowing upon me. So I give these testimonials, hoping they may help some other seeker after rest and peace.

L. George Ellis, Waterville, N. S.

FROM earliest childhood I was a sufferer from kidney troubles, which a few months ago began to manifest itself in a most malignant form, rapidly developing into Bright's disease.

Materia medica seemed to give no relief, and I was about to yield to what I believed to be the inevitable, when persuaded by a friend to try Christian Science. All else having failed, I consented to do so, but had no faith in the outcome. I was healed inside of two weeks. Since that time I have read Science and Health with untold benefit to myself, the mental healing being as wonderful as the physical. Lately I have been healed of catarrh of the nose and throat of fourteen years' standing, compound astigmatism of ten years' standing, and have successfully overcome attacks of grip, colds, and sore throat with no other aid than Christian Science.

Educated with a view to entering the theological field as a Rabbi, it came hard at first for me to cast aside my denominational beliefs, but now that the Light has burst upon me in all its glory, I stand upon His rock, a new man.

S. M. Friedlander, Davenport, Ia.

ABOUT five and a half years ago, I turned to Christian Science for physical help, and not in vain. I was a victim of throat and lung trouble, also nervousness and insomnia, brought on by overwork and hard study.

After trying various remedies from which I received no help, I determined to try Christian Science, as I knew of a lady who had been healed by that method some years before of a severe claim of throat trouble. I took treatment of a loyal Scientist and began reading "Science and Health with Key to the Scriptures." My healing was slow, and sometimes I wondered if I were progressing at all. I can now see how much doubt and fear had to be met and overcome. I clung to Science, and after about a year's study of Science and Health, I was fully convinced that I had found the Truth. How happy I was! Since that time, I have seen many fears and falsities disappear before the power of Truth and Love.

E. M. L., Gardiner, Me.

SEVERAL years ago, before I knew anything about Christian Science, I was twice afflicted with paralysis of the face and was under medical treatment, including electricity, for several months each time.

About a year ago I was again stricken in the same way, and in place of looking to *materia medica* for my healing I put myself under Christian Science treatment and at the end of four days I was completely healed,—not a trace left to tell the tale.

Many would say that I should have been restored just as quickly if I had not put my trust in this mode of treatment, and for these doubting Thomases I would say that one of our citizens who was afflicted in the same way a short time before my last stroke, is still afflicted as I was, notwithstanding his having had medical treatment from the start.

I leave your readers to determine the relative value of the two systems of healing, to say nothing of the spiritual uplifting which comes with the true healing.

Isai T. Kahn, Chillicothe, Ill.

CHRISTIAN SCIENCE has healed me of many ills and has enabled me to help others in marvelous ways. One woman, who had been in bed five years with consumption and spinal disease, who could not sit up or use her lower limbs and had been lifted on a sheet for months, who could not speak above a whisper, was healed in a short time so that she sat up and walked all over the house and sang. Her cough left her at once and has never returned. She had been given up by the doctors and lay waiting for death to release her from her suffering body. This was over three years ago and she still continues well, and says that she was never so well before as she has been since she was healed by Christian Science.

Mrs. Esther Marion, Corunna, Mich.

LAST summer I was taken with a bad case of sore eyes, I was confined to a dark room for three days. A neighbor coming in remarked, "I am sorry for you; the people in this country do not get over such a case of sore eyes in less than three months." I thought of God and Christian Science. The third day the *Christian Science Sentinel* came. I was so anxious to read it that I sat down with my back to the window and let the curtain loose so that the breeze could blow it back and let the rays of light fall on my paper. To my amazement I read it through without pain.

It set the prisoner free. Next day I was out in the sun-

light, and with two weeks' treatment from my teacher I was healed.—*Mrs. Annie C. Bridgers, Macon, Ga.*

I WENT to the dentist to have my first double tooth taken out because a new tooth was coming. The tooth was very solid and I couldn't move it, but the dentist said it ought to come out, and asked mamma if he should give me something so that I should not feel the pain; but I said no, and I told him I had no fear. I said to myself, "I am God's child, God is here, I have no fear." I didn't feel a bit of pain and the tears didn't come into my eyes even.

I feel a great love for Mrs. Eddy because she has taught even the little children how to trust in God. I am nine years old and came here to learn German and hope to go home to America soon.

Mildred Almy Parker, Gotha, Germany.

RECENTLY I was called to see my nine-year-old granddaughter who was suffering from typhoid fever. I got there on Wednesday, the ninth day of her illness. She lay in a stupor, scarcely moving or speaking, only when she had to vomit, then she would ask us to read in Science and Health. Saturday she ate an orange, a banana, and some pop-corn. The odor of fever left, her mouth cleaned, and her lips peeled by Monday. Wednesday she was out of doors, went to the table for her meals, and said she wanted to go to school. Christian Science was her only treatment. I was healed of consumption and many other troubles.—*M. J. Randall, Canton, Mo.*

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

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

EDITOR'S TABLE.

THE GREATEST OF THESE.

THE more excellent way which Paul said he would show unto the faithful followers of Christ at Corinth, is to be found in the thirteenth chapter of his first epistle. The Apostle concludes this short, but most remarkable, dissertation on charity with these words, "and now abideth faith, hope, charity [love, Rev. Ver.], these three; but the greatest of these is charity [love]."

No one can read this short chapter, thoughtfully and prayerfully, without concluding that the manifestation of divine Love in human consciousness is indeed "the greatest thing in the world." There is an aching void in the human heart, yearning for something above and beyond itself, which nothing but divine Love can fill. Love has a work to perform, not only in the religious world, but in the social world as well, which nothing else can accomplish. Its mission will not be fulfilled until "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."

When the Master was asked, what is the great commandment in the law he replied, "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." In Romans we read, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Paul writes in his first epistle to Timothy, "Now the end of the commandment is charity [love, Rev. Ver.] out of a pure heart, and of a good conscience, and of faith unfeigned." Thus we see that all law, that is, all law which has divine sanction, is based upon love for God and man, and this love expressed in thought, word, and deed is the fulfilling of the law. Even the laws of our land, national, state, and municipal, point to the love of Truth and right, and a desire to deal justly with all men, as an ideal toward which all the institutions of a liberty-loving and a liberty-bestowing people should tend. If these in-

stitutions do not, in some degree at least, succeed in this, no matter what else they may accomplish, they fail in the great work for which they were established.

The Saviour's mission was to teach, by example and precept, that God is Love, and also to show what marvelous works can be accomplished when Love alone is expressed in thought, word, and deed. His coming into the world was a proof of the Father's love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life." The Love that sent Jesus into the world governed his earthly life and made possible the many marvelous works which proclaimed God's power to heal the sick without the aid of material remedies, reform the sinner, and raise the dead. This Love so spiritualized thought and lifted it above the belief of sin's reality and power that it was possible for the meek and mighty man of Nazareth to return good for evil, love for hate, and blessing for cursing.

A Christian is defined as "one whose profession and life conform to the teaching and example of Christ." The Christian professes to believe and accept the teachings of the Master. If his life accords with his profession it is, in some degree, an imitation, or a repetition, of those wonderful sayings and doings which so manifestly characterized the earthly life of Jesus the Christ. If the works are found wanting man's profession avails but little if anything.

As Love was the underlying Principle of Jesus' teaching and life, it is also the life of Christianity in all ages. All acts and words, which have a semblance of Christianity, are as nothing if love is wanting. They are lifeless, meaningless, and helpless to lift suffering humanity to a higher plane of thought and usefulness. As well might one try to run a steam engine without steam, an electric motor without electricity, a watch without a mainspring, as to live a Christian life or do the works of a Christian without divine Love. Mere human love is not sufficient. Christianity is divine Love expressed in the pure thought, the kind word, and the unselfish deed. Man is truly Christian only as he is governed by this Love. When other influences prompt him to speak and act, he has ceased to walk in the footsteps of him who said, "I am the way, the truth, and the life."

In Christian Science it is learned that both the letter and the spirit of Christianity are necessary. Without the letter, the correct statement of Truth, one does not know to what end he must labor, or how many and how great are the blessings that are his to enjoy in this present time. Without the spirit, or consciousness of the ever-presence of divine Love, the letter is dead. It has no power to quicken endeavor and lift man above himself into a higher and more spiritual consciousness of being. It is indeed true that "the letter killeth, but the spirit giveth life," but where the letter is understood and the spirit is found bearing faithful witness to the truthfulness of the letter, there is nothing to hinder man's progress or to prevent the doing of the many mighty works which Jesus declared would be the proof, in all ages, that his teachings were understood and practised.

It was not because the apostle considered faith and hope of but little importance that he spoke of love as being the greatest, but because he regarded love as the crowning glory of the Christian life. He knew that without faith it is impossible to please God, and that hope is "an anchor of the soul, both sure and stedfast, which entereth into that within the veil." Faith and hope may be likened to the sturdy tree and fragrant blossom pointing to the time of harvest, while love is the ripened fruit which has been gathered into the storehouse of human consciousness.

Paul declared that if he were able to speak with tongues of angelic eloquence; if it were possible for him to understand all mysteries and his faith was sufficient to remove mountains and cast them into the sea; and even though he should be full of good works, bestowing all his goods to feed the poor, yea, even giving his body to be burned, yet if love were lacking it would profit him nothing. Why? Because all these without love are but selfishness and do little or nothing toward conferring a lasting blessing upon others. The most selfish of human motives may prompt one to deeds of charity wherein love for God and man is as far removed as the east is from the west. How true are the poet's words:—

Not what we give, but what we share,—
For the gift without the giver is bare.

It is not simply giving but sharing, that truly blesses the one who gives and really helps the one who receives.

Paul speaks of the Saviour as one "who gave himself for us, that he might redeem us from all iniquity." This is the quality of love: it gives itself for others. It is not satisfied with merely giving time, talents, and possessions, it gives itself. Having done this it has no greater sacrifice to lay upon the altar consecrated to the service of God, and the redemption of suffering humanity from sin, sickness, and death.

It is no mystery that the love which gives itself for others, should be kind even though it has suffered long; that it should not be envious of the success or achievements of others, neither puffed up because of its own accomplishments. Its behavior could not be unseemly when it seeks not its own but another's good; neither can it be easily provoked, for it thinketh no evil. Inasmuch as it rejoiceth in the Truth, it is not strange that it is never found to rejoice in iniquity. How grand, and yet how natural the conclusion that love never faileth, and because this is true it "beareth all things, believeth all things, hopeth all things, endureth all things."

God is Love and He is no respecter of persons, therefore the reflection of Love cannot be a respecter of persons. Love exalts no personality, it opposes and debases no personality. Love stands firm for Principle and is opposed to evil in all its forms, wherever it may make its appearance. Love makes no concession to persons or opinions, but in all things it strictly adheres to the demands of divine Principle. Let it not be thought, however, that love is passive, always acquiescing in whatever presents itself. Love is ever alert and unceasing in its numerous activities. It has its individuality and maintains it under all circumstances.

The beauty of love is manifest in that it accords to another all the rights and privileges it claims for itself. Because Truth is mighty and will prevail, man will eventually be led to see and depart from all the errors he may indulge. Since this is true, love obeys the Scriptural injunction "Judge not, that ye be not judged," and leaves the neighbor free to act as his own sense of right dictates. The life of joy and satisfaction which is experienced by the one who has, so far as he is concerned, left others free to work in accordance with their sense of Truth and right, cannot be realized until the love of which the Apostle writes, takes up its abode in the human heart.

What greater or more vital rule of action was ever promulgated than that saying of the Master which has been called the Golden Rule? Nothing but love will enable one to keep that rule inviolate. No matter how strong may be the desire to do so, or how clearly one may see that it would be decidedly to his advantage, materially and otherwise, to do unto others as he would have them do unto him, it is an utter impossibility to attain this height of Christian living without the aid of divine Love.

He who gives according to the requirements of this rule is blessed infinitely more than he who merely receives. To receive is not enough, one must give if he would enjoy the greatest blessing. If one were placed in a position where every person with whom he came in contact did just as he would be done by, his happiness would be far from complete unless he himself were likewise an observer of the Golden Rule. Man's happiness is dependent, not so much upon whether he is the recipient of love, as upon whether he is the giver of love. Truly "it is more blessed to give than to receive."

Human love requires a reason for loving, but the love of which Paul writes is the forever unfolding of itself, and is not of necessity dependent upon outside influences. Because Love is reflected regardless of persons, conditions, or surroundings, that which according to human sense is undeserving of love, is blessed of the Father who "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." "Herein is love," says John, "not that we loved God, but that he loved us. . . . Beloved, if God so loved us, we ought also to love one another."

This love does not encourage the sinner to indulge his sinning sense, causing him to feel that he can sin and not pay the penalty for sin; rather does it cause the wicked to "forsake his way, and the unrighteous man his thoughts." As the goodness of God leads to genuine repentance, so the influence of love causes the undeserving to feel his unworthiness, and creates within the human breast a desire to be found worthy of the blessings bestowed upon it. Love inspires one to think pure thoughts, speak kind words, and perform noble deeds. It leads man onward and upward and never causes a backward step. As the light and warmth of the sun causes the plant to bring forth bud and blossom, so the reflection of Love quickens thought, reveals

man's true identity as the child of God and enables him to bring forth the fruits of righteousness.

Love is indeed the pearl of great price; its value cannot be estimated by human methods of calculation. Love is no counterfeit, it is the genuine coin of the spiritual realm. Love acts no studied part; it has no occasion to pretend to be what it is not. It is just as natural for love to be kind to the unfortunate and helpless, polite to strangers as well as friends, considerate of the rights and wishes of others, unselfish and upright in all its dealings, as it is for the stars to illumine the darkness, or the sun to shine on a cloudless day.

Love is honest, fair, and open. It loves the light because all its deeds are good. It rejoices when the searchlight of Truth is turned upon its innermost being, for there is nothing there to cause a blush of shame or a single thought of regret. Love never plays the part of the hypocrite or the dissembler. It has no need to pretend to be what it is not or to attempt to conceal its real character. Counterfeits of love there are in abundance. In speech and action they would deceive, but love dwells in the heart of him who expresses it and truly blesses all those with whom it comes in contact.

When we meet one who has the love of which the Apostle writes, we feel that we have found a friend. Even though we had never seen him before, yet he does not seem like a stranger to us, for we have felt the touch of that love which "makes the whole world kin." This friend may see our defects and shortcomings even more clearly than we ourselves can see them, yet we do not feel that we are turned away because of our infirmities; rather do we realize that we have found a friend whose love is saving us from the errors we so much dread, yet have been unable to escape. When he speaks of our faults, it is to our face and for our own good. If it means so much to find such a friend, how much more must it mean to be such a friend!

When we stop to consider how much true love, which fadeth not away, will do for its possessor and all those who come into its presence, is it any wonder that the Apostle should say "but the greatest of these is love"?

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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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GOD'S STRONGHOLD.

BY ALICE A. RUSSELL.

IN the stronghold of God's power,
Where no foe can come;
Safe within that mighty fortress,
I would make my home.
Round about the towering bulwarks
Error's forces roar;
But the walls of Truth surround me:
Love doth guard the door.

Love divine, with arms outspreading,
Bars the door 'gainst sin,
Opening wide when weary mortals
Seek to enter in,
Leading them with gentle chiding
On the upward way,
Step by step, through error's missiles,
Towards the endless day,

Till at last they reach the ramparts
Where God's light doth shine,
And all earthly fear and sorrow
Fade in love divine.
Trust we then, and know God's stronghold
Will our refuge prove;
Safe within His sheltering fortress,
Naught can live but Love.

FROM A LAWYER TO HIS FRIEND.

(SECOND LETTER.)

My Dear Friend:—I admire your frankness, am glad you are pleased with my letter, and that you mean to prosecute your inquiries further. I fear, however, the field opened up by your letter of acknowledgment is too large for us to enter, much less to hope to cover, in this correspondence. In the first place, Bishop Berkeley never held to the nonsense unwittingly ascribed to him by your teacher, and his philosophy has not been "demolished" by Hume, or by any one, as your teacher appears to suppose. I say unwittingly with the greatest assurance, because both assumptions appear to have been taken for granted by writers of some prominence, and your teacher, in common with other very well-informed people, may, without any especial discredit to himself, have fallen into this popular error.

Hume, who, as you know, was a sceptic in religion, as in everything, falsely assumed that Bishop Berkeley taught certain things which Bishop Berkeley did not teach, and then proceeded by the *reductio ad absurdum* method to prove that, upon his assumption, all knowledge is equally impossible. While you must understand I am not defending Bishop Berkeley's philosophy, except from misrepresentation, my opinion is his position has never been successfully assailed, and never can be successfully assailed by any school of materialists. No English philosopher has been more universally admired than Bishop Berkeley, and the writings of no one more universally misunderstood, or perhaps more innocently misrepresented. This has largely resulted from the fact that he wrote probably two hundred years in advance of English thought, and because all of the earlier editors of his "Principles of Human Knowledge," except, perhaps, Dr. Simon, were unfriendly to his philosophy.

English philosophy has always been strangely wedded to materialism. England was the home of Hobbes, of whom even Hume could write, "Hobbes' politics are fitted only to promote tyranny, and his ethics to encourage licentiousness." To get at an idea of what has probably been America's inheritance from England in this respect, read

what Mr. Huxley says on Berkeley, in his "Critiques and Addresses," from which I make this brief extract: "When Locke and Collins maintained that matter may possibly be able to think, and Newton himself could compare infinite space to the sensorium of the Deity, it is not wonderful that the English philosophers should be attacked as they were by Leibnitz in his famous letter to the Princess of Wales." Also his quotations from Leibnitz's letters; viz., "Natural religion itself seems to decay [in England] very much. Many will have human souls to be material; others make God himself a corporeal Being. Mr. Locke and his followers are uncertain, at least, whether the soul be not material and naturally perishable. Sir Isaac Newton says that space is an organ which God makes use of to perceive things by."

Hence it is no wonder we should find the good and learned Bishop Berkeley expressing himself in the following language, on pp. 135-6 of Dr. Simon's edition of "Principles of Human Knowledge:" "How great a friend material substance hath been to Atheists in all ages, were needless to relate. All their monstrous systems have so visible and necessary dependence on it, that when this corner-stone is once removed, the whole fabric cannot choose but fall to the ground. That impious and profane persons should readily fall in with those systems which favor their inclinations, by deriding Immaterial Substance, and supposing the soul to be divisible and subject to corruption as a body, which excludes all freedom, intelligence, and design from the formation of things, and instead thereof make a self-existent, stupid, unthinking substance the root and origin of all beings,—that they should hearken to those who deny a Providence, or inspection of a superior mind over the affairs of the world, attributing the whole series of events either to blind chance or fatal necessity, arising from the impulse of one body on another,—all this is very natural. And, on the other hand, when men of better principles observe the enemies of religion lay so great a stress on unthinking matter, and all of them use so much industry and artifice to reduce everything to it; methinks they should rejoice to see them deprived of their grand support, and driven from the only fortress, without which your Epicureans, Hobbists, and the like, have not even the shadow of a pretence, but become the most cheap and easy triumph in the world."

In my former letter I quoted from Professor Davis's book to show you that he, in common with almost all the metaphysicians of the day, holds that absolutely the only knowledge our five senses or any combination of them can give us of the nature or existence of a material universe is by means of certain sensations or nervous disturbances which physical objects or bodies are supposed to excite in our brains, and that our minds, with nothing else to guide them, nothing but a nervous disturbance to suggest to them the color, form, figure, or other appearance of a single object in the physical world, have, nevertheless, projected for us our entire physical universe. "And whatsoever Adam called every living creature, that was the name thereof" (Genesis, 2 : 19; Science and Health with Key to the Scriptures by Mary Baker G. Eddy, pp. 520-1).

"What is wrongly termed *mind* sees only what it believes, and believes only what it sees,—what the material senses declare" (See Science and Health with Key to the Scriptures, p. 190).

Professor Davis calls the secondary qualities of body, such as odor, savor, sound, color, tangibility, etc., phenomena of the brain; now the sensations are phenomena of the brain, but as he admits these qualities bear no resemblance whatever to the sensations but are inferences of the mind, purely, it would seem that they are properly speaking phenomena of the mind. On p. 100 of his "Psychology" he says, "The primary, essential, and defining qualities of body are extension and impenetrability." In short, materialists have at last been compelled to concede to mind every quality formerly supposed to inhere in and identify physical bodies, except only the two qualities, extension and impenetrability, which are supposed still to inhere in bodies as we perceive them. Now extension when applied to bodies determines their figure, form, size. But this is just what color does. If an object were of the same color, or as colorless, as the atmosphere in which it is placed, could you see the object at all? We see, then, that when applied to bodies, color gives us all that is meant by extension, and that extension without color can give us nothing, if, indeed, it be not a meaningless abstraction. Except as stated immediately below, any other sense we may get, either of extension or impenetrability, must come to us, as appears to be admitted by Professor Davis, through sensations which, as we have seen, can give us only secondary

qualities, which are products or phenomena of mind. 'It is not surprising then, that we should find on pp. 102-3 of Professor Davis's "Psychology," this statement: "Hence it appears that the primary knowledge of extra-organic body, or, in general, of an outer-world, depends, not on the relation in which it stands to perception by the senses, but to volition,"—that is, volition exercised in overcoming a sense of resistance. But a sense of resistance is given us by sensation, and volition is distinctively a quality or category of mind. If, then, everything which is supposed to afford us any knowledge of an external world of matter, if everything which in any way serves to bring into our consciousness a sense of its existence, be a thing of mind only, that is, a phenomenon of mind, who shall say that matter itself is not a phenomenon of mind, merely?

It is evident that a train of thought similar to that we have been pursuing, assisted Bishop Berkeley to the conclusion that matter is non-existent in itself, is only a phenomenon of mind; for on p. 41 of his "Principles of Human Knowledge," we find the following: "For my own part, I see evidently that it is not in my power to frame an idea of a body extended and moved, but I must withal give it some color or other sensible quality which is *acknowledged* to exist only in the mind. In short, extension, figure, and motion, abstracted from all other qualities, are inconceivable. Where, therefore, the other sensible qualities are, there must these be also; to wit, in the mind and nowhere else." Again, on p. 43: "In short, let any one consider those arguments which are thought manifestly to prove that colors and tastes exist only in the mind, and he shall find that they may with equal force be brought to prove the same thing of extension, figure, and motion. Though it must be confessed this mode of arguing doth not so much prove that there is no extension or color in an outward object as that we do not know by *sense* which is the *true* extension or color of the object." The fact that the words "sense" and "true" are italicized in the Berkeleian text has a significance to which I may call your attention later on.

According to Berkeley, "The ideas imprinted on the senses by the author of nature are called *real things*; and those excited in the imagination, being less regular, vivid, and constant, are more properly termed *ideas* or *images of things*, which they copy or represent." That is, according to Berkeley, these ideas imprinted on our consciousness

by the Author of nature are the real objects of our physical world, and being thus imprinted they become manifested to us as sense-phenomena, such as heat, cold, color, hard, soft, etc. "Thus, for example," says Berkeley, "a certain color, taste, smell, figure, and consistence, having been observed to go together, are accounted one distinct thing, signified by the name *apple*. Other collections of ideas constitute a stone, a tree, a book, and the like sensible things." Again, on p. 73: "Now the set rules or established methods, wherein the mind we depend on excites in us the ideas of sense, are called the laws of nature; and these we learn by experience, which teaches us that such and such ideas are attended with such and such other ideas, in the ordinary course of things."

Because Berkeley held that objects, being mental things, can have existence only in mind, and because it was believed that the mind had its existence in the brain or under the skull, some affected to believe that he meant to teach that the objects of the external world had their existence also within the brain or under the skull; to which his editor, Dr. Simon, makes answer as follows: "The obvious answer to this objection of our opponents is that the sense-phenomena do not exist or have their place within the skull; that the skull and the brain are themselves sense-phenomena like all other physical objects; that they cannot, therefore, have sense-perceptions."

Suppose we turn for light to the new school psychologists, the empiricists, whose method of thought is that of the natural scientists. Professor Ziehen of Jena, is one of the ablest and most modern representatives of this school. According to him, our experience affords us two series of data, the psychic and the physical, or mind and matter. The psychic stands for what we get directly out of mind, spirit, or consciousness, all else is physical. Now the principles of evolution when applied to psychology, immediately give rise to the all-important question, Which of the series came first in the evolution and development of man? Was mind first? and if so, how did the physical series or world come into being? Here I would have you reflect for a moment, in a very general way, as to what your knowledge or consciousness of any particular object, a tree, for instance, consists in. Do not the thoughts you are able to have about a tree, or other object, constitute the sum-total

of all the knowledge or consciousness you can in any way have of that object? You know a tree by thinking the tree, by reducing it to thought. You touch it,—that is, you have the belief or thought of touching it, and this is followed by the thought of resistance, impenetrability, hard, rough, cold, etc. The *thought* tree, and not the *material* tree is what you are conscious of—is the tree you know. This is your consciousness of tree, and you *infer* from it that a material tree exists as the exciting cause of your consciousness. Here, let us quote from Professor Ziehen's "Physiological Psychology," pp. 303-4: "But empirical psychology now raises that critical and decisive question, by means of which it tests its own foundations: How do we come by this separation of the empirical data into two series, the material and the psychical? With which series are we directly and primarily furnished? Let us test the matter upon ourselves. We see a tree, for example. Apparently in this case both series of data are already present, the *seeing* and the *tree*. But is this an exact statement of the facts in the case? By no means. That which is empirically furnished us is simply and alone our *visional sensation* tree; i.e., merely a psychical process. We only employ this sensation in a very remarkable way by constructing an idea of the *object* tree as the cause of our *sensation* tree. The same is true of all objects of the external world. In every case we have only the psychical series of sensations and their ideas. We only adopt a universal hypothesis, when we assume that a material series exists in a causal relation to the psychical series. . . . We are only directly and empirically furnished with the psychical series of phenomena; the other series is simply inferred. The material series may be regarded as an idea that we have abstracted from our sensations and their ideas. Modern physics also harmonize well with this view. Ultimately nothing of the so-called matter is left to the natural scientist but infinitesimal points in space that are conceived of as possible centres of power; i.e., that can effect sensations. This so-called matter, apart from its hypothetical causal relation to the sensations, is otherwise an entirely unknown element. . . . Strictly speaking, we arrive at the inference of a material series of phenomena as follows: We have numerous sensations, and by means of these we acquire ideas; we then *assume* external objects as the cause of these sensations and ideas. Among our

sensations are also those with which we have met in our anatomical and physiological investigations of the cerebral cortex. Here, the same as in the case of all sensations, we also assume that a material cause, the cerebral cortex, produces the sensations which we have in seeing and investigating the same."

Professor Davis says: "To ask where the soul is, or to say that it is here, or there, or that it pervades the brain, or the nervous system, is sheer nonsense." President Hewett of the Illinois State Normal University, says on p. 24 of his "Elements of Psychology:" "Although we know nothing of human minds disconnected from bodies, we see no reason to doubt that a soul may be thus disconnected without any essential change in its nature or function. Even Mr. Bain says: 'For anything we can see, the body might have its bodily functions without the soul, and the soul might have its psychical functions in some other connection than our present bodies.'"

This Professor Bain of the University of Aberdeen, Scotland, is a materialist, a man of great resources and distinguished ability, who, after apparently the most painstaking effort to express in suitable language the relation supposed to exist between the mind and the body, says in his book entitled, "Mind and Body," pp. 136-7: "Now, we have a difficulty in providing any form of language, any familiar analogy, suited to this unique conjunction; in comparison with all ordinary unions, it is a paradox or a contradiction. We understand union in the sense of local connection; here is a union where local connection is irrelevant, unsuitable, contradictory; for we cannot think of mind without putting ourselves out of the world of place. When, as in pure feeling—pleasure or pain—we change from the object attitude to the subject attitude, we have undergone a change not to be expressed by place; the fact is not properly described by the transition from the *external* to the *internal*, for that is still a change in the region of the extended. The only adequate expression is a CHANGE OF STATE, a change from the state of the extended cognition to a state of unextended cognition. By various theologians, heaven has been spoken of as not a place, but a *state*; and this is the only phrase that I can find suitable to describe the vast, though familiar and easy, transition from the material or extended, to the immaterial or unextended side of our

being." What he means by "a state of unextended cognition" may be explained in his own language as a state "wherein, while it lasts, the material drops out of view—so much so, that we have not the power to represent the two extremes [mind and body] as lying side by side, as container and contained, or in any other mode of local conjunction. The condition of our existing thoroughly in the one, is the momentary eclipse or extinction of the other." The words in brackets are mine.

That a man like Mr. Bain should find it to be a work of such transcendent difficulty to give expression to any supposable relation between mind and body in language that will preserve the two entities and at the same time not be meaningless is, to me, the strongest testimony that such a relation does not in fact exist. Cognition is purely a mental act, and a change of states of cognition can mean only a change of mental states, or a change of consciousness. It is a change from one state of mind to another state of mind, not a change from one substance into another substance,—not a change from mind into matter, and *vice versa*, which would indeed be inconceivable.

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed."

Now this is just what Christian Science teaches concerning our bodies; viz., that they are merely human or mortal mind beliefs, states of carnal or fleshly consciousness, which, in this life even, may be changed—"transformed by the renewing of your mind"—from beliefs of sickness and emaciation into beliefs of health and robustness.

Jesus said, "The kingdom of God is within you;" that is, it is a state of yourself, and is, therefore, attainable only through a change of your consciousness or belief concerning yourself.

In my former letter I referred to John, 8 : 44 : "Ye are of your father the devil, and the lusts of your father ye will do," etc. Here we have stated in the Saviour's own language the genesis of evil, or the genealogy of the material man viewed from a moral or spiritual standpoint. "Father" is evidently used in the sense of origin or first-cause. It is the origin of the sense-man, for "lusts" are possible only to sense-nature, and the expression "lusts of your father" evidently refers to the origin of materiality, or sense-consciousness. "He was a murderer from the

beginning:" that is, in the very first conception of evil, or material sense, the germs of disease, or the conditions of death are immanent. He was a murderer from the beginning, because he was the origin or cause of death. And, he "abode not in the truth, because there is no truth in him." Now the only thing that there is no truth in, and never was any truth in from the beginning, is a lie. In other words, this material or fleshly sense of ourselves which we call our bodies, or material man, is a lie, which "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"—or source of lies.

It is because the human body is but a sensuous belief, or false state of material consciousness, which has its origin in a lie, or a misconception of the truth, that Jesus was able to control it at pleasure, so that he could walk on water without experiencing a sense of sinking and could pass through closed doors without a sense of material obstruction or interference. Peter, by a sudden exaltation of faith, lost for a moment this false sense of his body, and was also able to walk on water. I suppose you will admit that all laws, provided they truly are laws, are equally laws of God, whether they be written in the Bible or in nature; and if it be a law of human bodies that they shall sink in water, or meet with obstruction when attempting to pass through another supposedly impenetrable substance, was it not a violation of the law of God for Jesus or Peter to walk on water, or for Jesus to pass through closed doors? Jesus came, not to destroy law, but to fulfil all law, and he was punctilious almost, in his observance of even the civil laws. The time is not far distant, if it be not already at hand, when no scholar who values his reputation will dare maintain that any of Jesus' demonstrations involved either a violation or suspension of any law of God, natural or moral. I think the lesson here is plain: Jesus meant to teach objectively that of which his disciples were not prepared to receive an explanation; viz., that our human bodies are but a state of material consciousness, a false sense of our true bodies which are spiritual. The so-called law that these bodies shall sink in water or be barred by locked doors is a law, not of God, but of mortal mind, which Jesus could and did annul by knowing the Truth. "Ye shall know the truth, and the truth shall make you free." What truth shall make you free? Why,

the truth that all reality is spiritual, Mind,—the Truth of which Canon Farrar speaks in his "Early Days of Christianity," when he says: "For the word 'truth' means something much more than that purely relative conception which we ordinarily attach to the word. We must seek the meaning of it in such expressions as St. Paul's 'obeying the truth,' and the words of Jesus, 'I am the Truth.' *It means absolute reality.*" And again, on page 601 of same: "God is True—i.e., Real, and therefore all sin partakes of the nature of unreality and falsehood."

When Mr. Bain realized that any effort to express a relation between Mind and matter involved a contradiction, he might profitably have asked the question which Paul asked the Corinthians: "And what concord hath Christ with Belial? . . . And what agreement hath the temple of God with idols? for ye are the temple of the living God." When the Pharisees accused Jesus of casting out devils by the power of Beelzebub, he deemed it a sufficient refutation of the charge to say to them, There are no "paradoxes" or "contradictions" in the Universe of God's creating; and if Satan cast out Satan, it is the case of a kingdom divided against itself,—it is a paradox, a contradiction. There can be no doubt that Jesus meant to state it as an essentially logical and self-evident truth, that, in the eternal nature of things, there can be no paradoxes, no inconsistencies, no contradictions in God's universe. Now, Paul says: "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." If, then, God created the carnal or fleshly mind (Mr. Bain's "state of the extended cognition," *alias* the physical body), has not God created a kingdom divided against itself?

The carnal mind is enmity against God for the simple reason that it is carnal or fleshly; for the word which is here translated carnal means literally, in the Greek, *fleshly*; and it follows that whatever partakes of the nature of flesh, being the opposite of Spirit, is carnal and opposed to God on the same principle. It is clear, therefore, that God never created anything carnal or fleshly, and He could not have created this very personification of carnality known as the human body. For, if God created for us carnal or fleshly bodies, He meant for us to be conscious of them; but to be conscious of that which is carnal, fleshly, or sensuous, is to be carnally minded, which Pau;

says is death. This is "the natural man" which "receiveth not the things of the Spirit of God." Do you think it possible that God has introduced into His universe a wholly lawless element, which indeed cannot be subjected to His dominion? which involves not merely a paradox or contradiction, but active antagonism to God himself? Paul said to the Galatians: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." Christ says, "By their fruits ye shall know them;" and Paul tells us in the fifth chapter of Galatians what are the fruits of the flesh. Read this chapter, where Paul contrasts the works of the flesh and the fruits of the Spirit to show that they are as far apart and as irreconcilable as good and evil. Read it, and then you will know why Mr. Bain had so much difficulty in finding words to express an alliance between them—between Mind and body—without involving himself in manifest contradiction. Read it, and try if you can think of a Devil ingenious enough and wicked enough to invent an evil not embraced in Paul's enumeration of the works of the flesh. Read it, and think whether you will accuse God of creating that which Christ says must be known by its fruits, and of which God's inspired apostle says its fruits are altogether evil.

We are told by Bishop Berkeley that one of the principal arguments by which he establishes his main proposition is even stronger to prove that we cannot know by *sense* what is the *true* extension, or color, or other quality of our "real things." That is, our sense-phenomena, or the ideas we get of natural objects through our senses, may be, and most probably are, very different things from the reality of those objects as they exist in the mind of God. Can it be that we are approaching the threshold of Mr. Spencer's philosophy of the Unknowable, and that these ideas as they exist in the mind of God are the "transfigured reality" of his philosophy? It looks very much as if we have come face to face with the questions which Kant is said to place at the head of his whole "Critique," and which he answered with an unqualified negative; viz.: Can we widen our knowledge *a priori*—that is, by thought alone, beyond the sensuous experience? Is a knowledge of the supersensible possible?

It may indeed be that we have reached the border-land of mortal-mind effort, and that this reality is one of the

things of God which "the natural man receiveth not, . . . neither can he know them, because they are spiritually discerned." It may be that we have wandered in the wilderness until we have reached the Jordan of our sense itinerary; but we cannot "cross over" into a knowledge of the spiritual reality and infinite perfection and harmony of all things in God, except as we shall follow the lead of our spiritual Joshua, who is indeed "The Way, the Truth, and the Life," and who hesitated not to declare: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth"—that is, unto the *reality*, or truth of all things.

This is the stone which the builders, the philosophers, rejected, and it has become the head of the corner in Christian Science.

Very truly,

L. H. JONES.

Winchester, Ky.

THE sun casts no shadows—only light.

How so? Were the sun not shining, would there be one single shadow?

Yes, there would be just one single shadow; all would be shadow.

There would be none of those things we call shadows.

True; all would be shade; there would be no shadows.

I see how the Jews came to attribute evil to the hand of God as well as good, and how St. Paul said that the law gave life to sin—as by the sun is the shadow. I saw, too, that in the spiritual world we need a live sun strong enough to burn up all the shadows, by shining through the things that cast them, and compelling their transparency—and that sun is the living God who is light, and in whom is no darkness at all,—which truth is the gospel according to St. John. And where there is no longer anything covered or hid, could sin live at all? . . . Surely God is not absent from the symbol of His glory! The light and the hope are not there without Him! When strength wakes in my heart shall I be the slave to imagine it comes only as the sap rises in the stem of the reviving plant, or the mercury in the tube of the thermometer? that there is no essential life within my conscious life? If my origin be not life, I am the poorest of slaves.—*George MacDonald*.

OLDE ENGLYSHE BYBLYS.

BY EDWARD P. BATES.

I.

TO all English-speaking people the Bible is the most important book in their language, and commands a larger sale than any other therein. It shapes the religious thought of all its readers, and if understood, points out plainly the way of life and salvation.

In our younger days, there seemed to many of us to be much mystery regarding the origin and preservation of this grand book. The information disseminated by modern students, the unearthing of many ancient manuscripts, together with the fact that the daily papers in our larger cities readily give space to any discoveries regarding the Bible, has resulted in a more thorough knowledge of its origin and existence.

The Christian Scientist loves the Bible for what it is,—the inspired word of God; yet no one is more desirous than he to learn its origin, surroundings, and evolution from Hebrew, Greek, and Latin texts.

In order to trace these steps of progress, we must turn backward several centuries.

It is not definitely known when the first partial translation into Anglo-Saxon was made, but its date is conceded to be as early as the seventh century. It should not be understood from this statement that the Bible was translated as a whole by any one scholar, or by any set of scholars.

The best records available show that different students translated certain books of the Bible or chapters therefrom, and that the Scriptures as a whole were not produced in the English tongue until about 1383, when John Wycliffe, the parish priest of Lutterworth, issued his Bible in manuscript form.

It will be remembered that the printing press was not known until 1450, when it was invented by Johann Gensfleisch. This invention transformed immediately the entire art of book-making and all its adjuncts. The story is so briefly and admirably told by J. Patterson Smyth, B.D., LL.D., of Dublin University, in his book, "How we got our Bible," that we quote the following paragraphs.

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"About twenty years after the death of Wycliffe there was living in the old German town of Mentz a boy bearing the not very attractive name of Johann Gensfleisch, which means, put into plain English, John Gooseflesh. One morning—so runs the story—he had been cutting the letters of his name out of the bark of a tree, and having been left alone in the house soon after, amused himself by spreading out the letters on a board so as to form again the words,

Johann Gensfleisch.

"A pot of purple dye was beside the fire, and by some awkward turn one of his letters dropped into it. Quickly, without stopping to think, he snatched it out of the boiling liquid, and as quickly let it drop again, this time on a white dressed skin which lay on a bench near by, the result being a beautiful purple **J** on a deep yellowish white ground. Whether the boy admired the beautiful marks on the skin or meditated ruefully of future marks on his own skin as a possible consequence, history does not record, but it would seem as if somehow that image rooted itself in his mind, to bear rich fruit on a future day. For, thirty years afterward, when all Germany was ringing with the name of Johann Gutenberg and his magical art of printing, the good people of Mentz recognized in the inventor their young townsman Gensfleisch, who had meantime taken his maternal name. Whatever truth there may be in the legend, certain it is that Gutenberg's printing press was working in Mentz about the year 1450, and the first completed book that issued from that press is said to have been the Latin Bible.

"One effect of the printing press can be seen in the fact that the Bible, which required ten months for preparation by Wycliffe's copyists, can be produced at the present day at the rate of one hundred and twenty an hour (or two copies per minute) by a single firm; the price of a Wycliffe version being about two hundred dollars of our money, while a paper covered New Testament has lately been printed in London for one penny a copy." *

* Mr. Froude's "History of England" has some interesting pages to show the value of money in those days. A pig or a goose was bought for 4d., a chicken for 1d., a hen for 2d.; land was let for 8d. per acre; laborers were hired at 1d. per day; the stipend of a parish priest was £5 ds. 8d. a year; and Bradford, the martyr, writes of his fellowship at Oxford, "It is worth £7 a year to me, so you see what a good lord God is to me."

We here call the attention of the reader to the article on the Gutenberg Bible printed in the *Christian Science Sentinel* of August 3, 1900, page 344, which article may be read with great interest in this connection.

It is worthy of note that the Bible was the first book to be issued from the printing press. It is also a noteworthy fact that the first type foundry in America, located in Germantown, Pa. (now a part of Philadelphia), was built for the express purpose of casting type for the first German Bible printed in this country.

The mechanical arts have ever been a great factor in civilization, and our Bible has stimulated their development.

Among the names we find connected with the translation of some passages of the Bible is that of Cædmon, who was living A.D. 680. There is an interesting legend connected with his early life, to the effect that, while grieving over his inability to join in the hymns of his companions, he was commanded by a voice to sing. This he straightway did to the great surprise of his listeners, his theme being the appearance of Christ to his disciples after the resurrection. He is also reputed to have translated parts of the Bible, detailing the origin of man; the history of Israel; the Incarnation, Passion, and Resurrection of Christ. These he put into song peculiar to his day. Eadhelm, Bishop of Sherbourne, is said to have translated the Psalms into Anglo-Saxon early in the eighth century, about which time Egbert, Bishop of Holy Island, brought out a version of the Gospels. The British Museum has a copy of the latter among its valuable manuscripts.

Almost contemporaneously with Eadhelm and Egbert lived Adam Bæda, monk of Yarrow, commonly called "venerable Bede," the father of English history, the most learned Englishman and the most eminent writer of his age. He was born about the year 673, in the neighborhood of Monkwearmouth, in the northeast of the county of Durham. At the latter end of his career he dictated an Anglo-Saxon translation of the Gospel according to St. John.

The origin of the title "venerable" cannot be traced, but it appears as early as 836, and succeeding ages have gladly approved the justness of the appellation. For centuries his theological and educational works were considered as authority and were even used as text-books. The greatest monument to his erudition and labors is his "Ecclesiastical

History," which is the chief source of our knowledge of English History previous to 731.

King Alfred the Great (849-901) is the next translator of note, and he is quoted as having said that he desired all the youth of his kingdom to become well read in the Scriptures.

In framing the law of his day (which is the basis of all English law), King Alfred placed the Ten Commandments at the beginning, and they received the name of "Alfred's Dooms."

We copy them as given in the Anglo-Saxon by Smyth:—

Drihten wæs sprecende thæs word to Moyse and thus cwæth:	<i>Lord was speaking these words to Moses and thus said:</i>
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Ic eam Drihten thy God. Ic the sit gelædde of Aegypta londe and of heora theow- dome.	<i>I am the Lord thy God. I led thee out of the land of Egypt and its thralldom.</i>
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Ne lufa thu othre fremde godas ofer me.	<i>Love thou not other strange gods over me.</i>
--	--

Ara thinum fæder and thinre meder tha the Drihten scalde the, that thu sy thy leng libbende on eorthan.	<i>Honor thy father and thy mother whom the Lord gave thee, that thou be long liv- ing on earth.</i>
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Ne slea thu.	<i>Slay not thou.</i>
Ne stala thu.	<i>Steal not thou.</i>

Ne lige thu dearnunga.	<i>Commit not thou adultery.</i>
Ne sæge thu lease gegit- nesse with thinum nehstan.	<i>Say not thou false witness against thy neighbor.</i>

Ne wilna thu thines nehstan yifes mid unrihte.	<i>Desire not thou thy neigh- bor's inheritance with un- right.</i>
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Ne wyrce thu the gyldene godas oðthe seolfrene.	<i>Work not thou thee golden gods or silvern.</i>
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The Lord's Prayer in the Anglo-Saxon as used in the time of King Alfred, is as follows:—

Uren Fader dhic art in heofnas,
Our Father which art in heaven,
Sic gehalged dhin noma,
Hallowed be thy name,

To cymedh dhin ric,
Come thy kingdom,
 Sic dhin uuilla sue is in heofnas and in eardho,
Be thy will so as in heaven and in earth,
 Vren hlaf ofer uuirthe sel vs to daeg,
Our loaf supersubstantial give us to-day,
 And forgef us scylda urna,
And forgive us our debts,
 Sue uue forgefan sculdgun vrum,
So as we forgive our debts,
 And no inleadh vridk in costnung al gefrif
And not inlead us into temptation but deliver
 vrich from ifle.
every one from evil.

There is a marked change from the Anglo-Saxon to the English.

Three hundred years later the Lord's Prayer reads as follows:—

Fader oure that art in heve,
 I-halgeed be thi nome,
 I-cume thi kinereiche,
 Y-worthe thi wylle also is in hevene so be on erthe,
 Our iche-days-bred gif us to-day,
 And forgif us oure gultes,
 Also we forgifet oure gultare,
 And ne led ows nowth into fondyngge,
 Auth ales ows of harme,
 So be hit.

And St. Matthew, 7 : 26, 27 :—

And aelc thaera tha gehyrath thas mine word
And each of them that ge-heareth these mine words
 and tha ne wyrcth se bith gelic tham
and that not worketh (them) he beeth ge-like that
 dysigan man that getimbrode hys hus ofer
foolish (dizzy) man that timbered his house over
 sand-ceosel. Tha rinde hyt and thaer comun flod
sand-gravel. Then rained it and there come flood
 and bleowun windas and ahruron on that hus, and
and blew winds and rushed on that house, and
 that hus feoll and hys hryre wæs mycel.
that house fell and his fall was mickle.

Alfred, King of the Saxons, known to history as "the

Great," was born in the year 849 when there was scarcely any learning in the land and what existed was confined to the monasteries. His father, the good King Ethelwolf, could read and write, but his three brothers, Ethelbert, Ethelbald, Ethelred, could not do either, though they all reigned in turn over the petty kingdom of Mercia and the neighboring ones of Wessex and of Kent.

Alfred was the youngest of five children, and being the especial pride of his good mother, Osburga, she began to teach him to read, even before he made the pilgrimage to Rome, at the age of five years.

On his return the faithful Bishop Swithin took charge of his education and planted a love of learning in his heart. The book of Psalms and Prayers given to Alfred by the bishop was carried by him through life. After he had established peace in his kingdom he devoted much time to the reading and study of good books, assisted by the Welch priest Asser.

One day a beautiful passage read by Asser so impressed King Alfred that he desired to write it in his book of psalms, but space not being found there, a special parchment was brought and thus was begun a book of choice quotations which the king translated from Latin into the Anglo-Saxon tongue, wishing his people also to enjoy them. For their benefit he translated the works of Bede, which were then two hundred years old and of no value to the mass of the people, because they were written in Latin.

King Alfred gave to his country *peace* after devastating wars with the Danish vikings; *schools*, where the children of the people could learn to read their own mother tongue; *churches, monasteries, fortifications, laws, books*, for use in the schools; *ships*, and a *just government*. One of his last utterances was: "I have sought to live my life worthily," and surely of all the English monarchs he best deserved the title "the Great."

He passed away from mortal scenes in the year A.D. 901, and the one thousandth anniversary of this event is to be celebrated in England during the coming autumn, to which grand millennial festival several of King Alfred's American descendants have been bidden, to join in honoring his memory and in paying grateful tribute to his achievements, which have benefited all mankind.

For several hundred years after the time of Alfred there was little accomplished in the way of translating the Scriptures into the English tongue.

The Danish invasion had taken place, the disastrous battle of Hastings had been fought and lost, and England was helpless. The priests of Normandy superseded the clergy of England, and ruthlessly threw aside the Anglo-Saxon manuscripts as relics of barbarism. Thus for centuries there was no apparent progress but rather a retrogression. During these centuries the English language was being evolved, and it remained for John Wycliffe to bring out a complete translation of the Scriptures in the English of his day.

"John Wycliffe (c. 1320-1383) was born, according to Leland, near Richmond in Yorkshire, the date may have been somewhere about 1320. . . . After taking a scholarship in Oxford he was appointed in December, 1365, to the wardenship of Canterbury Hall, a house which Archbishop Islip had lately founded for a mixed body of monks and secular clergymen. Islip's successor, Archbishop Langham, in 1367 reversed the arrangement, expelled Wycliffe and his colleagues, and substituted monks. Wycliffe appealed to Rome and lost his case in 1370. . . . He no doubt felt himself hardly used, and the experience may have confirmed him in some of the opinions which are characteristic of his subsequent career. Indeed, some years before this time he had thrown himself publicly into the defence of what had become the national resistance to the papacy of Avignon. . . . He disputed the right of the spiritual power to interfere in temporal matters, and was gradually led on to deny the lawfulness of any temporal possessions of the church. . . . The salient principles of his position were, 1st, that sin deprives a man of all right to possess anything; 2nd, that all property should be held in common; 3rd, that the spiritual power is entirely separate from the civil, and thus, 4th, that, should it overstep its bounds and come into contact with the temporal concerns, it becomes thereby subject to civil jurisdiction; 5th, that the church should hold no property; 6th, that excommunication is of no effect unless justified by the sin of him against whom it is directed, and 7th, that in no case should it be pronounced for any offence connected with temporal affairs.

"The year 1378 forms a turning-point in Wycliffe's

career. The schism in the papacy caused by the election in September of Clement VII., in opposition to Urban VI., slowly decided Wycliffe towards a more revolutionary attitude with respect to the Roman see,—a power which he now convinced himself was at the root of the disorders of the church. He set on foot an active propaganda; choosing the two special means of sending forth his 'poor' or 'simple priests' to preach pure doctrine throughout the country, and of making the first complete English version of the Bible. This latter work was mainly executed by Wycliffe himself, but his friend Nicholas Hereford did part of the Old Testament. Afterward the whole was revised by John Purvey, who assisted Wycliffe in his parish duties at Lutterworth and finished his edition probably not long after the reformer's death. Most existing copies are of the latter redaction, which is printed in parallel columns with the older one in the great edition of the version edited by J. Forshall and Sir T. Madden (Oxford, 1851).

"Wycliffe's translation of the Bible and still more his numerous English sermons and tracts establish his now undisputed position as the founder of English prose writing; Wycliffe's true tradition is to be found, not in his own country, but in Bohemia, where his works were eagerly read and multiplied, and where his disciple, John Huss, with less originality but greater simplicity of character and greater spiritual force, raised Wycliffism to the dignity of a national religion.

"To Huss (whose works are to a great extent a cento of extracts from Wycliffe), Luther owed much; and thus the spirit of the English teacher had its influence upon the reformed churches of Europe." (*Encyclopedia Britannica*.)

Among the many remarkable traits possessed by John Wycliffe, the following stand out prominently: his clearness of perception of the needs of his countrymen; his devotion to supplying those needs, and his courage and perseverance in the face of opposition from Church and State, in carrying out his chosen life work. His aim was to open the eyes of the people of England to the bondage, material and spiritual, under which they suffered, and he felt it could best be done by giving to them the Holy Bible in their own tongue. To him, for accomplishing this work, we owe a great debt of gratitude.

"However, the rulers of the Church grew more and

more alarmed at the circulation of the book. At length Archbishop Arundel, a zealous but not very learned prelate, complained to the Pope of 'that pestilent wretch, John Wycliffe, the son of the old Serpent, the forerunner of Antichrist, who had completed his iniquity by inventing a new translation of the Scriptures;' and shortly after the Convocation of Canterbury forbade such translations, under penalty of the major excommunication." *

In May, 1373, Wycliffe was on trial in the great hall of Blackfriars Monastery, London, for heresy; bishops, monks, doctors of the church, abbots, and others interested being assembled. The story is so interesting that we quote it from "How we got our Bible" by J. P. Smyth.

"The great hall, crowded to its heavy oaken doors, witnesses to the interest that is centred in the trial, and all eyes are fixed on the pale, stern old man who stands before the dais silently facing his judges. He is quite alone, and his thoughts go back, with some bitterness, to his previous trial, when the people crowded the doors shouting for their favorite, and John of Gaunt and the Lord Marshal of England were standing by his side. He has learned since then not to put his trust in princes. The power of his enemies has rapidly grown, even the young King has been won over to their cause, and patrons and friends have drawn back from his side, whom the Church has resolved to crush.

* "Their reasons were worthy of the enlightened Archbishop who was at their head. 'It is a dangerous thing, as witnesseth blessed St. Jerome, to translate the text of the Scripture out of one tongue into another, for in the translation the sense is not always easily kept. We therefore decree and ordain that no man hereafter by his own authority translate any text of the Scripture into English or any other tongue by way of book, pamphlet, or treatise, and that no man read any such book, pamphlet, or treatise now lately composed in the time of John Wycliffe, or hereafter to be set forth, under pain of the major excommunication, until the said translation be approved by the ordinary of the place or the Council Provincial.'

"'God grant us,' runs the prayer in the old Bible preface, 'to ken and to kepe well Holle Writ, and to suffer ioyefulli some paine for it at the laste.' What a meaning that prayer must have gained when the readers of the book were burned with the copies round their necks, when men and women were executed for teaching their children the Lord's Prayer and Ten Commandments in English, when husbands were made to witness against their wives, and children forced to light the death-fires of their parents, and possessors of the banned Wycliffe Bible were hunted down as if they were wild beasts.

"Thus did Wycliffe, in his effort for the spread of the Gospel of Peace, bring, like his Master fourteen centuries before, 'not peace but a sword.'" — SMYTH, *How we got our Bible*.

"The judges have taken their seats, and the accused stands awaiting the charges to be read, when suddenly there is a quick cry of terror. A strange rumbling sound fills the air, and the walls of the judgment hall are trembling to their base—the monastery and the city of London are being shaken by an earthquake! Friar and prelate grow pale with superstitious awe. Twice already has the arraignment of Wycliffe been strangely interrupted. Are the elements in league with this enemy of the Church? Shall they give up the trial? 'No!' thunders Archbishop Courtenay, rising in his place, 'we will not give up the trial. This earthquake but portends the purging of the kingdom; for as there are in the bowels of the earth noxious vapors which only by a violent earthquake can be purged away, so are there evils brought by such men upon this land which only by a very earthquake can ever be removed. Let the trial go forward!'

"What think you, reader, were the evils which this pale ascetic had wrought needing a very earthquake to cleanse them from the land? Had he falsified the Divine Message to the people in his charge? Was he turning men's hearts from the worship of God? Was his priestly office disgraced by carelessness, or drunkenness, or impurity of life?

"Oh no. Such faults could be gently judged at the tribunal in the Blackfriar's Hall. Wycliffe's was a far more serious crime. He had dared to attack the corruptions of the Church, and especially the enormities of the begging friars—he had indignantly denounced Pardons and Indulgences and Masses for the soul as part of a system of gigantic fraud; and worst of all, he had filled up the cup of his iniquity by translating the Scriptures into the English tongue, 'making it,' as one of the chroniclers angrily complains, 'common and more open to laymen and to women than it was wont to be to clerks well learned and of good understanding, so that the pearl of the Gospel is trodden under foot of swine.'

"The feeling of his opponents will be better understood if we notice the position of the church in England at the time. The meridian of her power had been already passed. Her clergy as a class were ignorant and corrupt. Her people were neglected except for the money to be extorted by masses and pardons, 'as if,' to quote the words of an old writer, 'God had given His sheep not to be pastured but to

be shaven and shorn.' This state of things had gone on for centuries, and the people, like dumb driven cattle, had submitted. But those who could discern the signs of the times must have seen now that it could not go on much longer. The spread of education was rapidly increasing, several new colleges having been founded in Oxford during Wycliffe's lifetime. A strong spirit of independence, too, was rising among the people—already Edward III. and his Parliament had indignantly refused the Pope's demand for the annual tribute to be sent to Rome. It was evident that a crisis was near. And, as if to hasten the crisis, the famous schism of the Papacy had placed two Popes at the head of the Church, and all Christendom was scandalized by the sight of the rival 'vicars of Jesus Christ' anathematizing each other from Rome and Avignon, raising armies and slaughtering helpless women and children, each for the aggrandizing of himself.

"The minds of men in England were greatly agitated, and Wycliffe felt that at such a time the firmest charter of the Church would be the open Bible in her children's hands; the best exposure of the selfish policy of her rulers, the exhibiting to the people the beautiful, self-forgetting life of Jesus Christ, as recorded in the Gospels. 'The Sacred Scriptures,' he said, 'are the property of the people, and one which no one should be allowed to wrest from them. . . . Christ and his apostles converted the world by making known the Scriptures to men in a form familiar to them, . . . and I pray with all my heart that through doing the things contained in this book we may all together come to the everlasting life.' This Bible translation he placed far the first in importance of all his attempts to reform the English Church, and he pursued his object with a vigor and against an opposition that reminds one of the old monk of Bethlehem and his Bible a thousand years before.

"The result of the Blackfriars' Synod was, that after three days' deliberation Wycliffe's teaching was condemned, and at a subsequent meeting he himself was excommunicated. He returned to his quiet parsonage at Lutterworth—for his enemies dared not yet proceed to extremities—and there, with his pile of old Latin manuscripts and commentaries, he labored on at the great work of his life, till the whole Bible was translated into the 'modir tonge,' and

England received for the first time in her history a complete version of the Scriptures in the language of the people. . . .

"Some time after his death a petition was presented to the Pope, which to his honor he rejected, praying him to order Wycliffe's body to be taken out of consecrated ground and buried in a dunghill. But forty years after, by a decree of the Council of Constance, the old Reformer's bones were dug up and burnt, and the ashes flung into the little river Swift, which 'runneth hard by his church at Lutterworth.' And so, in the often-quoted words of old Fuller, 'as the Swift bear them into the Severn, and the Severn into the narrow seas, and they again into the ocean, thus the ashes of Wycliffe is an emblem of his doctrine, which is now dispersed over all the world.'"

WYCLIFFE.

Once more the church is seized with sudden fear,
And at her call is Wicliffe disinhumed:
Yea, his dry bones to ashes are consumed
And flung into the brook that travels near;
Forthwith, that ancient voice which streams can hear,
Thus spake (that voice which walks upon the wind
Though seldom heard by busy human kind),
"As thou these ashes, little brook, wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main ocean they, this deed accursed
'An emblem yields to friends and enemies,
How the bold teacher's doctrine, sanctified
By truth, shall spread, throughout the world dispersed."

Wordsworth.

"How vast the great sun is that rules the day, how tiny the little dewdrop on the leaf! Yet the little globe holds and reflects the greater in perfect beauty. So can the humblest soul hold and reflect the Sun of Righteousness!"

Selected.

A JEWISH proverb says, Michael flies with but one wing, Gabriel with two. God is quick in sending angels of peace and they fly apace; but the messengers of wrath come slowly.—*Jeremy Taylor.*

A WOMAN'S RELIGION.

BY W. S. W.

THE statement is often made that Christian Science is a "Woman's Religion," and it is said in a way that would carry with it a slur and a suggestion that by virtue of its being so dubbed it would fully justify one wasting no thought or time upon it; and would also result in securing its everlasting doom.

If it be the truth, what augurs it whether it was first voiced by a man or a woman? It were as though one should object to partaking of the Elixir of Life because it was handed to him in a tin cup instead of a wooden chalice. Has the man been so pure and spiritual a custodian and bearer of the Ark of the Covenant that he is the only one fitted to enter the Shekinah and bring back to the sick and suffering world the message of God?

A "Woman's Religion," forsooth! If by *a* religion is meant a certain set of theories, dogmas, etc., about life, then is Christian Science not *a* religion. It is not speculative, tentative, or experimental; it is positive, absolute, demonstrable. If by *a religion* is meant the truth about God, the truth about Life, the truth about man, etc., then is Christian Science not *a* religion, but it is *Religion*, and the entirety of it. Then it is not a Woman's Religion, but a woman's discovery and demonstration of Religion.

If it were even the question of a woman's attempting to construct a religion, why should that be subject to a slur of condemnation? Is it not about time that man, with a sense of humility, invited woman to try her hand at what he has most signally failed to accomplish, that is, at constructing a religion which will result in something more than have all the religions which man has tried to construct on the basis of that simple faith of Jesus Christ? How about fair play? Let the woman try her hand, and if she succeeds, withhold not the meed of praise at least, if you cannot give discipleship. Candidly, in the issue, is not the *pièce de resistance* the fact that Christian Science is proving itself by "signs following" rather than that it is a woman's religion? One there was who spake with authority and the stamp of his authority was that the blind received their sight, the lepers were cleansed, the

deaf were made to hear, and the dead were raised to newness of life. The accusation was that he made himself equal with God and proclaimed himself a king; his nominal accusation was written on his cross of crucifixion, but the real cause of his condemnation and persecution was the unquestionable and unanswerable works which he did.

The history of religion, and specifically of the Christian religion, has been largely the story of woman's aspiration, faithfulness, devotion, and demonstration; she remained at the cross when most of the men had deserted it; she was the first at the tomb in the early morning when the men, discouraged, planned to go back to their nets and their fishing. She has been the spiritual inspiration of the church in all ages, and why should not the divine Mind manifest in her that revelation for which God has been for ages fitting her? And in this material, grasping age when greed seems so universally to dominate the man, God must perforce find in woman the channel to voice the Truth to a sick and suffering world, struggling in the grasp of Mammon.

But Mary Baker G. Eddy does not claim to be the author of Christian Science,—God is the author of that: she is simply the Discoverer to this age of Christian Science and is the author of "Science and Health with Key to the Scriptures"—the revelation of Christian Science. She does not claim to be the author or inventor of a *religion*, she simply proclaims her demonstration of *religion*. If you believe not her, believe for the very works' sake.

The truth of Christianity is not in that it was enunciated by Jesus Christ, its authority is not because he was the Son or sent of God, or that he did "mighty works." No! none of these things: the virtue of Christianity and its imperishableness is that it is the positive response to the question "What is Truth?" The eternal Truth was what gave Jesus "authority" and power to speak as never man spake before. It was the Truth manifested in Jesus which made him the Christ and did the "mighty works." Jesus was not the authority for Truth, but Truth was the authority for Jesus. The virtue and validity of Christian Science does not depend upon Mrs. Eddy and is in no way assumed by her; the primal question is: "Is it the Truth?" Any attack upon her falls forceless and harmless against Christian Science if it be the Truth.

I was in the pulpit twelve years. The year before I left

the pulpit my wife was healed after six years of invalidism—having been pronounced incurable by physicians wherever she went. Becoming convinced that there was something in Christian Science I left the pulpit and took up the study of "Science and Health with Key to the Scriptures," and tried to understand Christian Science. I found myself unable to accept Mrs. Eddy, and I tried to separate Science and Health and Mrs. Eddy. The more I tried the more Mrs. Eddy seemed to pervade every part of it, until at last my opposition to her overshadowed all else, and I abandoned the whole thing in bitterness, anger, and disgust. After several years of struggle it began to dawn upon my consciousness that possibly it was my own conceit and some jealousy, with a few other pungent ingredients mixed in, which were making Mrs. Eddy the mark for my spleen and keeping me out of the Truth. I took Science and Health again, locked my old self-conceit in a dungeon where it could not be seen or heard, and a new light dawned upon me. I saw the message and became grateful to the messenger who brought me the message and showed me the way of deliverance out of the bondage to self. From that moment my life changed and my demonstration came. Then I felt that I must see this woman whom I had so misunderstood, and in half a year the demonstration was made and I journeyed over a thousand miles to see her. I saw an unpretentious, bright, sweet-faced woman who simply had no time to receive the suggestion of homage or adoration, who claimed no special prerogative by virtue of the message she had delivered, except the right to watch over that message so that it be not misused or misapplied; a woman whose simple pronouncement is "Love," whose only and constant command is "Love." This indeed struck me as a rare virtue. Where should I find a man so divinely blessed who would be less self-centred and more fitted for this revelation?

I turned back to "Science and Health with Key to the Scriptures," and I heard the message, and the voice of the messenger was delightful to me because it gave the message without any sense of intrusion on the part of the messenger, but there was in my soul a deep sense of gratitude to the messenger.

THE child, through stumbling, learns to walk erect. Every fall is a fall upwards.—*Theo. Parker.*

A CORRECTION AND EXPLANATION.

Dear Editor:—Will you kindly give place to the following explanation. Immediately after the Christmas holidays a letter, which I had previously written to Mrs. Eddy, was published in the *Sentinel and Journal*. In it I thanked her for sending to us a copy of Prof. Theodore F. Seward's book, "Bible Sunshine." I have recently learned that this mention of the book was regarded among some Christian Scientists as an endorsement of it. This is not correct. The author kindly sent this copy to Mrs. Eddy, and as she has but little time to give to anything apart from her increasing work, she sent it to us, and I was merely thanking her for her courtesy.

I have since been told that "many Christian Science healers are putting it into the hands of patients who think they cannot fully understand 'Science and Health with Key to the Scriptures.'" This statement, together with the information of the misdirected thought occasioned by a mere mention of the book in a letter which was not intended for publication, leads me to ask the privilege of making this correction. Had I suspected such an erroneous impression had been made upon any one, it should have been righted long ago.

The truth of the matter is, that after reading Professor Seward's book, we greatly regretted that one who had been so awakened to the Truth of Christian Science, and had expressed such gratitude for that awakening, should feel that he could give to the world a book that would be better to put into the hands of any one than the one that had led him, and thousands beside, out of the wilderness of superstition. We felt that a personal desire was blinding him to the greater good that he could do, were he promulgating instead the pure doctrine of Christian Science as it has been given to the world from the inspired pen of our Leader, the Rev. Mary Baker G. Eddy; and any attempt to elucidate the text-book of Christian Science must be unfavorably received by those who know the import and value of that book. The loyal Christian Scientist knows that neither he nor his patient should read or study the books of any other author than those of our beloved Leader, in order to learn the Science of the Christ Truth which she is teaching and demonstrating to

this age. We are learning what Jesus meant, when he said to his disciple, "Follow *me*," and while we respect all individual effort to uplift humanity, we know that if we would protect the interest of our Cause we must directly follow the one who is leading this Cause. We must enter the sheepfold by the *door*, and not seek to climb up some other way.

ANNA B. WHITE-BAKER.

Concord, N. H., August 2, 1901.

OUR LEADER'S MESSAGE.

The annual message of the Rev. Mary Baker G. Eddy to the Mother Church on Communion Sunday, June, 1901. is now ready for distribution. Leatherette covers, deckled edges; 50 pages. Price, 50 cents; per dozen, \$4.50, prepaid. Address all orders to

Joseph Armstrong, 95 Falmouth Street, Boston, Mass.

PHOTOGRAPHIC VIEWS.

An artistic series of photographs has been produced of Pleasant View, Concord, N. H., the home of Rev. Mary Baker G. Eddy.

There are various views of the house and grounds, including one photograph made at the request of Mrs. Eddy.

Also several showing a large number of visitors on the grounds at the time of Mrs. Eddy's appearance on the balcony of her residence on June 25, 1901.

Those interested may address the photographer, Mr. W. G. C. Kimball, Concord, N. H., who will gladly mail a list of the series to any address.

TRIALS teach us what we are; they dig up the soil and let us see what we are made of; they just turn up some of the ill weeds on to the surface.—*Spurgeon*.

IN adversity and difficulties arm yourself with firmness and fortitude.—*From the Latin*.

AMBITION has but one reward for all:
A little power, a little transient fame,
A grave to rest in, and a fading name.

William Winter.

LIFE, TRUTH, AND LOVE THE WAY.

BY HARRY L. WORDEN.

Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.—2 JOHN, 9, 10.

THE question that now confronts us, is this: What is this "*doctrine of Christ*," in which we must abide, to have both the Father and the Son?

Nineteen hundred years ago Christ came to the human consciousness in the form of the flesh. The mission of Jesus, the Christ, was to reveal to poor, body-sick, soul-sick, suffering humanity the unreality of evil, sin, disease, and death. He opened his career, how? The priesthood, the rabbis, the lawyers, and the doctors at that time represented the highest intellectuality, the greatest intelligence of the times, the same as they are generally looked upon now by those resting in the belief of a corporeal God, and the reality of sin, sickness, suffering, and death; and yet Jesus, at the age of only twelve years, was found in the Temple arguing with the wise and learned men who "were astonished at his understanding and answers."

He carried on a vigorous work of preaching the Gospel and healing the sick and sinful without ever having resorted to material means, exercising only the power of Love which seemed ever to be his theme. The Ten Commandments and the Sermon on the Mount was the Great Science which he taught his disciples.

"The Sermon on the Mount is the essence of this Science, and the eternal Life, not the death of Jesus, was its outcome."

"The voices of Sinai and the Sermon on the Mount are pursuing and will overtake the ages, rebuking in their course all error, and proclaiming the Kingdom of Heaven on earth. Truth is revealed. It only needs to be practised" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy).

He taught his disciples by this means to heal the sick, sinful, and suffering, and he rebuked error in all its forms whenever they manifested it, and thus made his followers stronger in the understanding, so that they were better

enabled to do his works when he would no longer be with them in this fleshly garb.

Christ gave to his disciples this precious promise in these words: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." Coupled with this, he "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.*" Then came his command to go into all the world and preach the Gospel, heal the sick, "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 [this spiritual understanding and power], freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

This was the manner in which he taught his disciples to work. This was Christ's doctrine, or his *way*, and *the only way* by which man may be saved, for he said, "I am the way, the Truth, and the Life: no man cometh unto the Father, but by me." Only by this way or doctrine of Christ can all men be brought to the understanding that God is All-in-all, that God (Good and Love) fills all space, therefore there is no room for evil, sin, disease, and death, and its unreality is the only sane conclusion. Now that Christ had instructed his disciples in these minor lessons of overcoming error in themselves and others, he still had one more great lesson which he was to give them when they became strong enough to partake of the meat of this Truth, and that was, *the unreality of death.* He was to experience it all before their material senses to prove the nothingness of it. He was to suffer the tortures of the crucifixion, all for the purpose of proving his doctrine. He said, "Destroy this temple, and in three days I will raise it up." He was arrested, tried, crucified, and buried, and after three days arose from the tomb, and appeared to his disciples to substantiate his prophecy and emphasize his doctrine.

Now Jesus' work was done. He instructed his disciples that they should do the works that he did, and even *greater* works should they do. In order scientifically and systematically to close his ministry of this great doctrine of Love, and that it might not expire with his rising above

all materiality, Jesus gave this final command to his disciples: "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 [to do] *all things* whatsoever I have commanded *you*: and, lo, I am with you, alway, even unto the end of the world."

The latter clearly shows that this *doctrine* and these *works* were not to be confined solely to the twelve disciples, but to all nations who might believe (understand). It is proven so to-day for "By their works" ye do know them. "Faith *without works* is dead." "Shew me thy faith *without* thy works, and I will shew thee my faith by *my works*." "Let your light so shine before men, that they may see your *good works*." When these words of Jesus, and in fact the *whole Bible*, are viewed from the spiritual point of observation revealed to us through Christian Science, we can readily see the deep import of Jesus' other sayings, such as these: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring *not this doctrine*, receive him not into your house, neither bid him God speed."

ONLY WAIT!

BY ISABEL WENTWORTH LEE.

DOES the journey seem long?
Is thy heart pierced with wrong?
Is thy good often crushed
Under foot of the strong?
Only wait!

Love Divine will remove
All that brings to thee grief.
Art thou upright? Press on!
Thou shalt know sweet relief.
Only wait!

GRATITUDE.

BY HERBERT W. EUSTACE.

OF all the virtues, can there be found one more prolific of quiet, peaceful happiness, more overflowing with love and kindness, than gratitude?

This subject has been frequently in my thought, and more especially so since last summer. When on my vacation, one Sunday evening it was my privilege to hear a learned bishop of the Episcopal Church deliver a sermon to a class of young people who had just been confirmed. In his address he stated that in his old parish, in one of the large eastern cities,—a parish that contained some of the best Christian workers he had ever known,—on the reading desks in the church were the old prayer-books that had been there for over a century, they were still kept on the desks, but were not then being used, more modern ones having replaced them.

One day the thought came to him to look over these old books, and see what prayers to God had been most frequently used. First he turned to the prayers for help for the sick, for the safety of those at sea, and for the many other blessings mortals so urgently desire; all these prayers were black with finger-marks, showing at once how much they had been used. He then turned to the prayers of thanksgiving to God for the blessings specially vouchsafed unto them, and he was amazed, he said, to find that these prayer of deep gratitude were as clean as any pages in the book, showing, also at once, how little they had been used. There was every evidence to show how constantly they had prayed to God for what they desired, but there was no evidence to show that they had expressed any gratitude for the blessings received.

I felt when I heard this, much as King David must have felt when the prophet Nathan said to him, "Thou art the man,"—smitten. Are we any of us truly grateful for all the blessings that infinite Love is showering on us? Are we not too often like the ten lepers whom Jesus healed, only one of whom came back to render thanks? or are we as good? out of ten blessings do we render thanks for even one? How many times do we allow error to whisper to us, when some prayer is answered, that it just happened so, or that we should have gotten well anyway, and we look no

further than this. We are content that we have what we wanted, or that we are well; our prayer of thanksgiving is not made, we have robbed God of what rightfully belongs to Him—a grateful heart—and we have furthermore denied the Bible, for we are there told, “Every good gift and every perfect gift is from above, and cometh down from the Father of lights,” and in place of recognizing this, we have given to “chance” the thanks due to God. What must finally be the result of this living at the mercy of chance? Sooner or later an avalanche comes upon us, and in the past not having recognized the source of all help and goodness, and that the prayer of the righteous availeth much, our faith in omnipotent aid is so weakened, if not entirely destroyed, that we sink beneath the load, not seeing the arms of divine Love ever bearing us up and protecting us from every evil. The hand to save is always present, but “We close our eyes and call it night.”

Dear friends, let us be ever ready to acknowledge our heavenly Father's love and care, not in one way only, but in every way; let us turn to Him alone with our psalm of thanksgiving for everything that comes into our lives; with St. Paul let us rejoice at infirmities, reproaches, necessities, persecutions, and distresses for Christ's sake, remembering “this self-same God is our Helper. . . . He has mercy upon us, and guides every event of our careers” (Unity of Good, p. 4). If we do this we will learn over and over again, that the seeming distresses and necessities are angels entertained unawares, and that Love has been with us all the time.

What a glorious thought this is, that we live in Love! Could we possibly ask for more? Can we express our gratitude in anything less than earnest, consecrated lives? Consecrated to God, striving to have the same Mind in us that was also in Christ Jesus, consecrated to the steadfast purpose of proving that God's kingdom has indeed come on earth, as in heaven.

When I look back over the past seven years of my life, and see how, through the study of our text-book, “Science and Health with Key to the Scriptures,” I have become a completely changed man, my heart overflows with gratitude, and is too full for words. “Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name.”

MERCY.

BY ANNE DODGE.

Sweet mercy is nobility's true badge.—*Shakespeare.*

IN Saint Luke, tenth chapter, twenty-fifth to thirty-seventh verses, we have mercy spoken of by one who understood *all* the divine attributes, as *most* indispensable in fulfilling the law of Love, and as a key to the Life eternal.

The parable whereby the Master illustrates this great fact is given to silence a contentious lawyer, who thinks to confuse Jesus by his questions or tempt him into some misstatement and thereby catch him in error. Jesus was not deceived by plausible argument or seemingly innocent questions.

With that sweet yet lofty dignity which characterizes all our Master's sublime sayings, he replied to the lawyer's question, "Master, what shall I do to inherit eternal life?" by another question; namely, "What is written in the law? how readest thou?" The lawyer, evidently well versed in the *letter*, quickly replied, "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." Jesus said, "Thou hast answered right: *this* do and thou shalt live;" but not willing to let the matter rest there, and wishing to justify himself for not having obeyed the divine demands, the lawyer asked the momentous question, "Who is my neighbor?" which received its reply in Jesus' great exposition of divine mercy, known as the parable of the Good Samaritan, which classes mercy first among the divine attributes, and nearest Love—Love being God, and thus proving mercy to be inseparable from the divine law of loving one's neighbor as one's self, and indispensable to this law.

As the summing up of this parable is mercy for the unfortunate, and as it has helped me so much in my search for the Spirit of Jesus' teachings, I will give my interpretation of the entire parable. It teaches us to help any fellow-mortal who is afflicted or in distress; it shows that such are our neighbors; it teaches us, also, never to turn a cold shoulder, or give a heartless, unsympathetic word or glance

to those who are suffering or in trouble, but to be sweet, and helpful, and comforting, and patient, no matter how transparent (to us) are their beliefs of misery. To them their suffering is real, and they must be tenderly and gently lifted above their fears and woes, before they can see their unreality and laugh with us at the absurdity of having been frightened by ghosts. Before they can laugh at the ghosts, though, they must realize that they were ghosts—nothingness. The Master "had compassion" on all who suffered, or trembled with fear at these same ghosts of beliefs, and lifted them into a sense of love that knows no fear; then they were secure and their fears fled.

Did the Samaritan judge his poor, fallen brother harshly for having fallen into the hands of robbers? The parable says that when he saw him he was moved with compassion for the poor creature in his half conscious condition, and poured "oil and wine" on his wounds, the oil of mercy, the wine of helpfulness and comfort which restored the sufferer. Then the Samaritan saw that he was housed and tenderly cared for before he left him, and promised when he returned to reward those who would nourish and care for the afflicted. What a glorious lesson in mercy it is! Sweet mercy,—whose quality is not strained, but droppeth as the gentle rain from heaven upon the place beneath. Sweet mercy,—which blesses all, both "him that gives and him that takes!"

Dear readers, I went from "Jerusalem down to Jericho" and fell among unscrupulous robbers, who would have robbed me of my sense of Truth, beaten me with cruel hate, stripped me of all I had, and left me to perish alone, "without hope and without God in the world." The priest and the Levite saw me and passed coldly by, with haughty, unsympathetic stare, and harsh, cold judgment; but at last came the "Good Samaritan." She bound up my wounds and healed my bleeding heart, and taught me what it was to love one's neighbor as one's self. She taught me sweet mercy, and, refreshed and strengthened, and comforted, I rose to a higher, better, purer sense of Life and Love and Truth!

WE may talk of our faith to the world's end, and if our faith do not mean obedience, we talk delusion. There is no way of entering on the path of salvation but one, and that is by forsaking sin.—*Farrar*.

TESTIMONIES FROM THE FIELD.

DURING the past few years I have been more or less in ill health, my chief trouble being chronic constipation, which finally terminated in a complication of female disorders from which I suffered to such an extent that I was persuaded early in November of last year to enter a sanitarium in Fresno, where, after an examination I was told that an operation was necessary in order to save my life. Consequently I was put under the influence of chloroform for two hours, an incision was made in the abdomen and one of the organs was removed, also a tumor of some kind. I was kept very quietly at the sanitarium for nearly two months when I was allowed to return home. During the next two months I suffered constant pain, some days feeling a trifle better, but most of the time very miserable. The wound in the abdomen refused to heal and would frequently discharge. Then the physician, after another examination, informed me that the operation was not a success and would have to be done over again, otherwise, I would be a cripple the remainder of my life.

I walked, or rather crept about, doubled up like a feeble old woman. I would never be able to straighten up again, he said, unless I would submit to another operation. I went home completely discouraged. I could not bear the thought of the cruel knife again, especially as the old wound had not yet healed. I said to a friend who was staying with me, "Now what must I do? If I go on the table again it will kill me." She replied, "Why, I would certainly try Christian Science; you have given the doctors a trial and they have failed." She told me of a practitioner in San Francisco. I had heard of Christian Science before, and always thought it a grand humbug; but, it was that or the operating knife, so I went to San Francisco and saw the healer.

I went prepared to doubt everything, and came away more than half convinced that there might be something in it.

My sister-in-law, who lives in San Francisco and who is a staunch Christian Scientist, took me in with her family during my stay in the city. My treatment began immediately, and the improvement was rapid for a week or more,

then all my old beliefs manifested themselves, my wound discharged more copiously than ever, and one day a stitch came to light, and, later on another, which the surgeons had left to hold one of the organs in position. I continued in this way for nearly a month, sometimes suffering a great deal of pain, then feeling much better, and all the time gaining strength slowly but surely.

One night I made the startling discovery that the bowels were performing their functions through the aperture in the abdomen. This so frightened me that I alarmed the household, and my brother-in-law, who had retired, arose and went to my healer who lived two miles distant to inform him. A surgeon would surely have said, "Well, that proves that her bowels are perforated, and of course I can do nothing more for her." My healer said, "Tell her to fear nothing, there is no condition of mortal belief but can be met and overcome by divine Love." This state of affairs continued for over two weeks, when one day after suffering excruciating pain, there passed from me a piece of cloth a yard long and nearly ten inches wide. This cloth is called a surgeon's sponge and is used during an operation to absorb any moisture which may accumulate in the abdominal cavity, and had been carelessly overlooked by the surgeons five months previously. Said operation was witnessed by four physicians and three nurses, and yet the incision was sewed up leaving the sponge inside. It had forced itself into the bowels from the abdominal cavity and made its way to the rectal extremity and passed off in that manner.

After this my improvement was very rapid, my back was straightened up, the old wound has entirely healed. I can "run, and not be weary; . . . walk, and not faint." I can work in my garden, and could do a week's washing if necessary. More than all this, I fully realize that nothing but the power of the Great Physician, Divine Intelligence, God, could perform such works.

When I returned to Fresno I called upon my doctors, told them what had happened to me, and showed them the cloth which I had kept. They were completely astounded. One of them said, "I would never have believed you had you not brought the sponge, which I recognize." He said he had heard of a similar case which happened to a woman who died in three days in awful agony. The other said, "I am very sorry, Mrs. Scott, that it happened so, and the

only thing we can do now is to congratulate you that you are alive."

When they were told that it was to Christian Science that I owed my deliverance, they were silent. I feel that my pen is inadequate to express my thankfulness to Christian Science for what it has done for me.

I trust that this may meet the eye of some afflicted fellow-woman and save her from the surgeon's knife.

Mrs. Jay Scott, Fresno, Cal.

IN the fall of 1896 a *Christian Science Journal* was handed me by a lady member of the First Church of Christ, Scientist, but after reading it I laid it aside and thought no more of it, and had forgotten it until the other day when I found the *Journal* among some old papers, and I now prize it very highly. About a year ago my wife purchased "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and asked me to read it. I tried to read it, but like many others, at the beginning failed, although not prejudiced, and threw the book down in disgust at not being able to understand its meaning. I had attended a lecture at the Third Church, and was invited to attend Sunday and Wednesday evening meetings, which I did, and then became more interested in the reading of Science and Health.

Before proceeding further, I wish to state that I have received no instruction in Christian Science healing, and all I know about it is what I have heard at the meetings and gained by reading the text-book, the *Journal*, the *Sentinel*, and other Science literature. I did take a few treatments for catarrhal deafness, with success, but made no attempt to inform my healer of any of my bad habits. The subject introduced at a Wednesday evening meeting at the Third Church by the Reader was, "Work out your own salvation," and that turned my thought in the right direction, and I started out on that plan. A short time after a demonstration further opened the way.

I will give the demonstration. I ran a pair of sharp-pointed tweezers through my thumb-nail, and did not know of anything to do or say. I could not repeat any prayer, and did not know how to treat. I had the Scientific Statement of Being written on a piece of paper in my vest pocket. I ran to my vest, read the Scientific Statement as written, and immediately re-

turned to my work, the blood at the time spurting all over my hand. On my return I neither saw nor felt any ill effects, and never have to this day. I did not lose my finger-nail as on similar occasions before knowing of Christian Science. After that I attended church quite regularly, both Sundays and Wednesdays.

I had been a very hard user of tobacco for about thirty years, also of liquor, both of which appetites left me without notice. The liquor habit disappeared after one month's reading of the book, without treatment. The tobacco habit left me before I wished to have it. I was going to a lodge banquet, and expected a grand time and did not wish to give up smoking until after that date, but two weeks before the occasion I had smoked my last cigar. I had taken no treatment for these habits, nor for other immoral habits, such as swearing, gambling, etc., and all have entirely disappeared. I have no more desire for them.

I had almost forgotten to speak about the use of spectacles. For over eighteen years I had worn them. From early youth to about eighteen years ago I was troubled with my eyes. I had them examined by oculists, specialists, and professors, and they said I must have an operation, but I positively refused. At that time I secured a position in an Eastern city, and the work being close work for the eyes and at night, I was informed that I must use glasses. I bought a pair and used them until a few weeks ago. The first week I read Science and Health and bought my first Bible, I was able to read both books evenings without the aid of glasses, but was unable to do my work without them. A few weeks ago my glasses were broken. I sent them to be repaired, and had to wait until the next morning for them. I continued my work the balance of the day (some three hours) without the glasses, and found I could see, and have not had them on since or even carried them in my pocket. In connection with my first Bible, it will be well to say a little about my religious demonstration.

From early boyhood to about my twentieth year I attended the Jewish synagogue, my father being rather orthodox in his views and my mother more reformed. I had not much chance to read or understand the Bible except at the public school, and then only to repeat some verses without any explanation. From that time to the present I do not recollect going inside a synagogue or any

kind of church to worship more than once or twice, for over twenty years. It seems very strange, but now very pleasant, to me that I should have gone for the first time to worship God in a truthful way, as I now find it, in a synagogue (the Third Church of Christ, Scientist, were holding services in the Jewish Temple). The right and only way has been pointed out, and I may continue to gain understanding and wisdom, and work out my own salvation.

C. S. Harris, Chicago, Ill.

IN the spring of 1898 a lady told me how she had been helped by Christian Science, and through her testimony, I was led into Science.

I was very ill at the time, the result of an accident which occurred years before, having been thrown from a horse, and receiving internal injuries, from which the doctor said I would suffer all my life. Following the accident came short attacks of sickness and pain. My stomach, kidneys, and gall bladder, were much weakened from inflammation. As I grew older the attacks were more frequent and more severe, until I never was really free from pain.

One doctor after another was tried, but all they could do was to give morphine. The physicians were all very kind to me, and I shall always be grateful to them, but they could not heal me. The last doctor I had, told me never to eat potatoes in any way, nor fresh bread. The few things I could eat, did not agree with me. I can never tell anybody the sufferings I endured from pain and weakness, yet I clung to my God, feeling sure that He loved me.

Brought up by Christian parents, Scotch Presbyterians, as a child I was taught Scriptural texts. The first to be memorized was "God is Love," and was explained to me, that as God's child He loved me. I could not understand how I could be God's child and be sick, and no minister of the gospel could explain this to me.

Still, never doubting His love, and knowing that some day this would be made plain to me, I heard of Christian Science for the first time, and decided to try it.

With fear and trembling I was left alone with the practitioner. I said, "I don't think I will have a treatment after all, because I may be drifting away from God, and I would rather suffer and stay with Him, than be healed without God."

I shall never forget the wisdom and kindness the practitioner showed in answering me. "If you are healed, it will be by God, not by me," she said.

My answer was, "I am ready for whatever God has in store for me."

When she bowed her head, I bowed my head and heart before my God, and thought: "Whatever of God's Truth is in Christian Science I want, and only His Truth." Perfect rest and peace fell upon me, and my thoughts were so filled with the allness of God, that I was uplifted and strengthened in a way which I cannot describe. The words came to me, "This is God's work, and it is His peace that fills me." "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." I never doubted from that moment but that the God of the Bible was the Christian Science God.

The practitioner told me to eat whatever was set before me, and have no fear. At dinner time I told my husband, and he thought that sounded sensible. I ate a large hot biscuit, a baked potato, and some pork. That night I slept soundly, something unusual for months.

The next day came the second treatment. Thinking I had received such a blessing the first treatment, the second day I looked for a greater, and received it, for the pain I had had for so many years was taken away and I have not had it since. Now I know that in Truth that pain never existed. Christian Science has taught me what God is. He is a God of love.

Many beautiful demonstrations have been made in our home the past three years, and I have never had such good health.

I am glad to say that I am a member of the Christian Science Church here. Last fall I had the privilege of class instruction by one of Mrs. Eddy's loyal students.

From the first Science and Health has been a very precious book to me.

The peace, strength, and spiritual uplifting gained will be an everlasting blessing to me, not to keep for myself alone but to live daily, so that the Master may use me to help others who are weary and heavy laden.

M. A. Swenson, San Francisco, Cal.

I SUFFERED for over twelve years from severe and chronic neuralgia, accompanied by the most painful

headaches. These occurred about every two weeks during the twelve years; they were so terrible that I was compelled to go to bed,—and, to allay the pain, physicians would recommend my taking drugs. But the more I took, the less effective I found them as time went on.

Some months ago, I took a Christian Science treatment while I was suffering these intense neuralgic pains. I lacked confidence in the efficacy of Christian Science treatment, and so stated to the healer. He said that did not make any difference. In a few minutes, the pains disappeared and have never appeared since. I have tried Christian Science for many things since, and it always has supplied all my needs. By realizing the truth of Divine Mind we can drive out the errors and ills of mortal mind.

To show the rapid spread of Christian Science, and the work it is accomplishing here, I will mention that some months since I met a business friend who had been suffering for over seven years from a serious trouble in one of his feet. He was complaining bitterly over the fact that he was getting no better, and that the doctors could do nothing for him. His business required his being active and on his feet a large part of the day, and it was torture to him. I told him that I would, in his place, try Christian Science treatment. He thought this was ridiculous, for, said he, after I had explained a little of it, "How can that cure a physical defect? I know it is there, because my foot has been examined by the X-ray several times by prominent physicians, who ascertained where the injury was, but they could not relieve it, but recommended the wearing of a steel clamp on the foot to brace it up, so that I might walk." I argued with him, and he became quite angry and antagonistic.

I then told him it was nothing to me whether he was cured or not, excepting the interest of one human being trying to give another the benefit of his experience, and if he preferred to walk round in pain and suffering and ignorance, to being well and healthy, as he should be, that was his own affair and not mine; particularly, as a trial of Christian Science could not harm him, and might do him some good, as he had said the doctors could not relieve him. He then apologized and decided to see a healer, whose card I sent to him, and in one month he had discarded the steel clamp and was walking around as well as any one.

He could not say enough in praise of Christian Science, and thanked me for having suggested it to him. He said he felt like a new man, and that Christian Science had not only cured the physical defect in his foot, but had done wonders for him mentally, morally, and physically; and that the effect was easily apparent in his business affairs, which had undergone remarkable improvement since his introduction to Christian Science. He also said that he had his foot again examined by the X-ray the day before, and the physician stated that the injury previously there had entirely disappeared, and that he—the physician—could not explain or account for its disappearance.

This gentleman is a man of quite large affairs in a business way. He became so enthusiastic over Christian Science and its benefits, that he recommended it to all his friends who were suffering ailments of any kind. Of course he met, as usual, many antagonisms, but during the past three months, through his recommendation, upwards of six prominent men have received the benefits of Christian Science treatment, and at least one of the cases healed was a chronic case of many years' standing and known to many of the leading people of the business community.

Christian Science is accomplishing its work by its healing and by its ethical reforms; and marked development can be readily seen in its devotees, in their general condition, mental, moral, and physical.—*I. J., San Francisco, Cal.*

AMONG the Mexicans who attend our services is a sewing woman named Susana Mendez, who is a Christian Scientist, and is a diligent worker in the Cause. She was the first Mexican to embrace Christian Science, and her husband soon followed. Two years ago he was healed by Science treatment of a claim of carious bone. His name is Francisco Mendez, and he is on the Mexican police force. Now he can stay out all night and even during severe tropical storms without any evil effects.

Susana has a clear thought, and in one treatment and with the aid of the Scientific Statement of Being which we had helped her translate into Spanish, she overcame a claim of chronic sick headache in an American lady, a member of the Episcopal communion, who has since then attended our services, and who herself has done good work for the Master.

Susana had a friend, a very old Mexican woman, whom she was able to heal through her realization of the Truth. One day when talking to this old woman, the latter said something about the text-book being in English, and that therefore she could not understand it. Susana replied: "You have been going to mass, have you not?" "Yes." "Well, you thought it helped you, did you not?" "Yes." "Bien, that is in Latin, and you do not understand that, do you?"

She has a Spanish-English dictionary to spell out the sentences in Science and Health, but her Bible is, of course, in Spanish. She reads and ponders what she can understand, and is willing to leave the rest for God to spell out to her in His own way by-and-by. She knows that Christian Science has helped her as nothing else ever did, and that it has given to her a peace that passeth all human understanding. She knows it saved the life of her husband and has made him a better man. He no longer can indulge in the low talk and conduct of other policemen, and he constantly stands up for Jesus Christ even when they make fun of him. In a financial sense he is doing better than he ever did before, for he is saving his money. She knows Christian Science also saved the life of her child.

Edward C. Butler, City of Mexico, Mex.

I HAVE long felt a desire to tell of my physical healing and what Christian Science has done for me and my dear ones. I had a trouble for thirty-four years, which caused inflammation of the kidneys and nervous prostration. I also had heart trouble. I tried every remedy I could hear of, but was confined to my bed almost half of the time during the last twenty years. My last three physicians said there was no medicine that could cure me, that change of climate and travel was all that *could* help me. Then I treated with one doctor who used vapor baths and electricity. He said I had ulcerated liver and ulcerated bowels; then cancer of the breast. I suffered great agony at times with pain in my breast and side, and also with ulcerated eyelids, and neuralgia in the head and face.

About once a month I would be in bed two or three days with the sick headache. I could not read at night on account of my eyes. Another claim I had was rheumatism in my limbs, feet, and hands. The finger joints were drawn out of place. The doctor said it was softening of

the bone. My ankles and knees were the same and much enlarged. I could not sleep at night unless I took an opiate.

I used quinine and everything the doctors gave me, and then I lay awake all night many a night, so painful were my feet and limbs. I used pillows twenty-five years to support my limbs and back, and aside from my physical distress, I was in great mental and spiritual darkness. Although I was a member of the church thirty years, I was not satisfied. I tried to live a Christian life and prayed to be well; then my husband would say, "If there is anything in Christianity, why don't it help you?" Here is where Christian Science found me five years ago, and I am thankful to say I am healed of all my ills.

Ever since turning to Science I have been studying "Science and Health with Key to the Scriptures," and all the other writings of Mrs. Eddy. My husband and son are also studying Science and Health. My husband is an old soldier, also a railroad man. He had many claims and has been healed of them all.

I praise God and thank Him for raising up the dear Mother to give us this blessed Truth, and I thank all the dear Scientists who have helped me; for it seems that I have had lots of help. My healing was slow, and I can say I am truly thankful it was so, for it kept me studying, and now I know that God is All-in-all.

I am a member of First Church of Christ, Scientist, in Denver, also of the Mother Church in Boston.

Rachel Martin, Denver, Col.

SOME time in April, 1900, I was taken sick in Pueblo, Col., with a severe pain in the head. I went to a doctor, and after a week or two, continuing to grow worse, I had to quit work and go to the hospital, where I almost died. I had five of the most eminent physicians in the city of Pueblo, and none of them could help me. I was almost crazy, and they told my friends that I would die or go insane. Some friends of mine who were Scientists urged me to read Science and Health. They often read to me, and every time I listened to them I felt better. They treated me every day, and at last, when no one was in the room, I would read from Science and Health. Then I commenced to improve, and in a short time my head was well. I came to the eastern part of Colorado in September, and on the eleventh of that month a horse kicked me on

the head just over the left eye, crushing the skull, a place three inches long by an inch and a half wide. I got right up and drove eighteen miles to town, and did not know the bone was crushed for nearly three weeks, or until the swelling went down, for I had suffered no pain.

When I found the bone was crushed I was so frightened that I went to see a doctor at once. He asked me when it was done, I told him it was done three weeks before; he said he did not see how I had lived, and it was a miracle or my brains were in my heels. As I was getting along so nicely, he advised me not to have anything done unless it took a turn for the worse.

But here I am still. The hole in my head got well without the doctor's help, and I do honestly believe I have got as much sense as ever, and even have more, for now I know that Christian Science healed me and made me whole. I owe my life and freedom to Christian Science. One thing more; I was so deaf I had not heard a watch tick for about twenty-four years, and now my hearing is coming to me again. After so long and seeing so many demonstrations, I see the light dawning. I am convinced beyond a possible doubt that it is the light of the divine Mind, God, Good, that is all powerful; so let the good work go on.—*J. B. Hensley, Lamar, Col.*

AFTER exhausting all other known means, it was as a physical wreck that I found that the Christ-Truth of the Scriptures, as revealed through the Christian Science textbook, sufficed to save.

I had practised dental surgery so much of twenty years as my tyrannical body would allow, and with a fixed belief in the power of material medication, my religion was but superficial, and my subjugation to matter laws complete.

A few weeks' treatment, together with the study of Science and Health, gave me a new outlook upon existence. Struggles and sacrifices I found indispensable in this warfare with the flesh, whereby "old things are passed away; behold, all things are become new."

I am constantly discharging some part of my obligation in imparting to others this new-old and only true sense of Life, healing both sick and sinful.

Memory furnishes the following classes of disease, both chronic and acute, hereditary and acquired, which, together

with a proportionate number of traumatic lesions, in my own ten years of exclusively Christian Science practice, I have seen yield to the power of Truth as taught in that marvelous book, "Science and Health with Key to the Scriptures." Asthma, appendicitis, Bright's disease, catarrh, cataract, constipation, cancer, diarrhoea, dyspepsia, diabetes, erysipelas, eczema, epulis, fear, fever (typhoid and malarial), gravel, hemorrhoids, heart disease, inguinal hernia, insanity, liquor, opium, and tobacco habit, the grip, neuralgia, nervous prostration, obstetrics, polypus, nasi, prolapsus uteri, pneumonia, pulmonary consumption, rupture of perineum, rheumatism, sciatica, shortened and withered limb, tumors, (cystic and fibroid), tonsilitis, and venereal diseases.

In many instances, the patients were considered by both the previous medical attendant and friends as past remedy; but not only was the proportionate success with all far greater than is usual in material practice, but a large number experienced decided moral benefit, while several were redeemed from pitiful atheism, agnosticism, and infidelity.

John W. Keyes, D.M.D., C.S., Fitchburg, Mass.

WELL do I remember the morning I asked a dear friend to give me Christian Science treatment. I had no hope that I should be healed, in fact it was against my will that I even asked, for at the most Science seemed only a form of hypnotism which might possibly help one while under the influence but could give no permanent relief. I had tried everything else and at the earnest request of my parents consented to try Science, persuaded that I at least could receive no harm.

The date (August 8, 1900) is very distinct in my mind, for six days before I had passed the most unhappy birthday of my life, feeling on that day that I never cared to see another. To-day I have the happy assurance I never again shall have another like that, for the dawn of a new life came to me, and it seemed I had been born into a new world.

Even during my university course I began to doctor with specialists. After graduation I tried teaching, but at the end of a year was compelled to give up. For about two years and a half I continued with doctors, and though at first I seemed to gain, later I grew much worse. One physician told me I had sound lungs if nothing else, and I

tried to be thankful for that much. Towards the last, I was in almost constant pain and two physicians advised my going to a hospital. Life was indeed a burden, and I felt I was a burden to all around me.

It was at this point that I turned to Christian Science. After five weeks' treatment I was completely healed of all my diseases. I laid aside glasses which I had worn from morning till night for four years and which I had been told I must always wear. I changed so in looks and actions that at first many people did not recognize me on the street. While I am grateful for the physical healing, yet the spiritual and mental uplifting that comes from a knowledge of the blessed Truth of life is more. Through the study of Science and Health, the Bible has become *real* to me and God indeed is Life, Truth, and Love, "an ever-present help in trouble." Words alone cannot express the gratitude and love I feel for the dear Leader who has given us the revelation of the Truth.—*Louise Brown, Elgin, Ill.*

It is nearly five years since I became interested in Christian Science and about three years since I became a member of the Mother Church.

Christian Science has brought me out of a long life of despair and suffering, and it is out of gratitude to God and in the hope that this experience of mine may help some poor mortal out of self-imposed bondage, that I am writing this testimonial. When I came into Christian Science I found myself in a deplorable condition physically and mentally, but through this healing and uplifting Truth, slowly, yes, but surely, disease after disease has disappeared. First diarrhoea of twenty years' standing, then catarrh of the nose and throat pronounced incurable. Still there was another disease much greater, a product of sin. I had help from a dear brother Scientist, and after a prolonged struggle, I have gained the mastery over the cause that was wrecking body and mind.

There are still other notes of discord, but of this I am sure, that as reformation goes on they will vanish into their native nothingness. It is this sustaining Truth that helps me daily on, for I have trials, but in them I see God's loving care leading me onward to victory, for God is ready to help us, and He will never allow us to be tried beyond our strength. Thanks to this demonstrable Truth for the happy change it has brought into my consciousness, the gradual dispelling of fear, superstition,

hatred, malice, revenge, leaving in its place more trust in God, more love for my fellow-men, more patience, and an abiding conviction that by right doing through Christian Science understood, a sure reward is bound to come, and man at last will awake in the image and likeness of God, eternal Harmony or Heaven will be realized. Is it necessary to speak of the impersonal love, of the strong debt of gratitude that I feel for our dear Mother in Israel? Christ said: If ye do love me keep my commandments. So let the fruit bear testimony. My uplifting is its strongest witness. I am a sailor, a Slav by birth, so English is not my language and what I know of it I have learned by reading and much of it through Christian Science literature.—*George Mihovil, Galveston, Tex.*

I WILL mention some of the blessings I have received. Christian Science has healed me of the tobacco and liquor habit, of using profane language, and of weak spine caused by an accident in a mine; it has enabled me to give up some of the most subtle beliefs of pleasure in matter; it has healed me of jaundice and fever; it has lifted that awful dread of the evil which the morrow might bring forth; it has taught me, through actual demonstration, the unreality of the fear of lack; it has destroyed hate in me and also the desire for revenge for some real or supposed wrong; it has shown me that those whom I supposed my worst enemies are really friends, inasmuch as their acts, although to appearance unfriendly at the time, were the means of bringing me into that state of despair which prepared me for Christian Science.

The most stubborn disease that I was healed of was catarrh of about twenty years' standing. For ten years I looked to *materia medica* for relief; first allopathy, then homœopathy, then a specialist highly recommended was given a trial, but all without success.

I concluded to worry along with this unpleasant companion, trying different patent medicines as they were recommended to me. Then came a trial of sun baths, calisthenics, and cold water plunges (in winter). after a plunge came a pounding and rubbing the poor body, but all without the desired healing.

Since learning through Christian Science that it was not the body that needed treating, but that my thoughts needed

purging, and that after much purging of this human mind the body responded with perfect health, I cannot help having a deep sense of compassion for those who to-day are still in the darkness of mortal belief, trying to bring about harmonious bodily conditions through the old way of drugging, when there is a much more excellent and much quicker way to be had through Christian Science.

Louis Helm, St. Louis, Mo.

HAVING received so much benefit from Christian Science and it being nearly four years since I first became interested in it, I feel it my duty to send some of the demonstrations I have had, for the benefit of others. I had tracts sent me three years before I became really interested. I found them entertaining to read, but did not think they were of any special benefit to me. I was ill at the time and went on from a bad to a worse state of physical health, employing numerous doctors, each one telling me a different story, until I was in despair.

At the time I really became interested in Science, I was waiting for two dollars and seventy-five cents worth of medicine to be put up, and went to a dear friend's until the prescriptions were filled. This friend was then being helped by Christian Science. She told me to go home and try my medicine, and if I found it did not help me, to come to her and she would tell me of something that she thought would. I did as she told me and found the medicine did not help me; so one morning I took my little girl and went to this friend's. I stayed a week, and during that time threw all my medicine down her sink. Only once since have I taken any, and that was after my baby was born. My husband, not being a Scientist, was full of fear and insisted on my taking a tonic. I did so, though I might just as well have taken so much water, as it had not the slightest effect on me.

Then came a dreadful struggle with error. I had such an intense fear that if it had not been for the dear Scientist who so patiently and kindly helped me, I don't know what I might have done.

There are no Scientists near, and not any of my family are interested, except my two children. I have much to overcome still, but I know if I am faithful God will help me through Christian Science to win the victory.

Mrs. George Odell, Pleasantville Station, N. Y.

WHEN I came to Christian Science, over eleven years ago, the purpose was to see if it would fill a seeming vacuum which nothing earthly could satisfy. Going into a class without any preparation or study, it sounded like a foreign language to me. But when, at the request of my teacher, I tried, and, after many hours of faithful study, succeeded in learning the Scientific Statement of Being (Science and Health, page 464), then Truth came as a revelation of light. It *was* the Truth. I was happy, and felt the joy of one who had searched for years for something and just found it.

All my thoughts of early childhood were associated with sickness and death, my mother having passed away with consumption when I was but seven, after an illness of many years, and a little brother and sister were also taken away.

I remember as a child, rushing by the parlor door at night, on my way to bed, as though some grim spectre were in there, waiting to snatch me away also. Thus were sown in my childish thought seeds of fear, which meant seeds of disease. This was not decreased, when my older brother, after a struggle of nine years with all the aid medicine and climate could afford, also passed away as my mother had. "Taking cold" was a nightmare to me, for the physician had said I must not do that, which he never told me how to prevent. This remained to be learned in Christian Science. How thankful I am to have been taught that which enabled me to prove that God is more to me than lungs; also that He is head above all, and thus be freed from the anxiety and worry which resulted in an almost constant headache. I long to see others freed from physical troubles, but above all is the wish that all might awake to the great fact that the blessed Truth as taught in Christian Science is the one and the only thing that will satisfy the craving of every human heart.

Mary D. Rice, Denver, Col.

I WISH to tell how perfectly my little baby, eleven months old, was healed, hoping it will give some other mother courage and faith to try Christian Science, which I feel now is the only true way.

My baby was given up by our doctor as beyond hope. He advised me to take her to the hospital to have an operation, which he said would be the only thing to save her

life, and he really gave me no hope from the operation. She had a hard swelling come under both ears, so that her neck was nearly out even with her ears, she could nurse but little, and seemed to be in constant pain. I expected to take her to the hospital with the doctor the following Monday morning, but Saturday evening a Christian Scientist came to see me about trying Christian Science for the baby.

Although not knowing anything about it except what I had heard and read in the papers, I was willing to try it. My husband told me not to forget that I had promised our doctor to meet him Monday morning at the hospital with the baby, and that I had better go and see what the doctors said there about her; perhaps they would decide not to have an operation. But I said, No; if I let the Christian Science healer work for her, I will not accept anybody else's opinion or advice. I am very happy that I did so, for it not only healed my baby in three weeks, but has brought out the truths of the Bible to me better than any other method. I am studying every day to know its wonderful truths, as the Lord wants us to know them. I find every day it helps me to understand my children better, how to care for them better. I earnestly hope all mothers who read this testimony will accept Christian Science as being the only true way to live.—*N. L. E., Dorchester, Mass.*

A LITTLE over two years ago I was a very great sufferer with what the doctors called fistula, and after having counsel, my attending physician said my only help was to have an operation, and as I was getting so weak and run down it must be at once, or other and more serious trouble would come from it. They gave me little encouragement of lasting benefit, but as there seemed no other way, I consented, and sent for my father to come and be with me. He came all the way from Nebraska, but he said as soon as he arrived that he did not come to see me go through an operation.

He was not a member of the Christian Science Church, but said he felt sure God was our true healer, and it was his wish that I should try Christian Science treatment; that he would take me to see Mrs. W. at Rockford, Ill., and get me the text-book if I would try it. More to please him than with any hope of relief, I went, and after talking with Mrs. W. she gave me a treatment. I was so much

better when I reached home that my husband said I had better continue the treatment, and he would try it for himself, even though he had no faith in it. He had been sick all winter and under the doctor's care. We had five weeks' treatment and were entirely healed, not only of our bodily ills, but of much more serious mental conditions. Ours had been till then a very worldly outlook, and the Bible a closed book, now it is our daily guide and help.

I wish I could tell doubters all the blessings that have come to me through Christian Science. I know it is the true road to heaven on earth. The love and truth it teaches must bring us nearer to God our ever-present help.

M. M. C., Argyle, Ill.

My little son Kinsey has asked me several times to write this demonstration for the pages of the *Journal*. He was awakened one morning about four o'clock by a severe fit of coughing, and I saw he had a high fever also. I was able to quiet him and he went to sleep. However, at seven o'clock he awoke suffering with his head and throat. I treated him for a long time, but he grew worse, and he finally said, "Mamma, if you will get Science and Health and read to me, that will do me good." I did so, and read to him from "Christian Science Practice" of the unreality of disease. I then laid down the book and had to leave him alone for about half'an hour. When I returned to his room I found him quiet. He said, "Mamma, I feel all right. I got the thought that disease is only illusion, like the mirage you told me about, and the cough and headache all left me."

He has often been healed in this way. The reading does him much good. He is six years old, and has treated me successfully for headache and one other trouble when he was younger. I wish to express my grateful joy for the benefit to myself and children. As I grow in Truth I feel that there is something good always awaiting my next step, and thus life is a real pleasure, and I am blessed more than I can tell by Christian Science.

M. K. B., St. Louis, Mo.

I DEEM it my privilege and duty to tell the public of the manner in which I was led to find the Truth. I suffered from heart trouble, nervousness, and sinking spells

for twenty years, the last three years I spent in bed. I tried all the patent medicines I saw advertised and doctored with many physicians, but found no relief. The doctors told me that an operation would be necessary in order to effect a cure.

About five years ago a young girl who came to visit me, told me that I was serving two masters, and that I could get well without medicine. She asked me to read certain passages of the Bible. Reading these gave me new hope. I resolved to serve but one master. I soon began to improve in health. I learned to walk for the second time. In August I attended a Christian Science meeting. I soon regained perfect health. The knowledge of the means of my recovery has benefited my whole family. My husband and I have since then taken class instruction.

I make these statements in order to keep a promise I made when I was sick, that I would make public the means of my recovery. Words can but feebly express the gratitude I feel toward our Leader, Mrs. Eddy, nor can they adequately express my faith in Christian Science, to whose teachings I owe my recovery and my present welfare.

Mrs. Sophia A. Fischer, Plymouth, Wis.

I HAVE always felt, since coming into Christian Science, that the *Journal* was a great help to all those who are ready for the Truth; but never did I realize that fact so fervently, as when visiting a town in Mississippi, a short time ago.

Ten years ago I spent some time in this same town, and found no Scientists there. The day before starting for my home a lady came to pay me a visit, and I asked her if she had ever heard of Christian Science, it being the one thought with me, as I had been healed in Science two years before. It was the first she had ever heard of Christian Science. I showed her Science and Health, and gave her a *Journal*, which, I find, has quite a history in Mississippi.

The lady to whom I gave the *Journal*, says, "Two children were healed of typhus fever, and many other errors cast out, through the reading of this *Journal*."

I learned a very valuable lesson through this demonstration of the *Journal*: To keep my Sentinels and Journals in circulation.—*Mrs. L. C. Hough, Plymouth, Mich.*

IN November, 1899, a kind friend introduced Christian Science literature to me, and after reading it, I thought,

if others are healed, why not I? So I asked for a healer and was told of Mrs. F. of Lima, O. She began to treat me and in a short time the taste for tobacco and liquor left me, and thank God for it; also, many other troubles left me. After I had begun treatment the claim of the grip came to me. My people are very bitter against Christian Science. They said that I must take medicine; I could not get word to my healer, so I tried and demonstrated what I knew, and came out all right.

I am eleven miles from Lima where all my Scientist friends are. I have not had the pleasure of going to service there yet, for I can't walk. I thank our dear Mother, the author of Science and Health, for giving us such a book. I read it and the *Sentinel* and *Journal* all the time, and I know that God is All-in-all.

C. W. Curtis, Beaver Dam, O.

WHEN our March *Journal* came to our home, it seemed really heavy; it was so full of pages laden with love and good tidings. What a great joy filled my heart, when the first testimonial I read was from a distant relative, whom I had lost sight of, but now this link—the *Journal*—and the blessed Truth has brought us much nearer together, "In that sweet secret of the narrow way" of which we learn in "The Mother's Evening Prayer" (Miscellaneous Writings). Christian Science has come to my life as the great peace-maker; it has been the channel for all joy, health, rest, sunshine, and love. What more can I ask?

C. B. Monsarrat, Columbus, O.

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EDITORS' TABLE.

CHRISTIAN SCIENCE AND ITS LEADER.

CHRISTIAN SCIENCE is an onward and upward religious movement—the greatest of the ages. Even those who would oppose it admit its growth and potentiality. It is moving forward with unprecedented rapidity. The life of its Discoverer and Founder is an open book. The Rev. Mary Baker Eddy's career and labors are known and read of men everywhere. Her character is matter of current history. Careful historians, discriminating writers who searched carefully and sought information from all available sources, have written of her life and character and published what they have written in standard histories, dictionaries, cyclopedias, and numerous periodicals. Her life and character speak for themselves. Her public career tells its own story. Her great reformatory work is awakening the world to higher and better conceptions of life and of religion. Her pure and lofty literature is everywhere arresting the attention of thinking and well-disposed people. Thousands are being healed by it. Thousands more are being redeemed from sin and sickness as the result of her nearly thirty-five years of labor and ministry. Mary Baker Eddy is a Religionist, a Reformer, a Philanthropist, the Herald of the healing Truth that is reaching around the globe and touching to life, and health, and peace, myriads of her fellow-beings; and scores of these are daily rising up and calling her blessed. Let those who doubt this read the testimonies that flow in from all quarters of the globe, many of which are published, and many more remain unpublished for want of space.

The mighty religious Reformation which God, through Mary Baker Eddy, has inaugurated, is an established fact. It is moving forward with increasing acceleration, and no power on earth is sufficient to stay its mighty sweep, for it is of God, who is almighty and whose Kingdom has come for time and for eternity. No wiles of error can prevent the sick from being healed, the sinner from being reclaimed, the needy from being aided, or mankind from being reformed on the basis established by the Founder of Christianity.

Eternal Truth has decreed that the lame shall walk, the

blind shall see, the deaf shall hear, the sick shall be healed, and the sinner redeemed, and the hosts of darkness are impotent to say it nay.

As to Mrs. Eddy's state of health, we speak from personal knowledge when we say, that she is not palsied, is in her usual health, takes her daily drives, and rejoices in God.

MESSAGE TO THE MOTHER CHURCH.

THE Message of the Rev. Mary Baker Eddy to the Mother Church read at the several communion services held Sunday, June 23, 1901, and since revised by her, is now out and in the hands of the Publisher for sale. The importance of this Message at this time is so obvious that merely to call attention to the fact that it is now ready for perusal and distribution, is, no doubt, sufficient for all Christian Scientists.

This booklet is a most noteworthy and valuable contribution to Christian Science literature. It is comprehensive, in an unusual degree.

In its definitional aspects, it is lucid, concise, and full. No one can intelligently read it without getting a clear conception of the fundamental tenets of the Christian Science doctrine.

In its strong and pungent affirmations it meets and refutes many current misapprehensions and falsehoods.

No good person can read such utterances without being better for it, nor lay down the book after reading it without a feeling of love, veneration, and gratitude for its author.

We take the liberty of briefly extracting from this booklet, for the purpose of showing Mrs. Eddy's position on the subject of mental malpractice. It will readily be seen how exalted are her views, how scrupulously conscientious her practice,—her prayer, for such it is in the highest sense. What she practises herself she imparts carefully and conscientiously to her students. She says:—

"From ordinary mental practice to Christian Science is a long ascent, but to go from the use of inanimate drugs to any susceptible misuse of the human mind, such as mesmerism, hypnotism, and the like, is to subject mankind unwarned and undefended to the unbridled individual human will. The currents of God flow through no such channels.

"The whole world needs to know that the milder forms of

animal magnetism and hypnotism are yielding to its aggressive features. We have no moral right and no authority in Christian Science for influencing the thought of others, except it be to serve God and benefit mankind. Man is properly self-governed, and he should be guided by no other mind than Truth, the divine Mind. Christian Science gives neither moral right nor might to harm either man or beast. The Christian Scientist is alone with his own being and with the reality of things. The mental malpractitioner is not, cannot be, a Christian Scientist; he is disloyal to God and man; he has every opportunity to mislead the human mind, and he uses it. People may listen complacently to the suggestion of the inaudible falsehood, not knowing what is hurting them or that they are hurt. This mental bane could not bewilder, darken, or misguide consciousness, physically, morally, or spiritually,—if the individual knew what was at work and his power over it."

THE JUNE CLASS.

THE Normal class of the Board of Education began its session June 20, and continued for two weeks. The class was larger in numbers than that of one year ago and was unusually representative in character, embracing, as it did, students from various parts of the globe. The following places were represented:—

Little Rock, Ark.; Pekin, China; Denver, Col.; Washington, D. C.; Wilmington, Del.; London and Manchester, Eng.; Paris, France; Macon, Ga.; Lewiston, Idaho; Chicago, Bloomington, Decatur, and Galesburg, Ill.; Charles City and Burlington, Ia.; Wichita, Kan.; Louisville and Winchester, Ky.; Winnipeg, Man.; Baltimore, Md.; Boston, Mass.; Battle Creek, Mich.; Duluth and Minneapolis, Minn.; St. Joseph and Kansas City, Mo.; Helena, Mont.; Norfolk, Neb.; Brooklyn, Buffalo, and New York City, N. Y.; Fargo, N. D.; Manchester, N. H.; Cleveland, Dayton, and Marion, O.; Berlin, Hamilton, and London, Ont.; Pittsburg and Philadelphia, Penn.; Edinburgh and Alyth, Scotland; Burlington, Vt.; Milwaukee, Racine, and West Superior, Wis.; and Seattle, Wash.

By the common consent of all who were present at this class, the teaching was comprehensive and thorough, yet so practical and replete with plain illustrations as to bring it within the easy grasp of all the students. It embraced

the double character of teaching and examination; an important part of the work of the teacher being an inquiry into the fitness of the students or candidates for the exalted office of teaching the sacred subject of Christian Science. This double office seems to have been ably performed by the teacher.

In connection with this important event in the history of Christian Science teaching, we again desire to remind all interested that the present system of teaching was established by the Leader of our movement, the Rev. Mary Baker G. Eddy, and is therefore entitled to the respect and fealty due to her acts. She selected for the work of teaching one of her old and tried students, whose wide experience in teaching, healing, and otherwise demonstrating the principles of Christian Science, have pre-eminently fitted him for the efficient discharge of this important duty. All who have the real interest of the Cause at heart will therefore gladly recognize the usefulness and practicability of this educational system, and all that goes with it.

Those authorized to teach, if they were truly receptive to their teaching, will go forth armed and equipped with the requisite power and ability to instruct others as they have been instructed.

The office of teaching Christian Science is a high and sacred one. It is a trust that should not be lightly undertaken. It is a trust that should be exercised only in the supremest effort to benefit mankind. It is a trust that should be free from every element of selfishness or cupidity. The power conferred should be consecrated only to the service of God and humanity. Any less exalted motive is a departure from the spirit of all true Christian Science teaching and is debasing and demoralizing in proportion. The highest standard must be adopted at the inception of the work and consistently maintained. The teaching of Christian Science includes infinitely more than physical healing. This is important and should be conscientiously practised, but as true healing includes true morality, and true morality is embraced in the highest spirituality, the latter is the real goal. Only as thought is led Spiritward is it attaining its true estate. The Christ standard is the Christian Science standard, for Christ is its best exemplar. The Christian Science teacher who departs from this standard is not a true teacher, and the student who fails carefully and systematically to study

the life, character, and teaching of Jesus, and sincerely endeavor to follow the same, is not a true student of Christian Science.

These general observations should suffice to impress upon the minds of those upon whom this high authority has been bestowed a deep sense of the significance of their trust.

Upon the subject of teaching we cannot do better than to here quote briefly, from our text-book, "Science and Health with Key to the Scriptures," whose author, Mary Baker G. Eddy, penned her weighty words out of her own experience as a Christian Science teacher:—

"Teach your student that he must know himself, before he can know others and minister to human needs. Honesty is spiritual power. Dishonesty is human weakness, which forfeits divine help. You uncover sin, not in order to injure, but in order to bless the corporeal man; and a right motive has its reward. Hidden sin is spiritual wickedness in high places. The masquerader in this Science thanks God there is no evil, yet serves evil in the name of Good.

"Teach your students the omnipotence of Truth, which illustrates the impotence of error. The understanding, in a degree, of the divine all-power, destroys fear, and plants the feet in the true path,—the path which leads to the house built without hands, 'eternal in the Heavens.' Human hate has no legitimate mandate and no kingdom. Love is enthroned. That evil or matter has neither intelligence nor power, is the doctrine of absolute Christian Science; and this is the great Truth which strips all disguise from error.

"He who understands in any degree the Principle of Mind-healing, points out to his student error as well as Truth, the wrong as well as the right practice. Love for God and man is the true incentive to both healing and teaching. It inspires, illumines, designates, and leads the way. Right motives give pinions to thought, and strength and freedom to speech and action. Love is priestess at the altar of Truth. Wait patiently for Spirit to move upon the waters of mortal mind, and form the divine concept. Patience must 'have her perfect work'" (Science and Health, pp. 450, 451).

The class before adjourning sent a message of love and appreciation to Mrs. Eddy, and also appropriately expressed

to their teacher, Edward A. Kimball, C.S.D., their high sense of gratitude for the great privilege afforded them.

TOLSTOY'S EXCOMMUNICATION.

COUNT LEO TOLSTOY, the Russian author, philosopher, and religionist, writes an interesting and instructive article in *The Independent* upon the subject of his recent excommunication from the Russian church. The article is in the nature of a reply to the Synod's decision and is also explanatory of Tolstoy's religious views. Inasmuch as the questions involved are general, and the case of Tolstoy, in some sense, international in its scope, it is of sufficient interest to all, including Christian Scientists, to warrant a brief study of the situation. It is more than probable that by this action in Tolstoy's case, a wave of religious thinking has been set in motion, the far-reaching effects of which in Russia and elsewhere, can now scarcely be conjectured.

The Count complains that the decision of the Synod is illegal in that it does not correspond with the church rules according to which such an excommunication may be pronounced. "If," says the Count, "it is but a declaration that he who does not believe in the church and its dogmas, does not belong to the church, such a declaration can have no other purpose than to seem to be an excommunication when it is not so in fact."

He further avers that the decision, as made, was an incitement to bad feeling and bad action, since it called forth among unenlightened and unreasoning people anger and hatred toward him, which went so far as threats of murder.

One of his correspondents writes: "Now you have been anathematized and will after death go to eternal torment, and die like a dog. May you be anathema, you old devil! May you be damned!" Another reproaches the Government for not having yet incarcerated him in a monastery, and fills his letter with invective. A third writes: "If the Government will not get rid of you, we will ourselves force you to be silent;" and the message ends with maledictions. "I can find means," writes a fourth, "to exterminate you, you blackguard!" and indecent abuse follows.

He thus quotes from the Synod's decision: "The universally known writer, Count Tolstoy, a Russian by birth, orthodox by baptism and training, seduced by pride of in-

telleet, has insolently rebelled against God and his Christ and all his inheritance, and has openly before the whole world forsworn the Orthodox Church, his mother, which nurtured him and brought him up."

He also says: "It is also said that I 'disown God, the Creator and Preserver of the world, worshiped in the Holy Trinity, also the Lord Jesus Christ, the God-Man, the Redeemer and Saviour of the world, who suffered for us men and our salvation, who rose from the dead, and the immaculate conception of our Lord Christ in his humanity and the virginity, before and after the birth of Christ, of our most pure Lady.'"

In view of these severe strictures and anathematisms, it is worth while to inquire what the Count's religious views are. In his article he thus speaks of the doctrine of the Trinity: "That I reject the inconceivable Trinity and the fable of the fall of the first man,—a fable which has no sense in our times, the sacrilegious story of a God born of a virgin and redeeming mankind, is quite true. But the God-spirit, God-love, the One God, the source of everything, I not only do not reject, but, on the contrary, I do not acknowledge anything really existing besides God, and I see all the meaning of life in the fulfilment of the will of God as expressed in the teaching of Christianity."

As to eternal punishment he thus defines his belief: "It is also said of me: 'He does not acknowledge the future life with its rewards and punishments.' If the hereafter is to be understood in the sense of the second Advent, of hell with eternal torment and devils, and a paradise with constant bliss, then it is quite true that I do not acknowledge such a future life. But eternal life with reward and punishment here and everywhere, however, I do acknowledge to such an extent that, standing as I do at my age on the verge of the grave, I must very often make efforts not to wish to die in the flesh, that is, to be born to a new life, and I do believe that every good action increases the good of my eternal life, while every evil deed diminishes it."

As to the church sacraments he admits his rejection of them, considering them formal and inefficacious.

As a final summing up of his religious belief the Count briefly says: "Here is what I do believe: I believe in God, whom I understand as Spirit, as Love, and as the source of everything. I believe that he is in me, and I in him. I believe that the will of God has been expressed in the clearest

and most intelligible way in the teaching of the man Christ, to conceive of whom as God and to pray to him I consider the greatest sacrilege. I believe that the real happiness of man consists in the fulfilment of God's will, while the will of God consists in men loving one another, and therefore acting toward others as they wish that others should act toward them, as it is said in the Gospel that in this consists all the law of the prophets. I believe that the meaning of every man's life thus consists in increasing love within himself; that that increase of love leads the individual man to greater and greater happiness in this life, and will give after death the greater happiness the more love there is in the man. At the same time it helps on more than anything else the establishment in the world of the kingdom of God, that is such a structure of life that discord, deceit, and violence which now reign will be replaced by free consent, truth, and fraternal love among men. I believe that there is only one means for the progress of love—prayer, not that public prayer in temples which was directly forbidden by Christ (Matthew, 6: 5-13), but the prayer the example of which was given us by Christ; prayer in solitude, consisting in the renovation and strengthening in our consciousness of the meaning of our lives, as also of our dependence on God's will alone."

In conclusion, the Count thus defines his feelings and his position: "I do not say that my religion is the only one true for all times, but I do not see any other one more simple, clearer, more responding to the requirements of my intellect and my heart. If ever I should learn of such an one I should immediately adopt it, because truth is the only thing God desires. But I cannot return to what I have emerged from with such sufferings, as a winged bird cannot return to the shell of the egg out of which it has come. 'He who begins by loving Christianity better than truth, very soon proceeds to love his own Church or sect better than Christianity, and ends in loving himself better than all,' said Coleridge. I went the opposite way. I began by loving my orthodox faith better than my own peace, then I began to love Christianity more than my Church, now I love truth more than anything else in the world."

It is evident that Count Tolstoy is a sincere and conscientious follower of the teachings of Jesus as he best understands them, and that while following such teachings to his best understanding he holds his mind open to such further

revelation of divine Truth as may come to him. It is also evident that he is a firm believer in the Fatherhood of God and the brotherhood of man, which is the great essential of religion and the goal of a true Christianity.

It seems incredible that such a man should be excommunicated from and anathematized by any Church claiming the life and teaching of Jesus Christ as the basis of its doctrine, and that such religious conceptions as those held by Tolstoy, should be condemned as un-Christian and unchurchly.

As we have said, there is a vital significance involved in this event, and its effect upon the future history of religion in Russia, as well as in the world, cannot now be predicted.

Discriminating minds will have no difficulty in drawing some striking analogies between Tolstoy's experiences and their own. Nor will religious reformers fail to recognize the fact that he is but meeting the same spirit of intolerance and bigotry that characterized their own advanced thought and reformatory work.

Christian Scientists will readily see how nearly akin to the persecution of Tolstoy has been that waged against Christian Science by some religionists of the United States. If the carnal mind, in the name of Religion and the Church, could have full sway, it would indeed be dangerous to adopt into daily life and make practical the real teachings of Jesus.

Fortunately stereotyped and ceremonial religion is becoming less and less able to dictate, while the truer and better conception of the Christianity of Christ is becoming more and more potential and operative.

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NO. 7.

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WITH KEY TO THE SCRIPTURES

—THE REVEREND MARY BAKER G. EDDY—

—THE—
**CHRISTIAN SCIENCE
JOURNAL**



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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."

VOL. XIX.

OCTOBER, 1901.

NO. 7.

TRIBUTE FROM MRS. EDDY.

IN response to a request from the committee on arrangements for the memorial service at Concord, N. H., September 19, the Rev. Mary Baker Eddy sent the following tribute to President McKinley's life, and words of sympathy to the chief mourner. It was published in many daily newspapers in Boston and elsewhere. These strong and powerful, yet deeply tender words, will go down in history as among the greatest tributes paid to the beloved President.

Their conciseness is as remarkable as their great depth of meaning. They are indeed worthy the careful perusal and study of all thinking and patriotic people. It was as follows:—

"Imperative, accumulative, holy demands rested on the life and labors of our late beloved President, William McKinley. Presiding over the destinies of a nation meant more to him than a mere rehearsal of aphorisms, a uniting of breaches soon to widen, a quiet assent or dissent. It began with heavy strokes, measured movements, reaching from the infinitesimal to the infinite. It began warming the marble of politics into zeal according to wisdom, quenching its volcanoes, uniting the interests of all peoples, and it ended a universal good overcoming evil.

"His home relations enfold a wealth of affection,—a tenderness not talked but felt and lived. His humanity, weighed in the scales of divinity, is not found wanting. His public intent was uniform, consistent, sympathetic,—

and, so far as it fathomed the abyss of difficulties,—was wise, brave, unselfed. May his history waken a tone of truth that shall reverberate, renew euphony, emphasize humane power, and bear its banner into the vast forever.

“While our nation’s ensign of peace and prosperity waves over land and sea,—while her reapers are strong, her sheaves garnered, her treasury filled, she is suddenly stricken,—called to mourn the loss of her renowned leader! Tears blend with her triumphs; she stops to think, to mourn, yea, to pray, that the God of Harvests send her more laborers, who, while they work for their own country, shall sacredly regard the liberty of other peoples and the rights of man.

“What cannot love and righteousness achieve for the race? All that can be accomplished, and more than history has yet recorded. All good that ever was written, taught, or wrought, comes from God, and human faith in the right. Through divine Love, the right government is assimilated, the way pointed out, the process shortened, and the joy of acquiescence consummated. May God sanctify our nation’s sorrow in this wise, and His rod and His staff comfort the living as it did the departing. O may His love shield, support, and comfort, the chief mourner at the desolate home.”

NOTICE.

THE Church By-laws on the qualification of students to teach Christian Science have not recently been changed. My notice in the *Sentinel* of September 5, 1901, contained nothing new on this subject or that would naturally alarm the Field. It meant simply that those students who have neither taken courses of instruction at the Massachusetts Metaphysical College, nor passed examination there by the Board of Education, are not now expected to teach Christian Science. Please turn to page 47, section 3, and page 71, section 3, in Church Manual, and you can verify the above statement.

MARY BAKER G. EDDY.

THE ANNUAL MEETING.

The regular meeting of the Mother Church is postponed until June, 1902.—WILLIAM B. JOHNSON, *Clerk*.

MEMORIAL SERVICE.

IN accordance with the Proclamations of President Roosevelt and of Governor Crane, memorial services for the late President William McKinley, were held in the Mother Church, The First Church of Christ, Scientist, of Boston, Mass., Thursday, September 19, 1901, at 10.30 A.M.

Christian Scientists constituting the congregation which worship in the Mother Church, as well as those worshipping in the various branches thereof, spontaneously united with other Christian peoples in responding to the proclamations of those in authority, and large numbers attended these special services in Boston and elsewhere. In common with good people everywhere, Christian Scientists deplore the sin which led to the assassination of the great and good President, and unite their prayers with others for the continued prosperity of our great republic under the administration of the late President's successor, President Roosevelt, also for the latter's divine guidance and protection. With sorrowing, but not hopeless, hearts, those of our faith assembled and offered their devotions. Their desire went out for the speedy coming upon earth of the government through Divine Love whereof Holy Writ prophesies, and for the coming of which earnest hearts are everywhere praying—that government wherein the supreme God shall be recognized as Supreme, the wise ruler, the true potentate, the real authority.

Following is the order of service in the Mother Church:—

1. Hymn 183, "Shepherd, show me how to go."
2. Selections from the Scriptures, and correlative passages from "Science and Health with Key to the Scriptures."
3. Lord's Prayer.
4. Hymn 69, "Lead, kindly Light."
5. Reading Proclamation.
6. Address by the First Reader.
7. Hymn 158, "Nearer, my God, to thee."
8. Scientific Statement of Being and correlative Scripture and benediction.

Before delivering his address the First Reader read the following letter from the Rev. Mary Baker G. Eddy to Mrs. McKinley:—

Pleasant View, Concord, N. H., September 14, 1901.

My dear Mrs. McKinley:—My soul reaches out to God for your support, consolation, and victory. Trust in Him whose love enfolds thee. "Thou wilt keep him in perfect peace whose mind is staid on Thee, because he trusteth in Thee." "Out of the depths have I called thee." Divine Love is never so near as when all earthly joys seem most afar.

Thy tender husband, our nation's chief magistrate, has passed earth's shadow into Life's substance, through a momentary mist he beheld the dawn. He awaits to welcome you where no arrow wounds the eagle soaring—where no partings are for love—where the high and holy call you again to meet.

"I know Thou hearest me always,"—are the words of him who suffered and subdued sorrow. Hold this attitude of mind, and it will remove the sackcloth from thy home.

With love,

MARY BAKER G. EDDY.

During the reading of these touching and tender words of sympathy and love, the large congregation was visibly affected. All eyes were suffused with tears, and a wave of deeply responsive love went forth.

ADDRESS OF FIRST READER.

In compliance with the proclamations of the President of the United States and of the Governor of our State, we have assembled in this, our Mother Church, to add our tribute of love and respect for the late chief magistrate of our nation, to unite with all other good people in deploring the wicked manner of his taking off, and to extend our deepest sympathy to the bereaved widow and relatives of the deceased.

William McKinley, President of the United States, passed away at 2.15 o'clock A.M. of Saturday, September 14, 1901, as the result of wounds inflicted from pistol shots in the hands of Leon Czolgosz, an anarchist and assassin. The President was attended by some of the most eminent surgeons and physicians this country affords. They labored faithfully and assiduously to save the life of their distinguished patient, resorting to every means known to modern surgery and *materia medica*. Yet their earnest and heroic efforts failed, and President McKinley is no more on earth.

His illustrious career as statesman and chief magistrate is ended; a career in many respects not less distinguished, not less honorable, and not less useful than that of the greatest of American citizens or of the ablest and best of his long line of illustrious presidential predecessors; a career that justly enrols his name upon the scroll of fame with earth's greatest and best statesmen and rulers.

The people of this country are indeed mourning over the sad event. Pitiful truly is the condition of mind and heart of any citizens of this country, or even residents here, who do not unite in this feeling of sorrow and sympathy. The nations of the world also are mourners at the bier of the assassinated President. With uncovered heads, as it were, and sorrowing hearts, they join the great procession of mourning ones; while deepest sympathy from the world's great heart goes out toward her who so faithfully bore with the late President his heavy burdens, who so modestly shared his high honors, and who so heroically and bravely bears up under the sad affliction through which she is called upon to pass.

The loss is more than a national one. It is international—world-wide. This is so, not only because of the late President's high character and fine integrity, but because of his real ability and skill in the craft of statesmanship. For many years before he became President he had occupied a high position in national affairs, and stood for that which is best and ablest in practical American statesmanship. A sincere, conscientious, and indefatigable worker, he was among the leaders of the House of Representatives, both in committee service and as a debater upon the floor of the House. Perhaps his greatest achievement as a member of the House was the tariff law known as the McKinley Bill, of which he was the author.

Of his administration I shall not now stop to speak at length. Suffice it to say that as a whole it stands before the world unsullied in its cleanness, unimpeachable in its highness of purpose and goodness of motive. All people believe Mr. McKinley to have been an honest and sincere man. This honesty and sincerity he carried unswervingly into all his public and official acts. He was, moreover, a Christian man,—living, as is universally believed, up to his highest conception of true Christianity. His trust and faith in God were breathed in his last audible words.

But even in a greater sense than that mentioned, Mr. Mc-

Kinley's unfortunate demise is of international significance. The manner of his taking off raises the question as to how long this nation and other nations will tolerate in their midst, and by tolerating tend to nurture, the lawless and irresponsible element to whose existence this sad calamity is due? How long before a wise and systematic method shall be pursued to suppress the violent forms of so-called anarchism which find their legitimate expression in such dastardly acts as that we are now considering? How long before the nations of the world shall unite in a concerted and well-devised method of suppressing this same element wheresoever and howsoever it exists? We think it entirely safe to say that anarchism, in its essence, is anti-religious, anti-Christian. Any system which has as one of its tenets the removal of any of its fellow-citizens through murder, opposes itself to every form of religion and Christianity. The murderer everywhere and in all ages is exemplified by Cain who, through envy, slew his brother Abel. Envy and evil lie at the base of all forms of murder. Wrong never has been righted through murder and never will be. It has been true through all the ages that all murderers have shared the fate of Cain. The voice of Truth and right has ever called out to the murderer, as did the Lord unto Cain, asking, "Where is Abel thy brother? . . . The voice of thy brother's blood crieth unto me from the ground. And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand; when thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth." And sooner or later every Cain, in the anguish of his remorse, will cry: "My punishment is greater than I can bear. . . . I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me."

The lesson of Cain and Abel illustrates an inevitable law; a law from the effects of which there is no escape.

While we mourn the lamentable death of so great and good a man as Mr. McKinley, we are not among those who mourn without hope. We know that while dead to mortal sense, the real life manifested by Mr. McKinley in his individuality, still lives and shall live forever.

Mr. McKinley is no longer President. Vice-President Theodore Roosevelt has become his successor. Without a single jar in the movement of our governmental machinery,

the change in the chief magistracy of the nation has taken place. The wheels of government move on uninterruptedly. The nation lives on. Out of this deplorable event may there be evolved a spirit of higher purpose, nobler achievements, and better results for all people. May the sorrowing hearts unite in closer bonds of fellowship and unity, imbued with a deeper sense of the eternal Fatherhood of God and the universal brotherhood of man.

EXPRESSIONS OF CONDOLENCE.

THE following message of condolence was sent to Mrs. McKinley:—

"In this hour of national bereavement over the loss of our President, the late William McKinley, the members of The First Church of Christ, Scientist, of Boston, Mass., send to Mrs. McKinley assurance of tender sympathy.

"May divine Love sustain her and verify to her the promise, 'God is our refuge and strength, a very present help in trouble.'

WM. B. JOHNSON, *Clerk.*

"Boston, September 14, 1901."

FROM CHICAGO.

The following is a copy of a telegram sent to Mrs. William McKinley at Buffalo:—

"We are directed by all the Christian Scientists of Chicago to convey to you an expression of their high appreciation of the exalted civic and Christian character of your distinguished husband, and of the loss to you and the world compassed by his cruel death. They tenderly sympathize with you in your lonely grief, and lovingly commend you to the great Shepherd's unfailing care.

"ROBERT P. WALKER,

"MRS. EDWARD A. KIMBALL,

"WILLIAM G. EWING."

THE OBSTETRIC CLASS.

APPLICATIONS for the obstetric class of the Massachusetts Metaphysical College for 1901 must be sent at once to Alfred E. Baker, No. 25 N. State St., Concord, N. H. The class will convene October 21.

THE LECTURES.

NOTICE is hereby given that the Hon. William G. Ewing is eligible for calls to lecture throughout the entire Field,—United States, Canada, Mexico, and Great Britain.

THE CONCORD STATE FAIR.

AT the request of our readers we publish in full the following from the *Boston Globe* on the Concord State Fair:—

CONCORD, N. H., August 28.—At least fifteen thousand people attended the State Fair to-day. Some three thousand people entered the grounds as soon as the gates were opened at eight o'clock this morning and the crowds kept coming all through the day and evening from all parts of the state—from all parts of the country for that matter, as this fair has at least one attraction that is able to bring people from the farthest corners of the land right into the grand stand, which no other fair can hope to possess.

That attraction is Mrs. Mary Baker G. Eddy, the head of the Christian Science Church. She lives just back of the fair grounds on a little hill, and she has taken a keen interest in this fair since its inception a year ago. She has helped beautify some of the buildings and the grounds and she has visited the fair both years.

The fact that she was to visit the fair to-day having become widely known, was sufficient to bring thousands of Christian Scientists to the grounds just to get a passing glimpse of the Founder of their church—"Mother" Eddy. And so to-day the fair had visitors from all over the country and from Canada.

Two special trains left Boston early in the forenoon with about six hundred eminent Christian Scientists and hundreds of others came from the summer resorts and the mountains in every direction.

Mrs. Eddy had purchased one hundred reserved seats in the grand stand for her special guests, mostly First Members of the Mother Church in Boston, so that to-day there was a curious blending at this fair of the usual curiosity seekers who revel in the midway, enjoy the horse racing, the music, etc., and the religious element which came for a different purpose and for whom the strenuous and picturesque side of the fair had very little attraction. Yet they all seemed to enjoy themselves.

This was marked on the programme as "Governor's Day," and Governor Jordan, with his staff, came on the grounds about 1.30 P.M., preceded by a band of music. He

made a little speech, in which he lauded New Hampshire and welcomed the guests from other states, and he was applauded, but he was, after all, only a side issue compared with Mrs. Eddy. It was really her day as well as the governor's, and when her landau came on the grounds more necks were strained to get a glimpse of it than were to see the governor and his staff and brass band. Not that the people think less of Governor Jordan—if it had been President McKinley it would have been just the same.

EVERY ONE IN FINE SPIRITS.

It was an ideal day for a fair. There was scarcely a cloud in the sky. The air was not intensely hot and not the least bit humid, and everything about the grounds was in the pink of condition.

And the well-groomed horses paced and trotted with more vigor than yesterday, apparently, while the acrobats and vaudeville artists opposite the grand stand did their "turns" and "stunts" with a dash that captured everybody.

It was a great day, but perhaps the man on whom the sun shone with the greatest splendor was Norin, the high diver, whom Mrs. Eddy came more especially to see.

She saw his act last year and was much impressed by it and she expressed a desire to see it again this year. Her desire was granted and Norin was consequently the observed of all observers to-day as he climbed the dizzy heights of his rude scaffold and plunged into the tank of water eighty-seven feet below.

They say it is eighty-seven feet, but—well, it is high enough any way, and the feat is certainly a dare-devil one.

Mrs. Eddy said last year it was a beautiful example of the power of mind over matter. To-day she sat in her landau close to the tank and watched the high diver with keen interest, as did the 14,999 other people on the grounds.

However, many things occurred before this which should be told. As has been said, the crowds began to come early, and they stayed until late in the evening—all but the Christian Scientists. The two special trains from Boston arrived at Concord before noon, and most of the six hundred or more Scientists at once visited the local Christian Science Hall, where they were received by Rev. I. C. Tomlinson, the First Reader of the society there.

There was a general round of handshaking, as old acquaintances met, and everything was made pleasant for the

Boston guests—or rather for those who came on the trains from Boston. These included people from far distant places, such as Mrs. Sue Harper Mims, wife of the mayor of Atlanta, a lecturer in the South for the Mother Church; Ormond Higman and wife of Ottawa, and others from just as distant points.

Edward P. Bates and Mr. Alfred Farlow chaperoned the Boston party, which included the following special guests and First Members of the Mother Church:—

George W. Adams, Mrs. Effie Andrews, David Anthony, Joseph Armstrong, Mrs. Mary E. Armstrong, Alfred E. Baker, Mrs. Anna B. W. Baker, Mrs. Elizabeth Bangs, Herbert H. Bangs, Miss Julia S. Bartlett, Mrs. Caroline S. Bates, Edward P. Bates, Mrs. Mary F. Berry, Arthur E. Bingham, Mrs. Helen W. Bingham, Miss Alice S. Brown, Mrs. Martha E. Burns, Gilbert C. Carpenter, Mrs. Henrietta E. Chanfrau, Stephen A. Chase, Mrs. Ellen L. Clark, Joseph Clark, Mrs. Janet T. Colman, Albert F. Conant, Mrs. Mary E. Dunbar, Joseph S. Eastaman, Mrs. Mary F. Eastaman, Miss Mary E. Eaton, Alfred Farlow, Mrs. Caroline W. Frame, Mrs. Berenice H. Goodall, Mrs. Eldora O. Gragg, Eugene H. Greene, Mrs. Grace A. Greene, Mrs. Camilla Hanna, Septimus J. Hanna, Edmund R. Hardy, Mrs. Mary E. Hardy, Thomas W. Hatten, Calvin C. Hill, Mrs. Emilie B. Hulin, William B. Johnson, William L. Johnson, Mrs. Rose E. Kent, Ira O. Knapp, Bliss Knapp, James Landy, Mrs. Mary E. Landy, John Carroll Lathrop, Mrs. Laura Lathrop, Miss Susie M. Lang, Mrs. Annie V. C. Leavitt, Mrs. Pamela J. Leonard, Joseph G. Mann, Willard S. Mattox, Wm. D. McCrackan, Mrs. Emily M. Meader, Albert Meehan, Albert Metcalf, Mrs. Mary C. Metcalf, Mrs. Mary W. Munroe, James A. Neal, Carol Norton, John W. Reeder, Miss Nemi Robertson, Mrs. Laura E. Sargent, Miss C. M. S. Shannon, Mrs. Elizabeth P. Skinner, J. Edward Smith, Miss R. T. Speakman, Mrs. Augusta E. Stetson, Irving C. Tomlinson, Mrs. Janette E. Weller, Mrs. Ella E. Williams, John B. Willis, Rev. S. E. Simonsen, and Mrs. Simonsen.

After all arrangements had been perfected at the hall cars were taken for the fair grounds, and what seats were left on the grand stand were quickly occupied, while hundreds stood and many other hundreds were obliged to seek points of vantage around the race track. These people

then waited patiently for the arrival of Mrs. Eddy, who was slated to appear at 2.45 P.M.

PLENTY "DOING."

In the mean time there was "something doing" on the grounds. It was worse than a three-ring circus, and a person would have to have about ten pairs of eyes to see all that was going on at the same time. The bands were playing, the vaudeville opposite the grand stand was in full blast, a balloon was being filled with gas in one part of the grounds, a baseball game was interesting a large crowd in another place—there was some hot pacing and trotting on the track, and the air was filled with the calliope voices of the "announcers" on the midway.

Finally the governor appeared at 1.30 with his staff in an open carriage. He was applauded as he ascended the grand stand and took his place in one of the front boxes, from which he was quickly routed to a little platform in front of the grand stand, where all could see him after he had been welcomed and introduced by Secretary of State Edward W. Pearson.

The governor is a big man, tall, square-shouldered, with a strong Yankee face, white hair and white chin-whiskers. As he stood there bare-headed he looked the typical son of New Hampshire.

He first thanked the committee, then welcomed the guests, lauded New Hampshire, and turning to the visitors from Boston, said:—

"The noble, good woman who has done so much to beautify these grounds and buildings, and who is to be with us to-day, has given another evidence of her generosity in giving to the children of your city about two hundred pairs of shoes."

Then in a humorous vein he said: "I regret that the committee did not invite me yesterday. I have two boys for whom I should like to have had some shoes, but it looks as though they would have to go to school this winter without footwear."

At this point there were heard many expressions of sympathy for the governor's boys. He concluded by saying,—

"The science which has such a large measure of Christianity attached to it is a science worth sticking to."

Soon after the governor had taken his seat every neck was strained as the balloon shot into the air, with a young

woman in a red boyish costume dangling from the end of an attached parachute. She threw kisses at the crowd with the same ease that one would from a departing train.

MRS. EDDY'S APPEARANCE.

After that incident was closed attention centred on the horse racing for some time, until at 2.45 promptly Mrs. Eddy's landau was seen to enter the grounds and drive slowly up the track to the grand stand.

Seated on the box with the driver, behind two bays, was Calvin A. Frye, her secretary, and in the carriage with Mrs. Eddy were Judge William G. Ewing and Mrs. Ewing of Chicago.

The carriage was preceded by Chief Marshal Batchelder and Assistant Marshal Hadley on horseback, while another aide, a grandson of Senator Chandler, rode behind the carriage, followed by several policemen.

The Christian Scientists waved their handkerchiefs as the carriage approached. After the halt in front of the governor's box, the officers of the Fair Association, headed by George H. Moses, editor of the *Concord Monitor*, advanced bareheaded to within a few feet of the landau, and Mr. Moses said:—

"Mrs. Eddy, the gates of the Concord State Fair swing inward to-day, and we salute our friends far and near. But among all the throng here present I am privileged on behalf of the management to say—and the distinguished jurist from Chicago will affirm my judgment when I say it—for no one have we a warmer welcome or a heartier greeting than for you, our nearest neighbor.

"We bid you welcome to these grounds; to these grounds which adjoin your own beautiful estate; to these grounds your liberal generosity has permitted us to adorn and beautify; to these grounds where we count it among the keenest of our satisfactions to welcome you and your friends, and where in future years we hope to have the pleasure of greeting you again and again.

"Mrs. Eddy, on behalf of the Concord State Fair Association, I bid you welcome and I tender you the freedom of these grounds."

Mrs. Eddy bowed her acknowledgments and the carriage advanced to a point opposite the high diving scaffold.

Norin quickly appeared, climbed about ten feet to a spring board and turned a back somerset into the water.

He then kept going higher and higher, diving each time, until finally he reached the topmost point and made his great flight through the air, graceful and steady, into the tank with a loud splash.

QUIETLY SALUTED.

There was applause. Mrs. Eddy's carriage wheeled around immediately and was slowly driven down the track. She waved her handkerchief back to the thousands who were waving theirs in the grand stand and grounds, while Judge Ewing and Mr. Frye held their hats in their hands.

There was no applause, just this mild salutation was all.

Mrs. Eddy looked well and cheerful. She wore a pearl colored dress and carried a sunshade that was just a trifle darker than the dress. From the press stand she appeared to be in good spirits, although she did not manifest any particular enthusiasm in what she saw.

Soon after she left the grounds most of the Christian Scientists also left and took the four o'clock special for Boston.

Then the regular wheels of business went on at full blast on the grounds for the balance of the afternoon and evening.

To-morrow ought to bring an equally large crowd as was out to-day and will be known as Grange Day. A member of President McKinley's cabinet, Hon. Charles Emory Smith, postmaster-general, will be the chief guest of the day and will speak.

The coming of the postmaster-general is in response to an invitation from Hon. Henry Robinson, postmaster of this city, who has also invited the six hundred postmasters and assistants of the state to visit the city and meet their chief.

MRS. EDDY'S APPRECIATION.

Under the above heading the *Concord Evening Monitor* publishes a letter of thanks from Mrs. Eddy, which, with the *Monitor's* introductory remarks, we also publish:—

The Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, whose visit to the Concord State Fair on Governor's Day, last Wednesday, was so highly appreciated by the officers of the Association and by the thousands who were present, is not unmindful of the courtesies shown her on that occasion, and she has sent the following appreciative letter as indicative of her feeling:—

Pleasant View, Concord, N. H., August 31, 1901.

Officers of the Fair Association and Mr. Moses, Editor of the *Monitor*.

Dear Friends:—I am almost proud of your general management of the Concord State Fair. Your special reception of me and eloquent address were more to me than the homage of thousands—you represented the animus of my native state—and its chief executive, Governor Jordan—than whom who is more like her granite in goodness and grandeur?

I beg to say that my brief visit to the grounds was a pleasant rest for me—your polite, tender, impressive reception of me, Judge Ewing, Mrs. Ewing, and the visiting Christian Scientists greatly appreciated. Accept my thanks. and long live my fair neighbors.

Most respectfully,

MARY B. G. EDDY.

A CORRECTION.

We also publish from the *Concord Evening Monitor* the following letter from Mrs. Eddy:—

Pleasant View, September 7, 1901.

Dear Editor:—In reference to two reports that found their way into the kindly notices of the press relative to this year's State Fair in Concord, I beg to say: One mistake that was made last year was repeated this year, namely that our governor invited me. Whereas last year the governor invited me to attend the Old Home Week celebration. Both last year and this year the invitation to visit the Fair came from the officers of the Fair Association; and my small gift to the children came from my love for children, and it would have pleased me not to have had that gift emphasized. I find it more troublesome to be overrated publicly than underrated, since conscience requires a bit of my time to correct the former, while happily the latter old time will correct.

MARY BAKER G. EDDY.

WHENE'ER a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

Longfellow.

DEDICATION AT CANON CITY, COL.

FROM the *Canon City Times* we extract the following interesting account of the dedication of what this paper calls "the pretty chapel" of First Church of Christ, Scientist, of Canon City, Col. In addition to the account in the *Times* we also publish, in its order, the interesting address of Mrs. Minnie Shaffer Avery, Second Reader of the church. We congratulate our brethren of Canon City, Col., upon this happy and successful event.

The *Times* says:—

The Christian Science chapel which has just been completed by First Church of Christ, Scientist, on Main Street, near Ninth, was dedicated Sunday, August 11. The edifice is of Grecian design, and is built of brick with a white brick front with a large porch supported by white pillars. The size of the building is 42x54½. In the front part are two rooms 12x12, one for storing books and chairs, and the other for a reading room. The auditorium is 32x40 and will seat two hundred and fifty persons. The walls are almost white, with a border of oak leaves and acorns. The windows are of stained glass. The circular window on the south is by the celebrated artist, Henry Read, and is entirely a Colorado product. A Denver artist who saw this window, says that from an artistic standpoint, it has no superior in Denver. The pulpit and its furnishings are white and gilt. Charles Heyle, a member of the church, and one of the trustees, was the architect, and superintended the building.

The first contract was let April 7, since which time the work has been rapidly pushed.

The chapel was beautifully decorated for the dedicatory exercises with a profusion of flowers and smilax. The programme opened with a violin obligato by Miss Bertha Schmitz of Denver, followed by congregational singing. A portion of Scripture was read, next silent prayer and the Lord's Prayer. Miss Amy Ragsdale rendered an appropriate solo, "Love watches over all."

Frank P. Smith, for the trustees, formally turned over to the church the building, stating that all bills had been paid and that there were funds on hand to meet all further requirements. The cost of the building has been about \$4,500.

Following was the address of dedication by Mr. H. D. Avery.

With our hearts full of love and gratitude for this manifestation of God's Love, we extend to all a most hearty welcome to this, our first service in our own home. Your presence adds much to the joy of this occasion.

Our God of Love is, and teaches his children to be, no respecter of persons. We want to reflect the same love and we believe in giving to all the right to worship God according to the dictates of their own conscience.

The desire for religious liberty imbued our Pilgrim Fathers with courage which enabled them to break away from old established customs, and guided them safely to the shores of our blessed land. The thought of freedom has steadily enlarged, and because it has the highest sense of freedom, ours is the greatest nation on earth to-day.

Through the unfolding of truth, revealed by the teachings of Christian Science, we see for the first time it is not God's will that we should be sick and suffer; and this knowledge once gained, every man, woman, and child can assert their God-given rights and proclaim to the world that man, made in His, God's, image and likeness, has power and strength to dispel the illusion of sin, and assert his freedom in the name of Almighty God.

An understanding of our relation to Him restores harmony and is the only emancipator of the whole world from sin, sickness, and death.

We are startled at the great changes wrought by the power of Mind over matter—a brief but good definition of Christian Science. No one ever tried more faithfully than I to gain health by material means, nor gave *materia medica* a fairer chance to prove wherein it was a demonstrable science. Every condition seemed most favorable with the best care and attention by a boy's best friend, his mother. If a mother's love could have restored me to health, I should have been spared years of suffering and experimenting with climate and drugs. Nothing could cause me to forget that mother's love which I feel we seldom appreciate, and in return for which we often do so little.

Now, dear friends, would you condemn me, or any Christian Scientist, whose heart goes out in love and gratitude to our Leader who, through years of toil and struggle the world can never know, made it possible for me, and all who will, to be healed? Christian Science is "the stone which

the builders rejected." Do you know the hidden treasures of our famous gold camps of Leadville and Cripple Creek were prospected over for years, and their prospects as mining sections pronounced by experts as worthless?

Dear friends, so it is with Truth. Jesus taught and lived it—the power of God's love to heal and save—but the healing was lost sight of three centuries later when Constantine united Church and State.

It was again revealed to suffering humanity and demonstrated to this age by one who had so reached the heights of spiritual perception as to discern her true relation to God, and at a time when all other means failed, arose from her supposed death-bed to proclaim to the world that the healing Christ had never left us. Mary Baker Eddy then withdrew from society about three years, and made a close study of the Scriptures only, in her own words, "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" (*Retrospection and Introspection*, p. 39). During this time, she laid the foundation of her book, "Science and Health with Key to the Scriptures," which was published in the year 1875. It is now in its 214th edition of one thousand copies each.

A few years ago the teachings of Christian Science were investigated by so few it was little understood, but the false impressions are disappearing through the true understanding which is being intelligently presented by those best fitted for that purpose. The lectures given by the Board of Lectureship all over our land and in foreign countries, are meeting with large, eager crowds of earnest seekers for Truth.

A million voices now sing its praises, churches are being built rapidly, and thousands are being reclaimed from hopeless invalidism to healthy, useful men and women.

In our grand State of Colorado, where we are so blessed with delightful climate and so many natural advantages, where we can look out and behold scenery unsurpassed for grandeur and beauty, where we can behold the grand towering mountains which cause us to pause and contemplate the vastness of nature, where we can drink in the cool, refreshing mountain breezes; where the earth seems laden with an inexhaustible supply of minerals; where fruits of all kinds grow in such abundance; if material conditions could heal, we should be a most happy and healthy people. But as we

look out, we see sorrow, suffering, sin, and death on every side. Surely we need Christian Science in Colorado.

May this Church be a refuge for the weary and heavy laden, and may all who come, find within it health and "the peace of God that passeth all understanding."

For this cause, we dedicate this, our Christian Science chapel, to the ever-present God.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain;
Gates of hell can never
'Gainst the Church prevail;
We have Christ's own promise,
And that cannot fail.

Letters of congratulation were read from Montrose and New Castle, and there were also messages from Colorado Springs and Pueblo.

A hymn, responsive readings, and the benediction closed the service.

The attendance was large and many could not gain admittance. Forty were here from Victor, thirty from Florence, besides others from Denver, Pueblo, and other places, and the services were repeated in the evening for the benefit of those who could not attend the morning exercises.

ADDRESS OF MRS. MINNIE SHAFFER AVERY.

At this glad time, a brief history of the work in Canon City may prove of interest.

Fifteen years ago, the glad tidings of the gospel of health reached the ears and hearts of a few of our citizens. Some hopeless invalids were restored to health and usefulness. and from this, a little band of earnest seekers for Truth met in the different homes for the study of the Bible and the book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Ere long, a room was given for this purpose in what is now the Postoffice Block, and regular Sunday and mid-week meetings were held.

In 1894, when meetings were being held at 422 Main Street, fifteen members organized First Church of Christ, Scientist, of Canon City, Col. After our Methodist brethren moved into their beautiful new home, we held our services in their old church for a year and a half.

We had already purchased our lot and had plans for a church building, but no definite action was taken. Last March the old M. E. Church was torn down for the erection

of a fine business block, and we were compelled to go into an undesirable hall. Even this, we could use only on Sundays, and our Wednesday evening meetings were held at a private house.

We at once decided to build us a chapel which would be sufficient for our present needs. Our Trustees, one of whom was the architect and superintendent, began work at once with the understanding that the contracts would be let only as sufficient money came in. The work went on very rapidly and never once was it stopped for lack of funds.

And to-day, our chapel is dedicated free from debt and we have not asked help outside of our congregation, although toward the last, help came in from many quarters with the assurance that it was a happy privilege to acknowledge in a material way the blessings received. We have found the Bible promise, "Bring ye all the tithes into the storehouse, . . . 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."

Much credit and praise is due to our Board of Trustees for their faithful, conscientious work. The dear children of the Sunday School have cheerily and with a sweet spirit of sacrifice contributed liberally, and they have the credit of furnishing our cozy reading room besides aiding the general fund.

Though we are very happy in our new home, let us remember that the material structure is but the symbol of our building in Mind. Let us here give the definition of church from our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy:—

"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."

The church in all ages has elevated the race, but the Church of Christ, Scientist, seeks the undivided garment of Christ's teaching. In the same verse with Jesus' command to "Preach the Gospel," is "Heal the Sick;" and his own words were, "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." "Lo, I am with you alway, even unto the end of the world."

Christian Science has entered many a home in our little city and given hope, health, and happiness where fear and disease had brought discouragement, grief, and sorrow. Many also who have come here and failed to find the promised relief in our beautiful climate have turned as a last resort to Christian Science. In it they found health and strength, and returned to their homes. These would increase our membership, but our loss is another's gain, and they are laboring to show their fellow-men that primitive Christianity is at our doors.

Is a sick man a good Christian? Christ-like? A sick man's body is his idol. He is afraid to take it out in the rain or the bright sunshine, afraid to get its feet wet, afraid to feed it and afraid not to feed it. In short, it is his master, not his servant. How, then, can he work for God when his body takes all his time and thoughts? Surely *Christian* healing is very necessary to enable mortals to do Christian work.

But the physical healing of Christian Science is the least part. Our Leader tells us in "Rudimental Divine Science" it is but "the bugle call to thought and action in the higher range of infinite goodness." It is a religion that destroys false appetites, evil passions and motives, self-seeking, and impurity, makes more Christ-like men and women, chastens the affections and satisfies the heart.

One of the tenets of our church is, "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*" (Science and Health with Key to the Scriptures, p. 493).

May no unholy thought ever find an abiding place in our little chapel, and may the Presence and Power of God's Love, which fills it, inspire each heart and consecrate each life to God's service.

WE can all do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse.

Selected..

DEDICATION AT WICHITA, KAN.

FIRST CHURCH OF CHRIST, SCIENTIST, Wichita, Kan., located at the corner of Lawrence Avenue and Second Street, was dedicated Sunday, August 18. Two services were held, the first at 10.45 A.M., and the second at 8 P.M. Christian Scientists from many of the neighboring towns were present. Addresses were delivered by Mrs. Anna E. Tucker, First Reader, and Gilbert D. Tucker, Second Reader. Miss Harriet Turner of El Dorado, sang two solos, "Just for To-day," and "These are They."

The church is in the form of a Latin cross, and has a seating capacity of about three hundred. It was formerly known as St. John's Episcopal Church. It was purchased, moved to its present location, remodeled, and put in good repair at a total cost of nearly four thousand dollars.

All with whom we have spoken have expressed themselves as being pleased with the church. The pastor of the Congregational Church, which is located just across the street, has seemed greatly interested in the preparation and progress of our building, and was much pleased when told of the success of the dedicatory services.

Some of the influential members of the Episcopal Church, who had lovingly helped to build and dedicate the church years ago, were present. They were much interested and rejoiced with us in our good fortune.

We have a pleasant reading room in the front part of the church, which is separated from the audience room by means of three large doors which can be raised, thereby increasing the size of the auditorium when more space is required.

Truth and Love have blessed us abundantly in this demonstration, and we cannot fail to see how we have been led and directed by the One Intelligence, the Giver of every good gift.

The addresses of the Readers were as follows:—

ADDRESS OF FIRST READER.

My Dear Friends:—Our little band of earnest workers has long desired and needed a place of worship. The Scriptural promise is that the faithful followers of Truth shall be provided for. Jesus said, "Verily I say unto

you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." This reassuring promise is being visited upon us in great measure. As we go on and truly leave all evil and error to follow Christ,—Truth,—more and more will we see and realize the abundant supply. Divine Love supplies all our needs now, and there is no lack in ever-present Love.

This property all told has cost \$3,065. Through careful dealing and generous giving of time, labor, and money, at the hands of about eighty-five persons, this sum has been raised. To-day we consecrate anew this beautiful little temple unto God, who is the same divine Love whom our fathers sought to worship; or as if, by way of emphasis, we rededicate this church to the service and worship of the living God who "dwelleth not in temples made with hands," and is not afar off, but is in all places Immanuel,—"God with us."

I take pleasure to-day in welcoming you, our neighbors and friends who have come to see and appreciate with us our new church home. Your presence and approving countenances bespeak a joy and satisfaction in your hearts because of our success; and we thank you. We welcome you, fellow Scientists from neighboring towns who have come to rejoice with us on this happy occasion. To you who have not as yet procured a church of your own, this event speaks a word of encouragement, that faithful, loving work continued, is sure of its reward. And I congratulate all the co-laborers and contributors, who have aided in bringing about this consummation. Each one now has his reward in the sweet consciousness of a duty performed, and the "Well done, thou good and faithful servant; thou hast been faithful over a few things," is resting in benediction upon the heads of many who are entering the next stage referred to by Jesus, "I will make thee ruler over many things," and the result, "enter thou into the joy of thy Lord."

Many have been the sacrifices that were necessary in procuring the land and fitting up this chapel. Self had to be denied, a cross borne. Even the shape of our church is symbolic,—a cross; but remember it is a beautiful cross, harmonious and bright in coloring, light and beauty shining

through its many-colored, stained glass windows. And now it stands a loving testimony to the cause of Christian Science,—the Christ Science.

Our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, teaches us that all is Mind and Mind's ideas; hence leads on to the conclusion of the nothingness of matter. It is this idea which often brings the antagonism of the worldly-minded. This should not disconcert one, any more than any other scientific discovery. If it is a fact, you, nor I, nor the whole world, nor a universe of supposed materiality can change it. A scientific truth is susceptible of proof. By investigation, thought, and effort in accordance with the teachings of Christian Science, you can prove, at least in a small way, the Allness of Mind. Even from the ordinary standpoint, few judge a man from the size of his physique. We call that man or woman the greatest who possesses the most ideas and the ability to put them into practice, and not the person necessarily of largest bodily proportions.

God is Infinite Mind, the Substance of the universe. Man is idea. He is not corporeal but spiritual. He is the presence and activities of ideas, true, real, and perfect. Let us then put off false concepts, or false beliefs, as sin, sickness, and all discord,—put them off by not entertaining them in thought or consciousness,—and put on the true ideas of Mind, manifested humanly, and referred to in the Scriptures, such as "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

The Bible exhorts us to "be of one mind." St. Paul says, "But we have the mind of Christ." We can have this mind only as we condemn and discard sin, sickness, and death, and possess and express ideas which come only from God.

In the Acts of the Apostles we read of wonderful things transpiring when the disciples "were all with one accord in one place," which really means, "They were all together for the same object" (Rotherham). For Jesus' followers to be "all together for the same object,"—to be of one mind,—invokes the Divine power and benediction. The world is longing to arrive at this oneness and harmony of thought, and many are earnestly laboring for it. But as we understand it, Christian Science alone can bring about this state. Mortal mind cannot work such a transformation, even in an effort for good. Divine Truth and Love alone

can do this. One must learn that sin, sickness, and death are not of God, and must not be entertained in thought as emanating from God.

My dear friends, this little structure remodeled for our use, is a testimony of a certain conformation as we read of being of "one accord in one place." We as a small body of believers have gradually risen to where we could bring out this oneness of thought in a measure, and thereby were enabled to erect this testimony to our Cause.

At first all may not have seen the wisdom of this undertaking, but as the work advanced, thought has awakened, and we pray that all can say and truly that we are all together for the same object. And, my brethren, what is that object? Is it not to grasp the idea of, and live the Truth as illustrated in the life and ascension of Jesus Christ, and in this age revealed in Christian Science as taught by our faithful Leader, the Rev. Mary Baker G. Eddy? Let us remember her, then, with loving thought,—the one who for this age discovered the Science of that great Life demonstration manifested by Christ Jesus,—and who has taught us, as we can apprehend it, to follow in his footsteps.

ADDRESS OF THE SECOND READER.

Dear Brothers and Sisters:—To-day dawns a new epoch in the history of this church and the Christian Science cause in Wichita, and we are here this morning to thank the Great Giver of all Good for this our church home. And now after advancing one step nearer the Mount of Revelation a look back over the way trodden and obstacles overcome may give renewed strength to press forward.

On the evening of May 7, 1890, fifteen persons who had proved God's willingness to heal and restore from sickness and discord, organized the Church of Christ, Scientist, of Wichita, now known and chartered as First Church of Christ, Scientist, of Wichita. Previous to the organization the Scientists met weekly at various homes in the city and studied the Bible in the light of Christian Science. At that time this religion was comparatively unknown to the general public, and the few outside its followers who had heard of Christian Science considered it but a passing fad which a few years would obliterate.

The first public services were held in the W. C. T. U. Rooms in the fall of 1887. Shortly after we removed to a real estate office, then to Market Hall, corner of First and

Market Streets, and from there to Garfield Hall, Fletcher Block, and other places, and lastly to Sedgwick Hall.

The Christian Science Reading Room and Dispensary which was first started while holding services in Market Hall has been connected with the church, and has proven an effective means of distributing the Christian Science publications and sowing the seed.

The church has a present membership of about seventy-five, all of whom have experienced the beneficent healing influence of Christian Science, and on becoming members of the Christian Science Church, have subscribed to this sacred obligation which is the final clause of the simple yet sublime tenets of this and all Christian Science Churches: "We solemnly promise to strive, watch, and pray for that Mind to be in us which was also in Christ Jesus, to love one another, and to be meek, merciful, just, and *pure*" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy, p. 493).

About four months ago the opportunity came to buy the Old Episcopal Church. The membership and friends rose to the occasion, and by their liberal donations and free-will offerings, have secured in this short time this valuable property, of which we are justly proud. The lots opposite the Plaza Hotel were first purchased for the church site, but the way was opened to get these corner lots and dispose of the former at an advance. Truth was surely leading in this demonstration. As the work advanced every bill was paid when presented and no solicitation was done outside the church and those interested in Christian Science.

The generator and lighting plant for the building was a gift to the church from the Sunday School. A band of little folks known as the Busy Workers has been able to realize a neat sum from their handiwork. Many thanks are due the Board of Directors and Building Committee of the Church for staying at the wheel when fear of debt and other discouragements would have driven them back.

And now after years of quiet and gloom may this new-old church again re-echo the words of God and resound his praises. May the sick, the sinful, and tired ones find within this little chapel a haven of rest.

WE confess small faults, in order to insinuate that we have no great one.—*La Rochefoucauld*.

THE ANGEL OF PEACE

BY ANNIE MARIE BLISS.

GENTLY as the snowflakes falling
From a dark and cloudy sky;
Sweetly as showers of cherry blooms
From grey branches bare and dry;
Comes the Angel of His Presence
Out of clouds that dim the sight,
Bringing peace like breath of perfume,
Clothing earth in robes of white.

'Tis the same sweet voice of "Peace"
That the faithful shepherds heard;
And the storm-tossed, frightened sailors
Saw the waves obey the word
That we hear while we are working,
Ofttimes in a starry night;
Sore afraid we call the Master,
And his "Peace" puts fear to flight.

Oft while climbing rugged hillsides,
Footsore, weary, and alone,—
Arms invisible, everlasting,
Round us lovingly are thrown.
And the crooked paths are straightened,
Stones and briars are brushed aside
By that Presence, "Prince of Peace,"
Counselor, companion, guide.

So like showers of cherry blooms,
Fragrant let our deeds of love
Sweeten barren lives around us
With pure thoughts born from above.
And when storms and tempests gather,
And the darkening clouds drop rain,
O'er the waves walks Love victorious,—
With His "Peace" Christ comes again.

A MINISTER'S DEFENCE OF CHRISTIAN SCIENCE.

THE *Literary Digest* of July 20, 1901, was good enough to republish from the *Christian Science Sentinel* the following extract from the able and admirable sermon of the Rev. DeWitt T. Van Doren. We, in turn, herewith republish in *The Journal* the extract from *The Literary Digest*:—

The recent attack on Christian Science by ministers of various New York churches appeared to indicate that Protestant ministers were unanimously opposed to the teachings of this new religious body. One clergyman, however, the Rev. DeWitt T. Van Doren, referred to by the *Christian Science Sentinel* as a New York minister, has come to the defence of Christian Scientists. From his recent address on this subject we quote from a reprint in the *Christian Science Sentinel*. He says in part:—

"The criticisms of New York clergymen of different denominational views concerning Christian Science as a religion are not nearly so damaging to that cult as to the Christian churches, if it be true that these criticisms represent the spirit of evangelical Christianity. I am not in any sense a follower of Mrs. Eddy; yet there is much of her teaching that must command the respect and admiration of every candid and unprejudiced mind. These criticisms may be well meant. Nevertheless they are unwise, as they must inevitably react upon the churches represented by these critics. 'They that take the sword shall perish with the sword.' 'For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.' 'Whatsoever a man soweth, that shall he also reap.' There is no escape from this law. 'Be not deceived; God is not mocked.' These criticisms are untimely, since they disclose a temper inimical to the spirit and teaching of Jesus Christ, whose servants all ministers are supposed to be, and whose spirit they are supposed to imitate. They reveal a sensitiveness, amounting to almost irritability, toward an institution which seems to them to threaten the 'traditions of the elders.'

"On the other hand, the spirit manifested by the Christian Science advocates is in strange and happy contrast to

the spirit of these theological archers. Being defamed, they still entreat their critics to deal kindly and candidly with them, since they desire naught but the furtherance of the truth. The world at large will not be slow to discern the Spirit of Christ in the attitude of this church.

"Why should clergymen think it a wrong thing, and contrary to the preaching of Christ, that a church should believe in and practise bodily healing? Certainly in the teaching of Christ, as in the atonement of Christ, there is a foundation laid for faith in the healing of disease. Christ was the sickness-bearer as well as the sin-bearer of his people. 'Himself took our infirmities, and bare our sicknesses.' Sanctification of the spirit, redemption of the body, this is the atonement of Christ. Sanctification is a progressive, continuous work, from the cross to the crown, so also is the redemption of the body. Christ never divorced these: 'Thy sins be forgiven thee,' and 'Be whole of thy plague.' The ministry of the Apostles, under the leadership of the Spirit, is the exact model of the Master's. Nor did this commission end with the death of the apostles, for Mark says: '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.' 'He that believeth and is baptized shall be saved,' in any and every age of the Christian church. And these signs shall follow them that believe—not the immediate apostles of Christ only, but all believers, in every generation of the church's history. This guarantee of miraculous signs is given to the church in its corporate capacity. Not all, as individuals, have gifts of healing; but this gift was to the church as a whole—included in it as an organic function of faith, and for all time. This promise is all the more significant when you consider that it was given just previous to the ascension of Christ. 'Greater works than these shall he do; because I go unto my Father.' What other interpretation can be given to the statement of St. James, recorded in his Epistle, than that he refers to an established and perpetual usage in the church?

"If the practice of healing the sick is the basis of suspicion against the Christian Science Church, it can well afford to rest under the suspicion, since it has the sanction of Jesus Christ, and also of the Christian church of all ages,

for there never has been a period in the history of the church when there were not found these signs and wonders in response to faith.

"The only class of people for whom Christ had words of biting sarcasm and censure were the Pharisees, who could not see any good in anything outside of Judaism. Are we not in danger of falling into the spirit of Pharisaism and of the Pharisee when we grow intolerant of the methods and beliefs of those who conscientiously differ from us, and who still are putting forth noblest efforts for the physical and moral salvation of humanity?

"I have not the pleasure of Mrs. Eddy's acquaintance, but from all the evidence at hand I am obliged to think of her as a woman of remarkable ability and spotless character. I am not in sympathy with her views of Christian doctrine; but, as a minister of Christ and a Christian, I am bound to concede and respect her virtues of character, her intellectual ability, her right to worship God according to the dictates of her conscience and to build up a great church if she can—and evidently she can. I have met and known personally quite a number of Mrs. Eddy's followers, and in every way they compared favorably with the highest type of Christians found in my own churches. How shall we judge the merits of a church if not by the type of Christians it turns out?"

MARBLE and recording brass decay,
And, like the 'graver's memory, pass away;
The work of man inherit, as is just,
Their author's frailty, and return to dust;
But Truth divine forever stands secure,
Its head as guarded, as its base is sure;
Fixed in the rolling flood of years,
The pillar of the eternal plan appears;
The raving storm and dashing wave defies,
Built by the Architect who built the skies.

Cowper.

STILL in thy right hand carry gentle peace,
To silence envious tongues. Be just and fear not:
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's.

Shakespeare.

THE BREAD OF LIFE.

BY CHARLES H. GLIDDEN.

FEED me with Love, O Father,
The bread of Life divine;
The living waters give me,
From that white throne of Thine;
Then shall I hunger never,
And thirst no more shall know,
And from my thought forever
Shall healing rivers flow.
Feed me and heal me, Father;
Guard me where'er I go.

Beneath Thy wings supernal
In safety I shall dwell,
Rejoicing, O Eternal,
That Thou doest all things well.
Though tempests rage about me
And hate may hurl its dart,
Thy Love is all about me,
Thy Truth sustains my heart.
Stand close beside me, Father;
Bid seeming foes depart.

In Thee I am united
With Life and Love divine.
Thy promises are plighted,
And they are ever mine.
Reflecting Thee forever
I know no doubt or fear;
For I am Spirit's likeness,
Perfection now and here.
Omnipotent, eternal,
Thou art forever near.

TESTIMONIES FROM THE FIELD.

I HAD been an earnest searcher for Truth, but was running to and fro in the wilderness of hygienic and orthodox methods. I never saw a creed I could fully believe, still I united with the Congregational Church when a child, and in later years was a member of the Methodist Episcopal church, it seeming that my work was there for a time, as that was the best way I knew of to serve God. Many a time have I sought to re-consecrate myself at a Congregational or Methodist altar, receiving only a temporary blessing. I am ever grateful for the one God-given gift I have, an unfaltering, unswerving faith or trust in God. How many times have I asked myself, Who or what is God, and how can I know more of Jesus the Christ?

The thought would always come to me, I ought to love God more, and know more of the life of Christ, and in order to do that, I felt I must better understand what God was, and learn more of the life of Christ.

My vocation was a teacher in a public school, and while I took real pleasure in teaching the little child, I did not feel satisfied with myself as a teacher, as my ideal for the proper direction of the child was far beyond what I myself had attained. Not having what I felt I ought to have to teach and uplift the child (to me one of the most sacred duties in life), they taught me many a lesson. I am always uplifted by the child, and am often in awe before a beautiful, pure child.

I taught several years, until the law of human opinion threatened to take from me my birthright, or a part of it,—my health. But strange as it seemed to others, I was quite well when alone with the children and their pure thought and love. Since coming into Christian Science I understand why I was well. I was protected by the armor of good and pure thoughts, not only of my own for the children, but by theirs for me. A while later I was led to seek another field for work, saying to myself that I would do whatever my hands found to do, and soon the way opened for me to engage in business for myself, by assisting an artist in the establishment and sale of her art-work, as I found she needed assistance to get a start in life. Success crowned every effort, and in a few months the artist's work

was awarded every honor in that state and several in others, and the business was at once successful, as the demand was created so sales were easy to make. We discovered, however, that, with this goodly measure of success, we were still unhappy; we were longing, reaching out for something better and more satisfying than worldly honors.

We were active members of the Methodist Episcopal Church of that city, and with the best business patronage in our line of work in that, a city of eighty thousand inhabitants; nevertheless, we decided that, as soon as profits warranted it, we would close our business there, and go to Chicago for the purpose of Bible study.

We decided to go to the Moody Bible Institute to study the Bible, to learn more of God and Jesus the Christ. My desire being to study the Scriptures, as desire is prayer, it was soon answered, not as I had thought, but as God had appointed. But more experience or discipline was necessary before I could come to the light more fully; my unwavering faith in God served me well until I found the true way and saw the Light clearly, as will be seen in this experience that I shall relate. I was stricken with typhoid fever, and was near to death's door, according to all others' belief but mine, for I never for one moment felt that I was near death.

One beautiful morning I noticed the clergyman was praying at my bedside. While the prayer was a lengthy one, I only remembered these words: "*Lord, reveal thyself to her.*" A few moments later he asked me if I were afraid to die. To which I replied, "No; I am not going to die. I have a work to do." It was a positive assurance I had in my highest consciousness that I was safe.

Just at this time word came to me from Chicago and Minneapolis to seek Christian Science. I was asked to see a practitioner in that city.

As soon as I had recovered sufficiently the artist and myself called upon the Scientist. We were so delighted with the thought presented to us that we soon began attending Christian Science services, and soon procured a copy of "Science and Health with Key to the Scriptures." After reading a few pages I *knew* it was just what I had always been searching for. The work was begun with me. The arm of the Lord was being revealed to me each day. The Light was coming slowly. I was at the gate of the New Jerusalem. A new Life was being opened to my consciousness, and at times, though partially

blind and steeped in the old beliefs I was firmly and tenderly directed by the Scientist. Since that time I have been an earnest reader—aye, student—of Science and Health, and I have been lifted as by a moderate growth, mostly by the perusal of the pages of the text-book and occasional help from the Scientist, from a belief of invalidism and beliefs imposed by study of everything in the hygienic world. Nearly all the old beliefs have gradually disappeared and I use no medicine. I should be glad if some word of my experience might help to encourage another who may need to be healed as I was by a steady growth, in “putting off the old man and his deeds.” If we can crowd out, if need be, the old thought or beliefs, and fill in with the real, as “Blessed are the pure in heart; for they shall see God,” we are safe in the kingdom. I am still an earnest seeker, for I desire to know more of the Mind that was in Christ. I desire my life to show forth my gratitude. My uppermost thought of late has been the call for workers, workers of the right sort, to further this, humanity’s cause. I desire to consecrate every energy, every effort, to the work of the Master. I desire to be fully prepared to do my work, and to do it well.—*Evelyn G. Easterly, Chicago, Ill.*

I was brought up to love and serve God, but there always seemed to be something that I could not find, so that when Christian Science was first brought to my notice I had not attended a place of worship for three years. I had become so addicted to intoxicating drink that at times if I had any money in my pocket I could not pass a saloon. I have often left my money at home because I could not resist the temptation to drink. I had also been addicted to the use of tobacco from childhood, and was never without it, although disgusted with myself for using it.

This was my condition when, about four years ago, I was working at the house of our First Reader. She introduced the subject of Christian Science to me. It seemed a very foolish belief and I thought no more about it until I had finished the work and was leaving the house, when she brought me a book and offered it to me on condition that if I would read it through three times I could keep it. I said I would read it.

I took the book home, and after supper I sat down in my accustomed place to read the daily paper, but it had not been delivered that day, so I took up Science and Health

and commenced to read it. I read for a short time but did not like it, so I tossed it on the desk and smoked my pipe. Not having anything else to read, I took up the book again, refilled my pipe, and commenced to read. I then became interested, and continued the reading until I had read it through. While doing so, without any effort or thought on my part, the appetite for strong drink left me, also the appetite for smoking and chewing tobacco.

I commenced reading the book the second time. I wanted to keep it because it had brought so much light and truth to me. I saw that God is a just God, that He is a God of Love, that He is All-in-all, and that the Truth had made me free from uncleanness and drink. So I read on until I had read it through the second time. After this I met the donor of the book and received an invitation to attend the Sunday services.

I did so, and the calm, sweet peace which took possession of me, I shall never forget. The silent prayer seemed to lift me up into a higher sense of religion than I had ever known before. The Bible had a new meaning to me when read in connection with "Science and Health with Key to the Scriptures."

Through the study of the text-book and other works by Mrs. Eddy I have been able to make some beautiful demonstrations of healing both of sin and disease in my family, and for myself. I have much to be thankful for, and I desire to prove it by my every-day life.

About two years ago I had occasion to go to Providence, R. I., and there I procured through a Scientist a situation in a large manufacturing company. In an unguarded moment, surrounded by a lot of fellow-workmen who used tobacco, especially at the noon hour, I took to the pipe again, after which an old claim of rheumatism made its appearance, for which I took treatment and was healed. Still I neglected the study of Science and Health, and did not attend the services of the church for some time, until I returned to the place where I first learned of Christian Science; then I came to myself. I saw I had been feeding on the husks instead of the corn. I was received with love and kindness by all the members of the church. I am demonstrating every day over evil of some kind and my path grows brighter and brighter, for I have the consciousness of an ever-present help in every time of need,

and I feel grateful to our Leader for the Truth she has brought to me through Science and Health.

J. H. Walbourn, Franklin, Pa.

DURING the nine years in which we have been interested in Christian Science, we have had so many blessings showered upon us that I have not words strong enough to express all the gratitude I feel to God, and to our dear Mother for all Christian Science has been to us. By it both my husband and myself were given our health after years of suffering, and our little daughter, six years old, has never known anything but Christian Science. We have never in these nine years resorted to material remedies. Although numerous claims have manifested themselves, *our* remedy, Divine Love, has met every need.

A claim of croup was met in a few minutes through the realization that "Perfect love casteth out fear," and never returned, although our chubby little girl was often suggested by mortal mind as a good subject for it.

Scarlet fever was completely overcome in a day, while others exposed at the same time endured weeks of suffering. While thinking over the ills which—too numerous to give in detail—have been met and overcome in Science, I have also fully realized our Mother's love and watchfulness in the helpful thoughts she had given us, enabling us to protect ourselves and others from the manifestations of discord and disease we mothers so often find all about us. Through realizing our dependence upon only the Divine laws of harmony and Love, I have been able thoroughly to put aside all fear; and claims of chicken-pox, measles, mumps, and whooping-cough did not even manifest themselves, even though our little daughter has been right with those having these troubles.

In our neighborhood, not long ago, four little playmates had scarlet rash and measles, and when Helen was playing about the houses, members of each family asked her if she were not afraid of catching it, and she said, "Oh no, God takes care of me all the time, and I can't be sick." Her own faith and trust in God's care is so strong that she needs no other protection. Claims of nearly all kinds were met when a baby by taking her in my arms and reading from Science and Health; and as she grew older she would ask to be read to when in trouble. Her faith in the help from the book has been so strong that several times I have found her sitting

with it in her lap, apparently reading passages she remembers from it, although she does not read yet. Although Helen has had nine teeth filled, she has no more fear of going to a dentist than of making any other call, and suffers no pain.

I think no one more fully appreciates the help to be received from Christian Science than we mothers who have entrusted to us the direction and care of the little ones. When we know that they are being led by Truth and governed by the Divine laws alone, how much of the sorrow and suffering from the bondage to the senses we older ones have had to work out from, we shall be able to save them; and what a constant guide we have in their every-day training. Thinking over all these blessings, how can one express all the gratitude we feel for the peace and ever-present help Christian Science brings into our home.

Ida E. Furness, Seattle, Wash.

WHEN I decided to give Christian Science a trial, three years ago, I was almost a wreck, physically and mentally. I took up the study of Science and Health, wrote for absent treatment, and in less than two weeks felt like a different woman—hardly knew myself—light-hearted, happy, able to work—something I had not been able to do most of the winter. I was taken up on the mount of transfiguration, but like the disciples of old, had to come down again, to work my way up the narrow path step by step, if I would follow the footsteps and commands of the Master, Christ Jesus.

Were all the claims met at once? No; not by any means. As I wrote my healer (whom I had never seen) I was diseased from head to foot, hardly an organ in my body that did not seem to be diseased or affected, besides general nervous debility. I had never seen a well day in all my life, some of the chronic claims having kept me company from childhood up. I was subject to very severe and frequent attacks of headache, both sick and nervous, mainly caused by my eyes, as I was told in later years.

Then for years I wore glasses, both smoked and clear, for far-sightedness, astigmatism, weakness, etc. They were quite a relief, and I thought and was told I could never again do without them; even then I had to be careful about using my eyes, and for a long time could not read at all. In addition to the annoyance of the glasses, their use was

quite expensive, for they were never really satisfactory, and had frequently to be changed.

Just a few months before learning of the Truth, I spent about ten dollars in this way. Eight months later I laid the glasses aside, and have not had them on since. I write, sew, and can read, day or night, without any unpleasant effects. Then there were chronic throat trouble and catarrh, palpitation of the heart I had had a long time, and the last winter heart failure set in. Many a night in my wakefulness (for insomnia almost drove me mad in the six years that I was subject to it), I thought I should never see the morning of another day. Many other troubles caused much suffering; cramps in the lower limbs caused the deformity of two toes, one on each foot, causing me untold agony when obliged to be on my feet; then there were piles, liver and kidney complaint, etc. But why enumerate any more? Most of them have been entirely overcome, the few still lingering made bearable and are "working patience" in me.

I was constantly using material remedies, if not under a physician's care, always dieting and a perfect slave to hygiene. Now I eat and drink what I like, can walk for miles, and pay no attention whatever to the laws (so called) of mortal mind. Am much improved mentally.

Studying the Bible Lessons helps to unfold the spiritual meaning of the Bible, which I always longed for. Although the Bible was a closed book, I had much of the letter by heart. I was brought up in the church, and was an active worker in the Lutheran and Congregational churches. But the longing for something higher, for the Truth that shall make free, as Jesus said, was always with me.

Let us not feel discouraged if our progress seems slow, but remember how long we were in this bondage, and follow the command of our Saviour: "Work, watch, and pray." I am very thankful to God for sending His son, to help us out of this darkness into the Light, and to Mrs. Eddy and all who help to reveal the Truth.

Mrs. M. Juergens Henschel, Hutchinson, Minn.

For the benefit of those who are not very familiar with Science, I will tell of a demonstration I had last summer while playing tennis. In running to return a ball, I fell violently, turning my ankle so that it was very badly hurt. One of the ladies watching the game kindly took my racket and I sat with the others until the game was finished, all

the time trying to declare the Truth. After the game we went into the library, and while there some one asked me if I did not intend to put some liniment on my ankle, and I replied that I would use Christian Science and would need no other remedy. When I could withdraw from the party without too much notice, I did so, going at once to my room. During the night I wakened in very great pain, and as the lady whose room was next mine was also a Scientist, I managed finally to get to her door and asked her to treat me, as the pain was so real that I could do little for myself. I went back to bed and to sleep, waking about half past seven the next morning. She came into my room while I dressed, and at first we both thought I would have to use a cane to walk. However, when I was ready to go down stairs, I went without the cane, and by noon that day the pain was gone and I walked without any limp whatever, though the ankle was badly discolored and somewhat swollen for some time, and it was not until last winter that it felt perfectly natural. One day while talking with some friends I put my foot out in front of me and felt a little bone slip into place, making a snap that we all heard; since then my ankle has been just the same size as the other, though it never hurt me after the demonstration made at the time of spraining it.

Though I had been in Science for quite a while, and had used it to help myself, I had always felt a little backward about trying to help others, not that I doubted it, but I did doubt my ability to demonstrate it. One day, when there seemed to be the claim of grip on every side, a friend came to me and asked me to help her, and I said I would do the best I could; so I went to my room and treated her, she going on with her usual work, trying to help herself all she could. I treated her again that night before going to bed, and the next morning she told me she had gone to sleep with the feeling of perfect peace, and felt well that day, the claim having been broken. Her voice cleared up in a day or two.

This experience made me feel anxious to know more about the Truth and bring out such love and beauty in my own life that every one would see that Christian Science was the Truth, and desire to know about it and live it.

Bess Louise Black, Franklin, Pa.

HAVING read and so much enjoyed sketches of the differ-

ent churches and glimpses given of their Wednesday evening meetings, we decided that it was time that our little church in Montrose, Col., was added to the list, and shall offer its share of leaven.

We are one of ten representatives in our State, and, while our membership is not large, we have very good congregations, and many are being interested in the Truth.

Several of us have enjoyed the great privilege of class instruction, have organized an association, and have our meeting every three months. We have several healers among our number, and many beautiful demonstrations have been made, some of which have come under my own observation, and if space will permit I will gladly relate them, hoping to help others by so doing.

A man had had a long siege of typhoid fever and some weeks after, though he had recovered sufficiently to sit up, was unable to walk. The doctors discovered that the fever had settled in one limb, rendering it useless, and after treating it for some time, they told him they had done all they could do for him, except to amputate the leg. In this deplorable state Christian Science found him, and though knowing nothing about it, he was given a treatment, and the limb and his life were saved. He was able to walk in a few days, and he says he never knew before what it was to live, having been an invalid always.

I know of a little girl who had all her life been subject to epileptic fits, healed by one Christian Science treatment.

A lady who is not a Christian Scientist tells us that a number of years ago, she was bitten by a snake, and ever since has been suffering from periodical breakings out of this difficulty. One Sunday morning on her way to some church, the pain became so intense just as she got to our church door that she could go no further. She sat through the service with us, and at its close was entirely free from pain, and though several years have elapsed since then, she has never had a return of the trouble.

I could go on and relate case after case of healing if space would permit. I wish to state that our demonstrations are not all instantaneous, neither are we always successful, but we have proved the Truth to be "mighty through God to the pulling down of strongholds."

Our Wednesday evening meetings are well attended and full of life, many helpful thoughts are given and many good demonstrations.—*Mrs. J. C. Frees, Montrose, Col.*

THE benefit which Christian Science is to a busy shop-worker, has been so beautifully demonstrated in many instances, and in one case in particular, that it is worthy of the consideration of every thinking man. It should be taken up honestly, and put to the test in actual practice by the inquirer.

A factory where mortal mind was allowed to hold sway, and the seeming power of malice, envy, jealousy, selfishness, was seeking for the mastery, has become a peaceful, harmonious, and profitable place to work. The error that it did not pay, and could not be made a profitable venture, has been destroyed. There is plenty of work for the number of men that can be accommodated; besides, they are satisfied with their positions and employers. They realize they are not simply working for wages, but for their employers' interests. The work is gotten out quickly, accurately, and satisfactorily to the trade, and the standard of perfection in quality is sought after and being attained.

This success is attributed largely to the Christianly Scientific thought, held for the business in question, by the person in charge. With the whole Christian armor on, and watchfulness for every appearance of evil, the foe is dealt a death-blow, before he has a chance to gain a foothold.

Think you it is an easy task? "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world;" but in Christ, Truth, "we are more than conquerors," and yet it is eternal vigilance that is the price of liberty. We must "stand porter at the door of thought," as Mrs. Eddy says in "Science and Health with Key to the Scriptures," p. 391. Paul says, "Watch ye, stand fast in the faith, quit you like men, be strong."

Thank God, it is possible for us, through the understanding gained in Christian Science, to know how to meet everything that stands in the way of true success and the perfection of our calling.

People are coming to obtain the freedom and power God's Truth bestows on every sincere seeker for the Light. They are coming to see its beauty, utility, and grandeur, more clearly day by day. The leaven of Truth is working and will eventually leaven the whole of humanity.

H. T. G., Buffalo, N. Y.

CHRISTIAN SCIENCE found me almost a total wreck, daily contemplating what would be the best method to end this misery for which I had found no remedy. I had tried all kinds of doctors and spent thousands of dollars. I often remarked, if the cutting off of my hand would restore my health, I would do it. In fact, I did not care what healed me if I could only get well.

Christian Science healed me in one week of this disease, and I have both my hands yet. In three months the smoking habit, to which I had been a slave for twenty-five years, smoking on an average fifteen cigars a day, was destroyed.

During the first year I lost all appetite for strong drink, to which I had been addicted in a moderate way from my childhood.

Christian Science helps me in every way, and from the standpoint of a business man, I must say I know of no better and more efficient help. The business I am connected with yielded last year a profit almost four times as large as the previous year, due to the right application of Truth.

The Bible and Science and Health are now my daily companions, whereas before in twenty-five years I had not looked at the Bible, regarding it as a book which was of no use to me. The doctrine it taught seemed to me impossible to follow, and I noticed that, as a general rule, people practised not what they preached.

Through the study of Science and Health I have caught a glimpse of the meaning of the ninety-first Psalm, what it means to dwell in the secret place of the most High. Although at this time, after three years of study, I am not healed of all my claims, I am quite convinced that I am on the right road.

As the man who has been saved from drowning will be thankful to his rescuer, so I wish to express my unbounded gratitude to our beloved Leader, the Rev. Mary Baker G. Eddy, who, through the teachings of "Science and Health with Key to the Scriptures," saved me from despair and gave me a new understanding of life.

F. Weinhausen, Milwaukee, Wis.

WHEN Christian Science first came to me, or rather, when I first came to Christian Science, I did not have a very bad opinion of myself. I thought I was a pretty good fellow. I had no religious views. I seemed to be getting

along as well as, if not better than, some who professed Christianity. So I drifted along until I was led to investigate Christian Science.

As I progressed in the understanding as gained from the study of "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and my Bible, and commenced to know myself, I found that a great change had been wrought in me. For fifteen years I had used tobacco, both chewing and smoking; for ten years I had been a victim of the drink habit, sometimes to excess; I was also addicted to profanity. Christian Science removed these appetites. A stomach trouble and other lesser ills, such as headache, a bad temper, an inordinate love of money, etc., disappeared under the same benign influence. Those things that seemed to be pleasure, do not give me pleasure now. They were not real pleasure. I have lost nothing, I have sacrificed nothing; but I have gained everything, and not yet the whole, for I can see plenty yet to be done.

To illustrate, it is as a child, first helpless, then by a little understanding and more investigating, with a desire, we creep, and then by practice and demonstration we walk.

I had in the old thought a good bringing up. My mother was a Methodist for forty-five years, but is now a Scientist and First Reader at Brookings, S. D. She taught me the Methodist faith, which seemed to me to be only a matter of form. I drifted along until I took up the study of Christian Science, which I found to be practical and demonstrable, having the signs following that Jesus said should follow them that believe. To learn that God was Good was a great help to me; before that I had a thought of God both good and evil.

The condition of mind before investigating and after is as different as black and white. As Mrs. Eddy says, "Not matter, but Mind, satisfieth."—*G. B. P., Henry, S. D.*

WHEN quite a child, I often thought over the second record of Creation in Genesis, and wondered how, if God were all-powerful, evil ever crept into existence. I could not become interested in the Scriptures, and think this must have been my stumbling-block. I was not reared in any faith, but am of Jewish extraction. I attended different churches, and was allowed to think for myself. I had no definite belief or idea of God, but did believe in goodness and truth.

'After my marriage, my health failed, I lost my mother, and one thing after another proved to me that human love and help could not prevent suffering. It was then that the light of Christian Science burst upon my darkened vision and commenced to scatter the mists of sense and self. I had found the Light wherein was no darkness at all. The Bible became a delight. I found that God was of purer eyes than to behold iniquity, that evil was only the belief of the absence of Good. We were visiting New York for my health, when a relative who had been healed by Christian Science came to tell me of her own healing, and to ask me to try 'he treatment. Her first words about it were, "They believe that 'God is love.'" This was like balm to my troubled sense. She called on Saturday, and I went with her the following Monday, and was given treatment by one who became our teacher. From then until now (over three years ago), neither my little son nor myself have taken a drop of medicine. I went back to my home in the South, a well woman, and so filled with joy that my cup ran over. I had our precious text-book, "Science and Health with Key to the Scriptures," which I would study far into the night, and get up the next morning as bright and fresh as a healthy child. Formerly, most of my mornings were spent in bed.

We have been living in New York for the past year, and have had many beautiful demonstrations.

Elizabeth Katz, New York, N. Y.

FOR nearly eight years I have been receiving great benefits from my little understanding of Christian Science, and although my heart has gone out many times to our dear Leader for the spiritual uplifting and unspeakable peace I am continually obtaining through the study of her works, I feel that I owe much to our *Sentinel* and *Journal*. Every time they reach me I receive much help in reading them, and I feel more and more the necessity of keeping them in circulation.

If each of us will only see, after reading the *Sentinel* each week, that it gets into the hands of another to read, what great good will be accomplished. I feel quite guilty, when I have allowed a number of *Sentinels* and *Journals* to accumulate around me, for the little experience I have had so far in circulating the literature, is that they have generally been gratefully accepted.

I have been at this mine for the past three months, and I am sure if it had not been for Christian Science, the work would not have progressed so well as it has. The results have been such, that I am sure there is not a man here who would not acknowledge that Christian Science helps in every way, and some have received the help physically. One man I was working with missed his drill with a five-pound hammer and struck his hand; the blow seemed to be a very severe one, and he asked me if I thought the hand was broken. I told him it was not, and if he would like me to realize the Truth for him I would. He consented, and after we sat down in the drift a few moments, he got up and went to drilling again, and said that the pain had gone. Another ran a candle-stick into his hand, making an ugly gash. He asked for treatment, and acknowledged the help. I could go on and tell of many more beautiful demonstrations which have come to me through this blessed Truth, but I will close, thanking God for Christian Science.

Herbert W. Lawrence, Eureka, Nev.

It is now over four years since I was first led to investigate Christian Science, and though I have no great demonstrations to relate, I should still like to express my gratitude for the many blessings it has brought me, also to thank Mrs. Eddy and all those who have so often helped me through the pages of the *Journal* and *Sentinel*. I did not come to Christian Science for physical healing, but simply because, if this wonderful doctrine was really a further revelation of Truth, I felt I wanted to participate in it. But though I did not come for physical healing, I have nevertheless experienced it, for I can say this, that during the past three and a half years I have never been confined to my bed, or even to the house on any occasion, neither have I ever missed an engagement, whereas formerly I used frequently to be kept in bed and in the house for days at a time, owing to severe bronchial and asthmatic attacks. I have certainly had these same conditions to meet on many occasions, but they have always yielded to Christian Science treatment, and that speedily. I often think that if people only knew the wonderful freedom which Christian Science gives, they would be more ready to give it a trial, even from selfish motives. So completely does this new thought revolutionize one's ideas that I find it difficult to realize there was a time when I lived in fear of climate, of food, of fatigue, etc. In addition to

these benefits, Christian Science is enabling me to understand the Bible, and is answering questions which never could be solved in the old way, and for which I am deeply grateful. I have been greatly helped by the fact that my husband took up the study of Christian Science at the same time that I did, and it is now our greatest pleasure to strive so to present its truths to others, that they also may desire to come to the Tree of Life, whose leaves are "for the healing of the nations."—*M. Rowley, Hants, Eng.*

THIS morning, May 2, 1901, is the second anniversary of my new birth, the birth Jesus meant when he said to Nicodemus, "Ye must be born again," and I feel it is a very fitting time to acknowledge the "Christ Science" into which I was born as the Truth.

Paul says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." All things have become new. Many claims that hindered, like the clinging of old garments, have fallen away. With grateful love for Mrs. Eddy, who has made the way to health plain, and has given us a desire for better things, I have started on the race that is set before me, looking unto Jesus the author and finisher of our faith, who said, "I am the Way, the Truth, and the Life."

I came first to Christian Science for healing. I had been a semi-invalid for several years, and had tried all other methods. I said to the healer, "I suppose if I find anything in Christian Science contrary to my religious principles, I can drop it." That showed my utter ignorance, for I am just learning what "religious principle" is, and how to make it an actual reality in my every-day life by believing *all* the prophets have spoken concerning Jesus Christ. Christian Science has made me love the Bible, and, better still, to read it with understanding. Though I had been a church member many years, the book had no attraction for me. I think I felt in a vague kind of way that the minister of the church I attended had my salvation in charge. In Christian Science I learn how to work out my own salvation.

Christian Science taught me the Truth that will make us free, and to acquaint myself with God, and be at peace: thereby good has come unto me. Good does come, every day. As I get better acquainted with God, I realize that promise.—*Clara Woolley, Salina, Ill.*

ONE Fourth of July there came a call for help from a lady, whose brother and companion had met with an accident caused by an explosion of gunpowder.

I immediately declared the Truth and went with her to her home. I found the boy frightfully burned and black from the smoke of the powder. His hair was singed and his face, neck, hands, and arms to his elbows burned so badly that the skin would peel off if touched.

He was rushing about the house gritting his teeth in great pain. I treated him in the presence of the family and neighbors, who were greatly excited, and in about fifteen minutes he was sleeping peacefully. The burned flesh began to assume its natural color and no more blisters raised after the treatment was given. He said after he awoke, "Mother, I can rub my hands over my face and it does not hurt me."

The next morning he was able to go to see his companion, who had resorted to *materia medica*, and found him in bed, his face so swollen he could neither see nor open his mouth. His hands were stiff and blistered, and he was still suffering pain.

That week the subject of the lesson in the *Quarterly* was "God," and the first reference, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" The realization of this reference enabled me to make the demonstration, proving "the word of God is quick and powerful." Words cannot express my gratitude for the help received from Science and Health and the *Quarterly*.

Science has been a blessing to me in manifold ways,—physically, mentally, and spiritually.

Mrs. Tena Mason, Galveston, Tex.

Two years ago, Christian Science found me a mental and physical wreck. I feel I must let the whole world know of my healing,—how from a sick and depressed woman, I have been changed into a happy and thoughtful one. My troubles were too numerous to explain here. I will, however, mention a few of the blessings I have received since coming into Christian Science. For eight years I had suffered from hemorrhoids, trying all sorts of medicines, and had two operations performed, without success. I was also afflicted with stomach trouble, for which I was treated by a specialist for nearly a year, dosing myself with many and

various kinds of medicine, all to no avail. Both of these troubles yielded under Christian Science in a few months.

Beside this, I had an aggravated eye trouble, which caused me a great deal of annoyance, being unable to read even the daily papers. I was condemned to wear glasses for the rest of my life. But I am happy and grateful to state that I was able to lay off my glasses at the very first treatment, and have not felt the need of them since.

No medicine has been used in our family for the past two years. I have also had the privilege and pleasure of class instruction from one of Mrs. Eddy's loyal students, and through the power of this beautiful Truth, as taught in "Science and Health with Key to the Scriptures," I have been able to help others. My gratitude to our noble Leader for what she is doing and has done for humanity, knows no bounds. My daily prayer is that I may become worthy of the name Christian Scientist.

Ida E. Ziegler, Baltimore, Md.

ON the back porch of our home stands a printed sign bearing the inscription: "No more dumping on these grounds." It is waiting to be placed on a section of our land which has been used for that purpose. As it caught my eye this morning, it came with the ring of a command to me. No more shall mortal mind "dump" into my consciousness the trash of fear, doubts, hate, malice, dis-ease, sickness, sin, and death, to keep it to the level of mortal consciousness, but Truth shall fill it with rich, productive earth; and a sentence from Science and Health by Mary Baker G. Eddy, on page 301, comes, as it so often has, to help me: "Let discord of every name and nature be heard no more, and let the harmonious and true sense of Life, or Being, take possession of human consciousness."

As the sign stands leaning against a box, all that meets the eye from my kitchen window are the words "No more," and I think of the glad promise that awaits the risen consciousness—"No more sea," which "sea," Science and Health tells us, stands for "a symbol of tempest-tossed human concepts, advancing and receding." No more tears, no more death, no more sorrow, nor crying, nor pain. (Revelation, 21 : 4)—in one word, "no more curse" (Revelation, 22 : 3).—*Kate R. R. Bunn, Amsterdam, N. Y.*

I WAS not led into Christian Science by any healing, but

because it appealed to me as something most beautiful if I could but grasp it. I have since been learning to grasp and abide in its wondrous truths.

I have had many beautiful demonstrations, but I will only present a simple one of recent date.

I caught my finger in the cog wheels of the wringer when washing. As another was turning, it was caught quite firmly, and required a mighty effort to wrench it away. In doing so the pressure burst the finger open.

I kept right on at work, silently declaring the Truth that all was infinite Mind and its manifestation. The awful sense of pain was followed by numbness, and then all error was dismissed. Then fearlessly looking at the finger I found only a small red spot over which the skin was soon forming.

In the old thought it would have laid me up many days with much suffering. With gratitude unfeigned I give thanks for the old story in its grand new tongue.

I. H. H., Sibley, Ill.

For three years I had suffered from a belief of bronchial consumption. I coughed nearly all the time, and could not lie down at night. If I took any exercise at all I was out of breath. I tried one doctor after another without relief. They said there was not much hope of my recovery, and advised me to take out-door exercise, which I did, without any benefit whatever. I took nearly every material remedy which I ever heard or read of, but I became weaker all the time.

A lady who was being treated asked me if I would try Christian Science. Seeing that she had been so much benefited, and knowing that I had to try something higher than drugs, I decided to give it a trial. We sent for a Scientist of this city, and I was treated about two weeks, and was healed.

I go out now in all kinds of weather, to the surprise of every one who does not understand that God is able to make "every whit whole." I would not take anything the world has to give for my little understanding of the Truth that makes us free.—*Hugh W. Finnell, Richmond, Ky.*

I DESIRE to acknowledge the many benefits derived from the study of Christian Science. It is to me a practical

religion; one to be carried into a man's business as well as into the church and home.

It is interesting to know why people take up the study of Christian Science. I had been attending the services for some time but no real interest was awakened until chills and fever attacked me. On the occasion of a previous attack I had been under a doctor's care for over a year; this yielded to Science in two treatments and there has been no return. Among other troubles from which I have been freed are chronic dyspepsia and throat trouble.

Though the physical benefits have been great they are not to be compared with the spiritual, the clearer understanding of the Bible, and the love and harmony brought into the whole family life.

I should like to conclude with an expression of love and gratitude to Mrs. Eddy for this revelation.

T. G. Johnson, Jacksonville, Fla.

ABOUT two years ago I was healed of deafness through Christian Science treatment, but did not become interested in Science.

Last spring I was taken very ill with inflammation of the bowels, and after almost starving and suffering untold agony for two weeks, I was taken home to die.

The doctors had given me up, and said I would never be able to leave my bed again; that if they undertook to move me home, it would only hasten death; but I thought if I had to die I wanted to be at home. A sister and her husband started home with me, keeping me under the influence of morphine. My parents are Christian Scientists, and on arriving home they requested me to take treatment. As a last resort I consented, and in less than two weeks I was restored to health.

I am very thankful to God, and I expect through His help to live a better and happier life. I now read Science and Health and other Christian Science literature and enjoy it.—*Ella Stucker, Elk City, Kan.*

I AM twelve years old, and live on a farm. My parents are Christian Scientists, my mamma having been in Science five years. During harvest I caught one of my fingers in the cog wheels of a binder, crushing the end of it off. The nail was crushed off, too. I went to the house, and mamma commenced to treat me. In a

short time the pain ceased. My finger healed very rapidly without any material remedy. I have been healed of many ills: croup, colds, pneumonia, and fever. I had the bronchitis before mamma came into Science, and our family physician said I could not be healed. The physician kept me in a flannel jacket during the winter time. I am now well and rugged. I have three brothers and one sister. We have not had any medicine for our family for about five years. We trust to Christian Science to heal all our diseases.—*Irl S. Smith, Unionville, Mo.*

I WISH to thank the *Journal* for the instruction, help, and timely blessings I have received from reading its pages, and especially so when we can take up the back numbers, and find them still filled to overflowing with good things. "The half has never been told" of the benefits that have been, and are being, derived from this source. How can it be otherwise, when our Leader started and cared for it until other faithful ones grew strong enough to carry it onward.

A friend who was just manifesting interest in this Truth said she read and re-read the *Journal* I had left with her, as it was the only literature she had that told her something of the beauty of Christian Science. I prize each copy so highly, that I send them out, thus keeping them circulated.—*Mrs. Ida S. Baltz, New York, N. Y.*

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

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

EDITOR'S TABLE.

PHILOSOPHY.

THERE are, and ever have been, philosophies many, but how much true philosophy apart from the Bible? The world has grown gray with speculation along philosophical lines based on material premises, or in attempts at the admixture of the material and the spiritual; and with what result? The result that the larger part of it is still speculating, and is as far away from the goal of real philosophy as ever. To find the true Philosopher's Stone mankind must turn away from the material to the wholly spiritual,—in other words, to the Bible; especially to the life and teaching of Jesus. This life and teaching, correctly understood and demonstrated, comprehends the best there is of all philosophy. The Sermon on the Mount is the greatest treatise on the subject. Rightly interpreted, it furnishes the best philosophical text the world affords. The philosophy which teaches the love of God and man, making the one co-equal with the other, is the true philosophy. The life and teaching that proved divine Love to be all-powerful in healing disease and destroying sin, is the true life and teaching.

The life and teaching which to-day most nearly approaches the life and teaching of Jesus, furnishes the best criterion of true philosophy. Where is to be found a work or text-book on religious philosophy which sets forth a system of healing sickness and curing sin on a strictly spiritual basis, save the Christian Science text-book, "Science and Health with Key to the Scriptures"? And where is to be found to-day a person who for upwards of thirty-five years has devoted (and is now devoting) to the establishment of this system of healing disease and curing sin, the whole of her time, save the author of this text-book, Mary Baker G. Eddy? There is but one such text-book, there is but one such author, in the world now.

This text-book teaches the unreality of matter, but upon what basis? Not a material or a semi-material, but an absolutely spiritual, basis. God is Spirit, and God is all. Nothing but God and His ideas exist. These ideas are the

universe and man. If God is Spirit, His ideas—His creations—must reflect Him. Spirit cannot reflect or create matter, if matter is something apart from or opposite to Spirit. Can Spirit evolve matter as an entity apart from itself—Spirit? The only logical answer is, No. Spirit manifests the spiritual, nothing else. This, in a word, is the simple, yet invincible, logic of the Christian Science text-book. Who can consistently gainsay such logic?

The attempts sometimes made to show that because Bishop Berkeley asserted the non-existence of matter, he anticipated the premises of the Christian Science text-book, are untenable in the face of the real facts, and show the superficiality of the thought lying back of such attempts.

Bishop Berkeley did not lay his premises in the spiritual, much less in the all-ness of God, Spirit. He manifestly had no conception of God as the only Spirit and man as His spiritual idea or reflection. Yet this is the basic teaching of the Christian Science text-book. Brief quotations from Bishop Berkeley's writings will show at once that his premises were mixed; that his effort was to resolve things from the double premise of Spirit and matter as co-existing.

From his leading work, "Principles of Human Knowledge," we quote the following: "The ideas imprinted on the senses by the author of nature are called *real things*; and those excited in the imagination, being less regular, vivid, and constant, are more properly termed *ideas* or *images* of things, which they copy or represent."

The teaching of the Christian Science text-book is that nothing is real of which the physical senses take cognizance; that all sense-testimony is illusive. Hence the two positions are at direct variance, and are wholly irreconcilable. If we correctly understand Berkeley's philosophy he based his theory of the non-existence of matter on the proposition that matter is "not without the mind, but within it, and that that which is generally called matter is only an impression produced by divine power on the mind by means of invariable rules styled the laws of nature."

Mrs. Eddy in her "Message to the Mother Church" of June, 1901, on page 35 of the pamphlet containing her Message, after quoting from Berkeley as above, says:—

"Here he makes God the cause of all the ills of mortals and the casualties of earth."

This is the direct opposite of Mrs. Eddy's teaching, for she distinctly separates God from all relation to earth's.

casualties and discords, even from all responsibility for sin, sickness, and death.

It is unquestionable that Bishop Berkeley, however much he may have speculated on the non-existence of matter, relied upon it in his illnesses, for he became in his later life a strong believer in the efficacy of tar-water as a healing and life-saving agent. See page 36 of Mrs. Eddy's Message, where she thus quotes from one of his works on tar-water: "I esteem my having taken this medicine the greatest of all temporal blessings, and am convinced that under Providence I owe my life to it."

Surely here was a reliance upon both Providence and tar-water at the same time; a position wholly contrary to Mrs. Eddy's philosophy.

In his later life, and long after he had written and published his speculations upon the non-existence of matter, Bishop Berkeley wrote two treatises on tar-water, one entitled, "Siris, A Chain of Philosophical Reflections and Inquiries concerning the Virtues of Tar-Water," and "Further Thoughts on Tar-Water."

Nothing we have said is intended in the least to discredit Bishop Berkeley's character as a man, a prelate, or a philosopher. We simply wish to distinguish his doctrine from that of Mrs. Eddy, and to show the injustice and inconsistency of any attempt to place his writings on a par with hers, or to show that she, in any sense, based her writings and deductions upon anything he wrote. In her said Message, page 36, she distinctly says:—

"I had not read one line of Berkeley's writings when I published my work, Science and Health, the Christian Science text-book."

THE BRUSH WILL CASE.

We herewith publish the full text of the decision of his honor, Surrogate Fitzgerald, of the Surrogates' Court of the city and county of New York. Most of our readers are no doubt familiar with this celebrated will contest which occupied weeks of time in its trial and in which eminent counsel were engaged on both sides. It was apparent to all disinterested observers that the opposition to the will of Miss Brush was more an attack upon Christian Science than upon the particular will in question. Indeed, according to the newspaper accounts at the time, this fact was conceded. In view of this, and other attempts to besmirch

Christian Science and Christian Scientists, and to place them in a false light before the public, this decision of Surrogate Fitzgerald is most important, in that it is a complete vindication of Christian Science and of all connected with the matter involved, as well as an eminently sound exposition of the law relating to the execution of wills and trusts. It is a clear, concise, just, and strictly impartial decision. It will be read with deep interest by all.

We deem this decision of sufficient importance to warrant our devoting to its publication space that we ordinarily give to editorial matter.

We republish the decision from the *New York Law Journal*, an official legal publication of New York City, to which we are indebted for the full text of the decision. The decision is as follows:—

FITZGERALD, S.—Helen C. Brush died of consumption in New York City on the 7th day of July, 1900, under fifty years of age. The nearest relatives whom she left her surviving were three sisters—Mrs. Findlay, Mrs. Southard, and Miss Mary H. Brush—and a brother, James E. Brush. On the 24th day of May, 1900, she executed a will, under the terms of which Mrs. Southard, who is named as executrix and who is the proponent herein, is given a legacy of \$10,000, and the testatrix's other sisters and her brother are each given the sum of \$1,000. After making various other pecuniary legacies the decedent gives the remainder of her estate (which, approximately, is of the value of \$90,000) to the First Church of Christ, Scientist, of New York City. The will is contested upon the ground of testamentary incapacity, and upon the further ground of undue influence alleged to have been exercised by agents of the residuary legatee.

The decedent was an unmarried woman. Her property came to her principally from the estate of her father and of that of her deceased brother, in which estates her sisters and surviving brother shared equally with her. She lived with her parents until they died, and, in the year 1889, took up her residence in a house on Forty-seventh Street, in the City of New York, which she and Mrs. Findlay owned in common, and wherein she continued to live until within eighteen months of her death. The household during the period of about ten years consisted of the decedent and her sisters—Mrs. Findlay and Miss Mary H. Brush. The decedent had mental gifts and a culture of more than

ordinary character. She was interested in literature and art, especially devoted to music, and had a strong sense of humor. She was tender-hearted and kindly in her intercourse with others, and hence had many friends who had formed strong attachments for her. She was actively and loyally devoted to the tenets of her faith. It would seem that a tendency to consumption was hereditary in her family, her mother and brothers and sisters having died therefrom, and, in or about the year 1886, she herself was stricken with this disease. She placed herself under the care of a physician, who treated her for several years, but she believed that her condition continued critical. We find from a letter written thereafter by her to an acquaintance that it was at this time—about the year 1888—that she became interested in the religious belief known as Christian Science. She tells this acquaintance that anything in the nature of a faith cure had always been regarded by her as "an ignorant superstition," but that after hearing a "not particularly" able lecture upon this subject she became impressed with what she terms "a plain statement of an honest experience;" that she then read some of the literature that pertained to this belief, "literature," she says, "without the least pretence of literary merit, but back of it all I saw a truth of vast significance." She thereupon attended lectures, read books upon the subject, and, in fact, became converted to the beliefs of Christian Science. Thereafter her condition improved, and, eventually, she to all appearances recovered her health, attributing her recovery to the powers of the belief which she had embraced to heal suffering and disease. From that time on she lost all faith in physicians, and never thereafter permitted them to treat her. Although the testatrix thus became a Christian Scientist twelve years before her death, and although her interest in this belief did not wane, yet she was not impelled to become an active church member until some seven years afterwards. In September, 1895, she applied for class instruction to a Mrs. Stetson, who was at the head of the First Church of Christ, Scientist, occupying the position known as First Reader. It seems that she informed Mrs. Stetson that her sister, Mrs. Findlay, believed in mental science, so-called, whereupon she was told that mental scientists were opposed to Christian Science and that she should not as yet study the matter, as the opposing views that would result might prove unpleasant for her. Shortly afterwards

the decedent was taken seriously ill with pneumonia in both lungs. Her sisters became greatly alarmed and, knowing how futile it would be to attempt to have a physician see her, they gladly carried out her wishes to be treated through the medium of Christian Science. After receiving the attendance of several healers of that faith, they obtained the services of Mrs. Stetson. In a short while the decedent apparently recovered from her illness, and there can be no doubt that, as in her previous illness, she implicitly believed that she had fully recovered, and that her recovery had been effected entirely by Christian Science. From this time on she became devotedly attached to this religious belief. During the period of her convalescence she procured the services of a Miss Duncan, a Christian Scientist, to read books on this subject with her. She evidently found in Miss Duncan a congenial companion whose enthusiasm and attachment for the belief they held in common were as great as her own, and so it came about that a very ardent friendship sprang up between these two women, as a result of which Miss Duncan lived with the decedent until the latter's death. In the early part of the year 1896 the testatrix joined the First Church of Christ, Scientist. She took class instruction, given to those who desired to perfect themselves in the teachings of Christian Science; she became a constant attendant at the services; she went to weekly meetings, where persons related how they had been cured of illness through this faith and where she herself testified as to having been healed, as to her gratitude and affection for Christian Science, and as to the strength and happiness which she derived therefrom; and she both gave and loaned to this church substantial sums of money. In the month of December, 1898, she left her home on Forty-seventh Street to pay a visit, and while away, and on the 16th day of January, 1899, she wrote a letter to her sisters Mrs. Findlay and Miss Mary H. Brush, wherein she dwelt at length on the unhappiness of her home life, based chiefly on the hostile criticism which she averred was directed against her religious convictions, and wherein she expressed her determination to no longer reside with her sisters, saying that it was her belief that the relations of all of them would be happier apart, and that this proposed step seemed wise and right to her, and was not taken in any spirit but that of love. I shall have occasion later on to refer to the answer to this letter. This determination of

the decedent was fully carried out, and from that time on she lived apart from these two sisters, with Miss Duncan as her almost constant companion. In the month of May, 1900, her health apparently began to fail, and it was then that she made the will here in contest, destroying a former will made some eleven years previously. She again relied on Christian Science to heal her and Mrs. Stetson again treated her, but this time without effect. She was in the last stages of consumption, and within a few months she died, without having summoned medical aid at any time, a firm believer to the end in the wonderful powers which she attributed to the religion which she had embraced.

The above recital indicates sufficiently the main incidents in the life of the decedent which led up to the making of her will, and I shall now proceed to consider the issues raised by the parties herein. The circumstances surrounding the preparation and execution of the will have been testified to in much detail. It appears from the testimony of Mrs. Stetson that she called on the decedent on the morning of May 22, 1900, in pursuance of a request of the latter. The decedent requested her visitor to confer a favor on her and then told her that she wished a will prepared, and in answer to Mrs. Stetson's inquiries as to the necessity of such a thing, decedent said that she had had two hemorrhages and thought it best to have a will made. She then transcribed the names of the persons whom she wished to be her beneficiaries from a memorandum book to a blank card which she read aloud to Mrs. Stetson. One of the names on this card was that of her visitor, with the figures \$5,000 placed opposite thereto. Mrs. Stetson refused absolutely to accept this legacy, and the testatrix was persuaded finally to omit her name. Mrs. Stetson was then requested to take this card to a Mr. Delano, an attorney, who was also a trustee of the Christian Science Church, and have him draft the will and attend to its execution. This she did immediately. Mr. Delano, who corroborates Mrs. Stetson's testimony as to the fact of his receiving his instructions from this card, at once drafted the will, and on the afternoon of the same day, that is, May 22, called on the decedent with a Mrs. Holden, a Christian Scientist. The will was read by the decedent, who expressed her satisfaction therewith, and it was thereupon duly executed, Mr. Delano and Mrs. Holden acting as subscribing witnesses. That night the decedent, in thinking over the transaction of exe-

cutting her will, became very much worried as to whether she had omitted the name of her sister, Miss Mary H. Brush, as a legatee. On the next day she made inquiries and she communicated with Mr. Delano. As a matter of fact, this name had been omitted and Mr. Delano was directed to remedy this oversight. He prepared another paper identical with the first one, with the exception that Miss Mary H. Brush was given a legacy of \$1,000, and this new paper was on the 24th day of May executed, with the same subscribing witnesses. On the day following the decedent destroyed her old will made in the year 1889. Under its terms, as Mr. Delano testifies, it appears that Mrs. Southard was given \$8,000, and the contesting sisters and brothers \$2,500 each. Many other legacies were also made. It does not appear to whom the residuary estate was bequeathed. Both Mr. Delano and Mrs. Holden had known the decedent for some years, and, indeed, the latter was one of her friends. The testimony of Mrs. Holden as to the factum of the will and the mental capacity of the testatrix at the time of its execution was clear and convincing. The decedent then was not confined to her bed, but was up and about the room: she was bright and cheerful; she conversed intelligently with Mrs. Holden on general subjects; she certainly, so far as all appearances went, was perfectly rational and under no restraint whatever. She was undoubtedly cognizant of the amount and nature of the property which she had to dispose of, and the omission of her sister's name, which she caused to be supplied, would strongly show that she clearly had in mind all of those who had claims upon her bounty. It must also be added that she at no time showed any lack of prudence in managing her business affairs, and, in fact, ten days before she died she engaged in a transaction in which her sister, Mrs. Findlay, was interested. Certainly, so far as concerns the factum of the will, an entirely clear and strong case was made out.

It is insisted, however, that the testatrix at the time she executed her will was laboring under various insane delusions which were the sole or controlling cause that induced her action. One of these delusions is said to have been her belief that she was being persecuted by her sisters Mrs. Findlay and Miss Brush, and another that she believed that certain marvelous things—such as the ability of a person to live after extracting all of his blood from his body—could be accomplished through the powers of the

religion which she professed. Several experts were called who testified that, in their opinion, these beliefs were insane delusions and demonstrated a lack of testamentary capacity, and one of them went so far as to hold that the belief in Christian Science itself was an insane delusion. The record is replete with testimony upon this subject, and the workings and teachings of this religious belief have been gone into most minutely and elaborately. Its adherents believe that matter has no existence except as a manifestation of mind; that the divine Mind is all-controlling; that the human mind by becoming clean and purified can, to a degree, realize and employ the powers of the divine Mind; that all sickness and bodily ills are merely a species of sin, error, or evil, and exist only in the apprehension of the human mind, and are in nowise phenomena of matter; that the divine Mind has the same power to relieve one of such sin or error manifested in the form of disease as it has to expel any other unclean or evil thought, and that the human mind, if it can only so perfect itself as to partake in sufficient degree of the omnipotence of the divine Mind, also will be able to throw off and rid itself of disease. These beliefs are embodied in a book called *Science and Health*, which purports to derive them from the teachings of the Bible. Demonstrations of these teachings are attempted by Christian Scientists who are known as "healers," and who treat disease without the use of any material means whatever, the treatment, as one of them testified, being "always a prayer." They do not claim to cure all bodily ills, but they attribute their failures not to the nature of the illness but to the imperfect realization by the healer of the divine Mind, since to them the possibilities of Christian Science are infinite. It is their belief, on the other hand, that, when a patient does recover, the healer has realized sufficiently the truths as taught by *Science and Health* and the Bible, and has by his understanding of the power of God, as thus demonstrated by Christian Science, been able to remove the imperfections of which the disease was the result. It is, therefore, evident that however opposed these teachings may be to the beliefs or notions of others, they are founded on the religious convictions of those professing them. This being so, the court cannot say that those persons are mentally unsound. The truth or falsity of a religious belief is beyond the scope of a judicial inquiry (*Keeler v. Keeler*, 20 N. Y. St. Rep., 439). Thus the court has often been

asked to pass upon the falsity of Spiritualism and to hold that a follower of this faith, which, like Christian Science, is contrary to the convictions of most men, was of necessity laboring under an insane delusion; but it has uniformly refused so to declare or hold (*Matter of Halbert*, 13 Misc. Rep., 308; *Robinson v. Adams*, 62 Me., 369, 404). There can be no doubt that the decedent's belief in the religion which she had adopted and her strong adherence to the church wherein she worshiped were the cause of the making of her will. Consequently the only question which concerns us is as to the effect of this belief on her mind, the belief itself not being any evidence of insanity. Did it unseat her judgment, dethrone her reason, and thus deprive her of capacity to make a will? If it did, if by reason of the effect of this belief on her mind she became the victim of insane delusions from which her will resulted, then it follows that the contestants must prevail (*Taylor v. Trich*, 165 Penn. St. Rep., 556, 600; *Orchardson v. Cofield*, 171 Ill., 14, 30; *Matter of Beach*, 23 App. Div., 411, 419). In this connection it should be borne in mind that while, generally speaking, an insane delusion is a demonstrably false belief founded on supposed facts which really have no existence, but as to the falsity of which the person laboring under the belief will not and cannot be convinced; yet, as the Court of Appeals has said, "If there are facts, however insufficient they may in reality be, from which a prejudiced or a narrow or a bigoted mind might derive a particular idea or belief, it cannot be said that the mind is diseased in that respect." And it matters not whether such idea or belief be utterly ridiculous or illogical, it is still not evidence of insanity (*Matter of will of White*, 121 N. Y., 406). There can be no doubt that the decedent used the word "persecution" in describing the conduct of her sisters towards her. Indeed, she told Mrs. Holden that it was because of the persecution of her sisters that she desired to change her former will. As has been shown, the testatrix became fervently devoted to Christian Science after her recovery from pneumonia. While she did not by any means give up her interest in current topics, in literature and in art, and while she retained her great liking for music, yet she devoted far less time to these matters than formerly, her chief interest in life now being to study the religion which she had embraced and to associate with its followers. Mrs. Findlay testified that she found no fault

with her sister because of this change, still it must be inferred from the entire case that the decedent's sisters were greatly dissatisfied with her course. One of them had gone to the Christian Science Church for "amusement and entertainment;" they both believed that the claims made by this belief were preposterous, and there can be no doubt that they often spoke in terms of ridicule of the decedent's faith, both to her and to her friends. The testatrix was a keenly sensitive woman and her religious convictions were exceedingly strong and fervent. Such a person naturally would be wounded by unfriendly criticism of the mildest character directed against her. The decedent complained to several of her co-religionists because of the lack of sympathy that was shown by her family with regard to her religious belief. She seems to have been very much attached to her sisters, but she evidently felt that by reason of the conflicting views which she and they entertained respecting the religion which she professed, she could not be happy or contented in their society or live in the same household with them. It has been pointed out that in January, 1899, the decedent finally wrote a letter to her sisters in which she went over this trouble and said that she would not return to them. Mrs. Findlay's reply to this letter is significant. She writes the decedent that the step thus taken by her is unloving and her criticism is un-Christian; that there is no need of words or eloquence when the daily life shows coldness and lack of sympathy and interest, and that the past has shown how unwilling the decedent has been to look at these things fairly. The separation which ensued was by no means a severance of the other ties which existed between the testatrix and her sisters. They corresponded with each other in the most affectionate terms and sent one another gifts. Indeed, a genuine and deep-seated affection existed between them, the only cloud that darkened their lives being this difference as to religion. While, probably, the decedent entertained exaggerated notions as to the treatment accorded to her on this subject, yet, in the face of all of the facts disclosed, I fail to see how the conclusions she arrived at can in any sense be called an insane delusion or the result of one. There was certainly some continued opposition to her views, and, under the rule above enunciated, her belief that the conduct of her sisters amounted to persecution, while perhaps not justified, cannot be termed an evidence of insanity.

With regard to the other delusions which, it is claimed, affected the mind of the testatrix, it appears that on one occasion, in the winter of 1898, Dr. Ball, who had been her physician, requested her to answer certain hypothetical questions which he desired to ask her in connection with Christian Science, telling her at the same time that he did not care to discuss the subject with her. He then asked her several questions, as, for example, what she would do if a foreign body were imbedded in her eyeball, and she replied that she would go to a Christian Scientist who would remove the pain, so that it would make no difference whether the foreign body were in her eye or not. He also asked her what she would do if she were bleeding to death by having her leg cut off, or what effect it would have if the blood were extracted from her body, and she said that she would not die if her mind were in harmony with the divine Mind. The next day Dr. Ball received a letter from the decedent which he destroyed, and wherein, it seems, she explained at length her views upon Christian Science, but, unfortunately, he could not remember its contents. It will be at once observed that the decedent was merely expressing her beliefs as to certain supposititious cases, and that no argument was used to show to her that she was in error. She was held down to almost categorical answers, and although she afterwards gave her interrogator an explanation of her views, that explanation has been lost. It is fair to infer, from what has been testified to as to the teachings of Christian Science, that the decedent meant that, since everything was possible in her faith, life could be preserved even in the miraculous manner supposed, providing that in any given case the healer could adequately realize the powers of, and place himself in sufficient harmony with, the divine Mind. There is nothing to show that the views involved in her answers to the doctor were acted on, and if the belief in Christian Science itself is not an insane delusion, I fail to see how mere convictions of the efficiency of its powers in supposed cases can be termed evidences of insanity. Nor will the decedent's repeated declarations that she had been healed of disease by Christian Science be termed an insane delusion. It is urged that she added to these declarations that physicians had abandoned her case, but the evidence is not at all convincing that she made such statements. Even if she had, it can well be explained by ascribing them to a proneness not unusual with

people of magnifying events and occurrences with which they have been associated, especially if there have been present some elements of novelty or of strangeness or of personal peril or danger. So far as concerns this belief in her cure, she certainly had been ill, she appealed to Christian Science and she believed she had recovered her health.

Upon a careful consideration of the voluminous testimony taken on this trial, I am of the opinion that the burden of proof on the issue of testamentary capacity, which is on the proponent, has been fully sustained, and that, at the time of the execution of her will, the decedent was of sound mind.

The contestants further insist that this will should not be probated for the reason that it was the result of undue influence exerted upon the testatrix by Mrs. Stetson and other Christian Science healers. In aid of this contention the rule is invoked that where a testator ignores the natural objects of his bounty and gives to strangers, the proponent should come into court prepared to show that the will represents the unconstrained wishes of the decedent, and should furnish some proof besides the factum of the will, particularly if a former will, made while the testator was in good health, has been supplanted (*Garland's Will*, 37 N. Y. Supp., 924; *Matter of Way*, 6 Misc. Rep., 484; *Tyler v. Gardiner*, 35 N. Y., 559). The rule is also invoked that where the beneficiary under such a will occupies a position of confidential relationship to the testator, a presumption of fraud arises (*Marx v. McGlynn*, 88 N. Y., 357, 371). Even if it be granted that this presumption exists in the present case, it is one of fact only, subject to being overcome by the evidence. In a case of the length of this one, involving the examination of nearly forty witnesses, circumstances are very apt to crop out here and there which, when deftly welded together, appear to spell out a suspicion of fraud, yet which, when regarded in the light of all of the facts, become of little or no moment. I have given careful consideration to the argument of contestant's counsel, and have thoroughly examined the testimony upon which he relies; but I fail to find any substantial evidence tending to show undue influence. On the contrary, when all of the facts present are considered, the conclusion seems inevitable that no restraint whatever interfered with the expression of the decedent's testamentary intentions. So

far as concerns Mrs. Stetson, it was shown that, excepting as the decedent met her in church as other members did, she saw very little of the testatrix socially during the time that she knew her, and, despite the earnest contentions of the contestants, I am convinced that she was entirely innocent of the fraud that has been sought to be fastened upon her. If undue influence existed, it must have been wrought through the medium of a conspiracy, in which various healers who attended the decedent, and particularly her friend Miss Duncan, took part. The testimony of these witnesses absolutely negatives the existence of any such conspiracy. I was impressed with the truthfulness of their statements, and nothing that these women said or did in anywise indicates that any plan was formed or existed to coerce the volition of the decedent and to procure her to make a will.

The circumstances present in this case clearly show how it came about that the will in contest was made. The sisters and brother of the decedent were not dependent upon her bounty. Their property was equal to that inherited by the testatrix, and, so far as appears, they were as independently situated as she was. During the last four years of her life the church which she made her residuary legatee became deeply rooted in her affections. She felt that she owed to it a debt of gratitude, for she believed that it had given her new health and strength and happiness, and, feeling in this wise, she doubtless thought that she could best aid it in the promulgation of its teachings by giving to it the bulk of her estate. She was, in my opinion, thoroughly aware of what she was about when she made this disposition, and she clearly knew the contents of her will, which was in absolute accord with her free and unconstrained intentions and wishes. Whether her determination not to give her fortune to her family was unwise, whether the residuary legatee herein has deserved the affection and gratitude which the testatrix has so bountifully given evidence of, are not questions for this court to consider in arriving at its decision. The decedent, being of sound mind and free from restraint, had the right to do with her own as she pleased, and her will must, therefore, be admitted to probate.

The contestants raise the question that the bequest to the First Church of Christ, Scientist, is void because made within two months of her death, contrary to the provisions

of section 6 of chapter 319 of the Laws of 1848. It seems that the certificate of incorporation of this church recites that the incorporators are desirous of organizing a religious society pursuant to the provisions of "An act of the New York Legislature, passed April 5, 1813, entitled, 'An act for the incorporation of religious societies,' and to the several acts of said Legislature amendatory thereof and supplemental thereto." The contention is made that the act of 1848 is supplemental to that of 1813, and, hence, that the residuary legatee is subject to the restrictions contained in the former. Section 6 referred to has been held to apply only to corporations organized under the law of which it forms a part, unless where, by express statutory enactment, it has been extended to others (*Matter of Fitzsimmons*, 29 Misc. Rep., 731; *Hellis v. Drew Seminary*, 95 N. Y., 166). It has also been decided that certain of the corporations to which section 6 pertains are religious corporations, although not so described in terms in the statute, and that an act subjecting a corporation to the provisions of law relating to devises and bequests to religious societies makes applicable to the corporation, the provisions of the section mentioned (*Stephenson v. Short*, 92 N. Y., 433). The corporation to which is bequeathed the legacy in question is not expressly or constructively made subject to section 6 of the act of 1848, or the provisions of law in respect to devises and bequests to religious societies. The fact that certain of the corporations to which the act mentioned relates have been held to be religious corporations furnishes no adequate reason for contending or inferring that the Legislature enacted section 6 as a supplement to the laws specially providing for the incorporation of religious societies, or intended its provisions to apply to such societies. As a result, the bequest in controversy, having been made to a corporation organized under the laws last referred to, is valid, and the legatee is entitled to take it. Submit findings and decree in accordance with this decision.

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THE following letters of love and appreciation were sent to our beloved Leader, the Rev. Mary Baker G. Eddy, by the First Members of the Mother Church, The First Church of Christ, Scientist, in Boston, Mass., and First Church of Christ, Scientist, in Concord, N. H.

Boston, Mass., October 5, 1901.

Dear Mother, Teacher, and Leader:—We, the First Members of The First Church of Christ, Scientist, in Boston, Mass., have this day assembled for the purpose of writing to you a few words of love and cheer. We would express our deepest, most heartfelt gratitude for the revelation of Christian Science and all your ceaseless toil and sacrifice, to establish the Christ cause, and to keep the truth unadulterated before the world.

We therefore make special mention of your three recent letters on the occasion of the death of our late President, William McKinley, and would express our greatest possible appreciation of their benefit to us as well as to mankind in general.

Your letter to Mrs. McKinley was not only one of tender condolence to her, but a comforting message to every heart aching because of earthly losses.

Your contribution to the union memorial service was most just, most Christian, most loving. It has emphasized, for example's sake, the splendid statesmanship and citizenship of this noble man, and has placed on record the

most sublime and intelligent tribute to Mr. McKinley that this age could produce.

Your answer to the question, "Why did not the prayers of millions save the President?" is invaluable, since it clearly sets forth the requisites of effectual prayer and saves the waning faith of Christians in the efficacy of prayer.

We are indeed deeply grateful to you for your constant, loving, watchful care over us, your children, and we long to have you know our appreciation and gratitude.

May God continue to bless you, Mother, and may we be ever loving, loyal, and obedient to your wise counsel, is the prayer of the members of your church.

MARY E. LANDY,
JOHN W. REEDER,
ALFRED FARLOW, *Committee.*

The letter from the Concord Church was as follows:—

First Church of Christ, Scientist, Concord, N. H.
Rev. Mary Baker G. Eddy, Pleasant View.

Beloved Leader and Mother:—Our "dear little church in Concord" has voted unanimously to thank you for your loving messages relative to our late honored President McKinley.

We rejoice that the committee of arrangements for the Concord memorial meeting very wisely requested from you a tribute, and we are grateful for those true and tender words from Mother, whose good has blessed us beyond measure.

IRVING C. TOMLINSON, *President.*
MABEL C. GAGE, *Clerk.*

October 3, 1901.

FROM HARPER'S WEEKLY.

WE take pleasure in republishing from that old-established and valuable publication, *Harper's Weekly*, the following merited tribute to Mrs. Eddy's utterances relative to the lamented death of President McKinley:—

"All the preachers preached on President McKinley; all the editors wrote about him. There was a great deal to say, and most of it seems to have been said. Of course thousands of writers and speakers said about the same things, for they dealt with the same facts, and they were moved by the same feelings. Among others who have spoken

was Mrs. Eddy, the mother of Christian Science. She issued two utterances which were read in her churches, one a communication on the death of the President, the other a letter of sympathy and advice to Mrs. McKinley. Both of these discourses are seemly and kind, but they are materially different from the writings of any one else. Reciting the praises of the dead President, Mrs. Eddy says: 'May his history waken a tone of truth that shall reverberate, renew euphony, emphasize humane power, and bear its banner into the vast forever.' No one else said anything like that. Mother Eddy's style is a personal asset. Her sentences usually have the considerable literary merit of being unexpected. Her letter to Mrs. McKinley was short, sympathetic, religious, and very much to the point. Her position in the country as the head and chief spokesman of an important religious body is very curious and highly interesting."

"IN THAT NIGHT."

BY B. H. B.

THE stormy night is dark before the dawn,
Dismal and overcast;
But rosy on the mountain's eastern lawn
Faith's eye beholds the heavenly banners borne;
He comes!—He comes at last!

The lie is loudest ere the Truth's revealed:
The night is nearly past:
Seek they a sign? then say, "The sign is sealed,—
The lame, the blind, the sinners all are healed:"
He comes!—He comes at last!

The flowerets, folded in their secret cell,
Heed not the stormy blast:
His thoughts they are: they hear his tread, and tell
From lip to lip, from nectar-cup to bell,
"He comes!—He comes at last!"

"He comes," said we? this was his word sublim
Ere from our sight he passed,
"Lo I am with you till the end of time:"
Then we—though deaf to reason as to rhyme—
Know him at last—at last!

QUESTIONS AND ANSWERS.

BY EMMA S. DAVIS.

IN the May, 1901, *Journal* we published an account of the dedication of the Christian Science Church edifice at Riverside, Cal., on Sunday morning, February 24, 1901. We also published an extract from the dedicatory address of Mrs. Emma S. Davis, C.S.B., delivered on that occasion. In that address Mrs. Davis made the following statement:

"For a long time I have been solicited by friends in the East to give an account of my pioneer work in California. They have sent me many questions to answer. Some weeks since I began, in a brief way, to reply to them. In making preparation for our dedication I have been persuaded to bring these questions and answers here this morning and read them, thinking there might be some present who would be interested to learn something of the early work in Riverside.

"I have not answered these questions in detail, as some of my experience was similar to that which all pioneers fall heir to, particularly if expounders of a so-called new interpretation of the Bible and its teaching, hence I desire to recount only some of the most pleasant reminiscences."

We also said in a note accompanying the address: "The questions and answers referred to are extremely interesting, but are of too great length to publish in connection with the present account. We shall take pleasure in making these questions and answers the subject of a separate article to be published in a future *Journal*, as they are well worthy of such publication."

In accordance with our promise we herewith publish the questions and answers referred to by Mrs. Davis. Their earlier publication has been prevented by other matters which could not well be deferred.

First Question.

Will you tell us something of your own Christian Science experience, and how it happened that you went to California so long ago in the work?

Having witnessed the healing power of Christian Science in the so-called incurable case of a dear sister, I was led to appeal to it, and with perfect success; which I had failed to obtain through material aid. This led me to inquire

into its agency. Learning that class instructions were given in the Science, I made application to become a student and was accepted. I soon found that the healing came through a demonstration of ever-present Love, which is God. It was not a special gift to one, but a test of the true discipleship of Christ. In the commencement of my earnest pursuit I was asked to study the Bible carefully, and it was the same Bible, the same Matthew, Mark, Luke, and John, which I had been taught to read in the New England Puritan manner daily.

But oh, what a marked difference in the way the book opened up to me! And why? Because I now possessed the golden key, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, which penetrated through the letter surface into the very nucleus of its spiritual treasures, unlocking those which had lain in obscurity for centuries; and none ever accepted the sweet contents which these leaves unfolded for the healing of the nations more gladly than I did. When I looked into its storehouse of precious promises I could then realize that these promises were truly *for me*, and that I could be healed through them now the same as if I had gone to the Master on the shore of Galilee. But I found I could not make these promises mine until I had grasped this all-momentous truth, that *nothing* had been lost; then I could see how the demonstration should be made to-day, the same as when he sent his disciples to do their work. Why do Christian Scientists say nothing has been lost and never can be? Because Jesus Christ said, "My words shall not pass away;" and more imperative, "Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

I was bewildered in thinking that these promises were to be, and had been waiting for centuries to be fulfilled. So long buried, and yet not dead,—not lost; proving that they are of eternal existence. And in this new revelation I found if I would make this sweet fruition of these promises mine, I had something to do; because they are all conditional, and always have been. Hence the lethargy that had gotten in centuries ago and exists to-day. Easier to say that the commands and promises were only for the twelve, not for us, than to take up the cross and follow in his footsteps, leaving all if need be. As I have said, I found the promises were all conditional, and how plain

it was to be seen: If *I* did his will, I should know of the doctrine; If *I* believed on him, the works that he did, I should do also; If *I* sought first the kingdom of God, and His righteousness, all these things should be added; If *I* left father, mother, brothers, sisters, houses, lands, for his sake, I should have them all again, and manifold now, at the present time, and life everlasting in the life to come.

And thus the key of which I have spoken, continued and continues to unlock the sealed pages to my previously darkened sense. For the first time I could answer my own question: If the Word was with God, and the Word was God, could it be lost? No, not unless God be lost first. Affirming that his commands and promises were not confined to twelve men who lived nineteen hundred years ago, because Christ said, "These signs shall follow them that believe,"—not you twelve, but all who believe. I remember how the parable of the man who found the pearl of great price impressed me, because, like him, I, to human sense, had much to part with in order to secure this treasure. For he that leaveth not all and taketh up his cross and followeth after me, cannot be my disciple. And in connection with this, "Ye cannot serve God and Mammon." "Choose you this day whom ye will serve;" "Come out from among them, and be ye separate, saith the Lord;" "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven;" and last, but far from least, "Freely ye have received, freely give;" "Go ye into all the world, and preach the gospel;" "Heal the sick," and "Cast out devils." I found that these requirements were just as obligatory to-day to be lived, taught, and demonstrated as when first given to the world, and that the same requirements were made of me, as of the twelve disciples. Do you ask if I accepted these requirements as some of the disciples did without an excuse. Oh no; I had many; and besides, I had never thought of making Christian Science my life work. I only wanted to know how the demonstrations were made without material aid; but I found, in this research, that I must work in His vineyard in order to solve this problem; and I decided to commence my work with a Christian Science friend, who was then a pioneer in New York City, but not until I had made a long anticipated visit to the Pacific Coast. Hence, in January, 1887, I procured my six months ticket, expecting to return the last of June. I came to Los Angeles, remained a few

weeks, and when about to leave, received a letter from a believer in Christian Science in the east, asking me to go to Riverside and see a relative who was ill. I replied that I should not be able to go there, because all my arrangements were made from that time until the last of June, when I must return east. I immediately received another letter making it so urgent, that I left a part of my luggage in Los Angeles and came here for a few days.

To make my long experience short, I will say that so many became interested in the Science that I felt compelled to remain from day to day, until two weeks before my ticket would be valueless; I then disposed of it, writing to New York that I would be there in September to make good my previous engagement.

Thus I proposed, but, as I believe, God disposed; hence, I remained three years before going east, and then only for a short visit, returning again to resume my previous duties.

Second Question.

Did you commence your work in Riverside by advertising?

The second day after I came here one of the proprietors of a newspaper called with his note-book in hand, asking me if I would give him some particulars regarding my purpose in coming here; as I doubtless wished to bring my business before the public. I told him I would talk with him if he would lay aside his note-book, but not with any idea of his mentioning what I said in his paper, as I did not come here with business, nor looking for business. Having never heard of Christian Science, he was much interested to learn that it was the Christ teaching *revived*, not revised, and to be demonstrated now the same as when the Master was upon the earth. The next day this gentleman became a patient, and later on, an earnest follower of Christian Science.

The following day another newspaper man called with more brusqueness in his manner. He said he had been told that a Christian Scientist was boarding there, and he thought he would call and see what one looked like, before writing it up in his paper. He asked me if I would tell him what this new thing embraced. "Does it reveal one's past, present, and future?" I replied, "Yes, it does. Christian Science helps one to see his own past, present, and future, more clearly than anything else can. You have only to study our two text-books, the Bible, and "Sci-

ence and Health with Key to the Scriptures," and you will find a true revelation of yourself. The Christian Scientists have but one method of advertising. "By their fruits ye shall know them."

Third Question.

As a Christian Scientist, how were you looked upon by the people in Riverside? Were you made welcome or unwelcome?

If I must answer this question I will say I was looked upon in a variety of ways. Some said I was one thing, and some another. I was called a fanatic, a curiosity, a fortune teller, a catchpenny, a dangerous person with some, because of my teaching, detrimental to others because of my remedy.

To the question, "Were you welcome or unwelcome?" I reply, paradoxical as my answer may seem, it is nevertheless true, The longer I remained the more welcome and the more unwelcome I seemed to be.

Fourth Question.

Had any one ever heard of Christian Science in Riverside when you went there?

The daughter of the family with whom I first boarded had been in Chicago for treatment and had just returned; otherwise no one here had ever heard of it. Riverside is the first place where Christian Science was publicly introduced in Southern California, the first class taught, the first public healing done. I have seen its great growth on the Pacific Coast and to me it has been marvelous.

Fifth Question.

What most aided and most retarded your work? Were you sent out as a missionary?

What most aided the work in Christian Science were demonstrations, because "By their fruits ye shall know them;" and what most retarded was the fear which Christian people had of its teaching. I was often told by my patients that they were advised to go and get well if they could, but to have nothing to do with the teaching, because it was dangerous. Sometimes patients would take their chair and sit as far from me as possible; others would ask if I could do them just as much good if they sat in the next room. I used to say, "If you are afraid of me, or . . .

Christian Science, you can sit where you please, because you cannot get out of the reach of divine Love and this does the healing; to sit within or out of my reach makes no difference, as I, of myself, cannot heal you."

This was a new thought to them. If the healing were only for the twelve, then preaching the gospel belonged to the same number alone; because the Master always included in one command, Preach the gospel and heal the sick. And this fact holds absolutely good to-day. If his Christian followers have no right to heal, then they have no right to preach. Both should have died out together. And only as the Christian peoples' eyes were opened to see how blinded they had been, did they dare take a step forward and make this unconditional Truth their own. If God is all-powerful, and if this power can restore the sinful man, then it can restore the sick man. Christians outside of the Science admit that God does not need the aid of drugs to remove a man's sins. Christian Scientists believe this; they also believe that God does not need the aid of drugs to remove a man's pain.

The question, Were you sent out there as a missionary? I can answer here. As I have said, in my first investigation of the Science, I found that if I accepted all Christ's teachings I must do the work as far as I understood how, and if it were my mission to come here and remain because of the need of suffering humanity, then I can truthfully say I was sent out as a missionary; and by one who made it a positive, unqualified command: "Go, work to-day in my vineyard." "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." "Go ye therefore, and teach all nations, . . . 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. Amen."

Sixth Question.

Did those healed usually accept the teaching through which the work was done, or was the number similar to that which the Master found to be true of the ten?

A remark made by a lady in one of our experience meetings, will answer this question. She said, "If every person who has been helped by Christian Science in Riverside were to acknowledge it, there is not a church in this city large enough to accommodate the number."

Seventh Question.

Did you not have opposition to contend with as your work increased, and how did you meet the prosecution which you had a number of years ago?

In reply, At times I did have much opposition to meet; but I used to say—and do now—that no one, Christian or not, could oppose Christian Science, if they understood its teaching; they would not from a spiritual, moral, or physical standpoint. Neither could they speak an unkind or unchristian word of that noble woman, who, through divine revelation, has brought to light this so-called mystery of the Bible, and this very mystery is found to be the healing balm for all diseases. Thousands are rejoicing to-day in the relief which it has brought to them; and their hearts are filled with gratitude for the one whom we call Mother. As such we love her; but we do not deify or worship her. We worship but One—and that is God. And this is her teaching.

And how did you meet the prosecution? There was but one way to meet it, and that was through Christian Science. However, I remember it seemed a terrible ordeal for me to meet; when summoned to go into the court room, a place where I had never been. But as I was wont to do when trials came, I took up my Bible for comfort and counsel, and I shall never forget how those promises stood out before me as in letters of gold. And they were for my special need.

"For they will deliver you up to the councils, . . . but . . . take no thought how nor what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." And I turned the leaves once more and found, "And ye also shall bear witness, because ye have been with me from the beginning."

And as I went upon the witness stand, with these promises upon a slip of paper in my hand, words can never express to you what they were to me in that hour. Suffice to say that blessed assurance in Science and Health, "Divine Love always has met, and always will meet, every human need," was verified. And when told that I would be called upon the stand again the next morning, I asked our attorney if he wished to see me before the session. He replied, "No, you seem to be fortified with something better than I can give you." How little he knew what my fortification was.

After one week's battle between Truth and error, Truth proved itself victorious, as it always will if we fully depend upon it, and the greater our need the closer we should cling to it.

Eighth Question.

Did you do any work among the native inhabitants; if so, did they respond, and did they seem to have any idea how the work was done? How did they hear of you?

Oh, that the enlightened and educated people accepted this beautiful truth as those poor uneducated men and women did! Of course they were not bound to creeds, dogmas, ceremonies, and had no prejudices to put aside, hence they came like children with perfect trust. I used to think of them as those who went to the Master, poor, believing, simple ones.

They heard of me through an aged Spanish gentleman, a Mr. Alvarado of West Riverside. His granddaughter came for help, and when she told him of Christian Science healing he was deeply interested and very soon called to see me. I found him exceedingly interesting. His granddaughter was our interpreter. He said he had been a Roman Catholic until twenty-five years before. At that time he was returning from the east by water and an English gentleman was on the steamer, who seemed to spend a great deal of time in company with a certain book. Finally he asked him the name of it. The gentleman said it was the Bible; and he, being a Spanish scholar, from that time on, read to Mr. Alvarado each day; and it resulted in his ordering a Bible in Spanish, through his new friend. Although he had been a faithful student of Biblical history, he had never read the Bible, and he said it opened up to him with far more radiance than the noonday sun, and he was filled with inexpressible joy when he read that Christ made the healing of the sick just as binding as preaching the gospel. And he was amazed and speechless, to find that Protestant Christians who had been reared to read the Bible, should ignore a part of its most essential teaching. But he had believed, since he began to read, that the healing would be done again, and had prayed daily that he might live to see it; and now, through his granddaughter's healing he felt that his prayer had been answered, and with the most profound reverence, he raised his eyes toward heaven, and with clasped hands said, "Father, I thank thee!" When leaving, he asked if he could tell the poor

sick people that they might come to me for treatment. I said, "Yes; because Christian Science is for all." And with much gratitude he took my hand and said, "God will bless you." It was not long before he went out upon his mission, for very soon I saw the fruit of it. Many came for help. A lady in the house counted between forty and fifty in one week. One day, hearing an unusual noise on the porch, I looked out and saw seventeen standing there, who had come in two wood wagons which were before the door. One of the number had been previously healed. Occasionally he would speak a word that I could understand. He brought in a part of these people at a time, making me understand their ills, and when they went out others came in, and he interpreted for them. When all had left, he took a dime from his pocket and handed me, seeming pleased that I expressed my gratitude for it.

Indian women, with blankets on their heads, and bare feet, came also and without an interpreter, but made me understand by putting their hand wherever their trouble was. I recall one who came, in very apparent distress; tears raining down her face. After treatment the lady of the house gave her something to eat and drink, and she went away seeming very thankful. But she did not forget what had been done for her. She came back later, not for help, but to tell me that she was well. Putting her hand on my shoulder and pointing upward, she said, in her broken tongue, "Good Spirit." What a reward there was in this for me, when I remembered that this woman belonged to the class that the Master mentioned when he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

One day a gentleman from Pittsburg, Pa., who possessed many millions, called for treatment, and one of these poor creatures came at the same time, and for the same purpose. When he said, "Is it possible that you have these people in your work?" I replied, "Yes, else it would not be Christian Science. This was the work the Master did;" and he said, "The poor always ye have with you."

True, there was a marked contrast between my two patients from a worldly standpoint, but Christ drew no lines and recognized no caste in his ministry. The time came, however, when my work ceased for this people. The priest, hearing of what they were doing, requested them to discontinue. But it is with pleasure that I remember

this part of my early work and the dear old Spanish gentleman's interest and joy to see the work done again as he had prayed that it might be; even though it were in a little way, yet to the best of my understanding.

Ninth Question.

Have you always held services in one place, or, like most of us, have you moved as your congregation increased? How large a number did you commence with?

Our first gathering was held in my room with nine beside myself, eleven years ago. Our number was small to commence with, because this step was not approved of by outside people. We were remonstrated with many times on the ground that our teaching was harmful, and asked not to hold our service when other denominations held theirs, as it might lead some away through curiosity to see what Christian Science service was like; but we, in the words of Gamaliel, said, "If this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it." However, our numbers increased until we were obliged to seek larger accommodations and the Y. M. C. A. Hall was secured; but during the week of our prosecution steps were taken to remove us from the building. When apprised of the fact, we returned to my rooms. Very soon the Pythian Hall was offered us, and we occupied it three years. We then moved to the Odd Fellows Hall and remained there two years, when we rented the Universalist Church for some months and then returned to our former home again, the Odd Fellows Hall, where we have remained until the present time.

And now we bid our friends adieu once more with feelings of gratitude for all their kindly endeavors toward us during our long sojourn with them; and to all who have supplied our needs in this direction for the past eleven years, as a church, we extend our sincere thanks. Also to those of our friends, present or absent, who are not Christian Scientists, and yet have manifested a Christian spirit through offerings and kindly interest in the construction of our church, we are most grateful.

And now, what can we say to our dear Christian Scientists who have labored so nobly during these long years, but this,—You see to-day your work has not been in vain, and you are bountifully blessed for the many sacrifices you have made, the desires for personal pleasures overcome,

in order that we might sit down under our own vine and fig-tree and rest a while from our "toiling" and "rowing."

But even now our work must go on, because we have both vine and branches to "watch." We must dig, and water, and prune daily, in order that the branches may be so far-spreading that the weary wanderer, the sick and heavy-laden, the erring and disappointed ones, may all find shelter underneath them, and that rest and peace which the world cannot give nor take away.

And now I speak of our dear children, not that I had forgotten them, but as at the "marriage feast" when the best wine was served last, so it is now with the beautiful denials and sacrificed pleasures of these little ones, that they may make the most lasting impression upon each one's memory. Words cannot express, neither will time allow me to recount, the needful lessons they have taught us. And to attest what I have said, I call your attention to the beautiful windows as tributes which they have brought to this church, the one on the right and the other on the left of the rostrum, with the inscription "Children's offering." How glad we are that the Master left a special blessing for the little ones: "For of such is the kingdom of Heaven."

Tenth Question.

When did you organize into a church, and with how large a number, and how many members have you now?

When people ask you if you have a creed, what do you tell them, and what are your requirements of those who desire to become members of your church?

We organized into a church in 1887 with eighty-seven members. Our present membership is two hundred. When people ask me if we have a creed I tell them yes, but not man-made; ours is the Sermon on the Mount; and if we live the teaching of Christian Science we are striving to follow this creed. Of those who desire to become members of our church, we ask that they come through their own conviction that Christian Science is the Christ teaching, and that they will make the Bible and Science and Health their daily study, putting forth every effort to live the life which the Tenets, as given in our text-book, require of each Christian Science Church in the world.

Sin may be clasped so close we cannot see its face.

Trench.

LEARNING LOVE.

BY KATE SWOPE.

“O H, may the love that is talked, be *felt*! and so *lived* that when weighed in the scales of God we be not found wanting. Love is consistent, uniform, sympathetic, self-sacrificing, unutterably kind; even that which lays all upon the altar, and, speechless and alone, bears all burdens, suffers all inflictions, endures all piercing for you and for the Kingdom of Heaven” (Miscellaneous Writings, p. 312).

Perhaps nowhere in Mrs. Eddy's writings could be found a more beautiful exposition of that love to which Jesus so often referred, saying: “Love one another,” and to which his own life bears everlasting testimony. Love is the fulfilling of the law, and through our study of the Science of Being, we have the blessed privilege of learning Love, and of learning how to love; how to separate the wheat of thought from the tares of mortal sense, gathering the wheat into our consciousness, there to abide for eternity.

How shall one learn Love? the heart asks. How shall one learn to bear good-will toward all men, to be ever good-natured, in the sense of being in the nature of good—God? How shall one learn to prefer being lovely to being loved? How shall one learn the love which is neither embittered by inconstancy and inappreciation, nor enslaved by fears and sympathies; majestic and immutable in storm, and buoyant with joy and inspiration in sunshine? How shall one learn that love which is broader and deeper and more sublime than mere affection? that far-seeing love, which can close its ears to the appeals of the clinging nestling, and with steady purpose shove the bird from its warm nest that it may learn to fly? How shall one learn the love which in patience can behold its struggles, and in meekness bear its resentment, abiding the time when on steady wing it soars into freedom and into gratitude? How? how? is the cry of the hungry heart.

Every *how* which the heart sends forth is another knock which opens the door of understanding a little more. Within us all is a crying hunger for more Light. In some it is greater than in others. Rejoice when this spiritual

longing is experienced, for such mind action is a mighty force within, making for Light, Good, God; even as the seed beneath the sod pushes up toward the light in its reach for the fulness of life. Within the bulb sleeps the finished lily; within the question lies the embryo of the coming answer; within the seed of interrogation is enfolded the flower of all knowledge; hence there is no cause for discouragement so long as there is the inaudible yearning for Light. "Man walks in the direction towards which he looks (Science and Health with Key to the Scriptures); and specified desire looks in a definite direction. Desire suggests direction, and direction brings progress; hence we need to thank God for our God-like desires as well as our attainments, since such desire is the seed of all attainment.

When the well-springs of divine Love seem dry, when the mind seems barren as a desert and the heart as bleak as a moor, still there is no cause for discouragement, if the desire to realize Love's Omnipresence is there. We may take this simple desire, give thanks for even that, and in that very gratitude is the renewal of the sense of divine Love. When Jesus took the loaves and fishes, he used such as he had at hand, recognizing it, giving thanks for it, blessing it, breaking it, and multiplying it into thousands, until there was enough to feed the multitude, with baskets full left over. So may we take the desire for righteousness, recognize it, give thanks for it, bless it, and use it as the basis of our multiplication of the sense of divine Love. Then shall gratitude multiply into generosity, and generosity into such opulence that there shall not only be enough for the present need, but baskets full left over to form the basis of renewed action. Then shall the vacuum of discouragement be filled with sweet gratitude, which is the very substance of increase.

The supreme desire of the heart should be to love God, whom to know aright is to love. "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." Evidently it is not enough for us to realize how God loves us. "*Thou shalt love*" is the commandment. We may have faith without understanding, but we can no more have understanding without faith, than we can count two without mentally embracing one. It is faith which rests in the sense of God's love for us, even

as the little child rests in the loving mother's arms. Yet in that hour of maturity, when intelligence answers to Intelligence and love responds to Love, one finds that one has not lost anything but gained immeasurably. Then it is that understanding beholds the Father's face in that spiritual recognition in which heart, soul, and mind pours forth, "How beautiful my God is!"

Let us earnestly consider the fruits of loving God. We read, "All things work together for good to them that love God." We love God. He devises the good. Loving God—God—quickens the perception of good opportunities to which we would otherwise be blind. The same conditions are set forth in the following: "I may cause those that love me to inherit substance; and I will fill their treasures." Underlying these two quotations is the Principle which moves circumstances and destroys poverty. Divine Love is the Principle of production, and in loving God all things begin to unfold. In loving God we consciously lift ourselves above the reach of error. In loving God we find our sense of protection becomes greater than the sense of being attacked. In loving God we find that every pitfall is uncovered, and we are lifted over by the Everlasting Arms. This, then, is the first and great commandment, that we love God consciously and understandingly, thus transcending, yet embracing, our faith in His love for us. "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."

Passing on to the second commandment we read again, "*Thou shalt love,*" but this time it is our neighbor. Thus loving God and our neighbor constitutes the very flower of Christianity. In learning to love our neighbor we find ample need for the perfectibility of human relationships. Soon, very soon, it is found that the heart needs healing as well as the body, and that there is occasion to manifest intelligent affection as well as good health. First we take the step which finds the body whole. Next we take the step which heals the circumstances of such impoverishment as cripples the means of manifesting our highest ideals of harmony and beauty. Then as the world's din becomes fainter and farther, we catch the rhythm of friendships whose harmonies transcend the merely personal, and with ever-increasing crescendo lifts upward towards

God, whence it came. We pause to enjoy God together. Afar we catch glimpses of the height on which Jesus stood when he said, "Henceforth . . . I have called you friends." Below, throughout the mists of the valley re-echoes the voiceless cry of humanity calling to an unknown God, "Help! help me!" In loving servitude we place our hands in the Father's, saying, "Send me." This is the unseen Hand which draws us to one another in this world, though apparently we come unsummoned. In such spiritual companionship we heed the words of Mrs. Eddy: "Hast thou a friend, and forgettest to be grateful?" (Miscellaneous Writings, p. 339).

No Christian Scientist could have attended the last Annual Communion in Boston and have crossed our Leader's path without observing that she has proven before us the power of Truth over disease, poverty, and friendlessness. In her, as the Leader of the staunchest and most rapidly increasing religious movement of the day, is the exemplification of the love which draws, and the love which holds what it gathers, leading and holding by virtue of her obedience to the command, "Come out from among them, and be ye separate." Hers is not so much the love which runs around trying to do good, as the love which causes others to go about her getting good. The following poem of Bryant's suggests itself:—

She met the hosts of Sorrow with a look
That faltered not beneath the frown they wore,
And soon the lowering brood were tamed, and took
Meekly her gentle rule, and frowned no more—
Her soft hand put aside the assaults of wrath
And calmly broke in twain
The fiery shafts of pain,
And rent the nets of passion from her path.
By that victorious hand despair was slain;
With love she vanquished hate, and overcame
Evil with good, in her great Master's name.

"And I, if I be lifted up from the earth, will draw all men unto me." But from what shall we be lifted up? From the mortal sense of love. Forgiveness is largely the passport to love; it lifts us into that compassion wherein we forgive our neighbor even as we forgive ourselves. "And when ye stand praying . . . forgive if ye would be forgiven." It is when love sinks to earth that it becomes lost in the fog of fear, bitterness, unforgiveness. Regaining itself and rising to spiritual heights, it becomes illumined with happiness, healing, regeneration; eventually

gaining that most rarefied summit, forgiveness. It is the mortal self-love which cannot forgive. It is the mortal love which fears. It is the mortal love which is jealous, seeking to rob another of the fulness of attainment and companionship, only to find itself bereft. Love does not so sacrifice the beloved. It is the pride of mortal love which exacts dependence in another, thereby crushing freedom. It is the mortal mistrust which lends a ready ear to mental poison. "He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends." Rivalry, selfishness, fear, greed, pride, jealousy, mistrust, etc., are what one needs to be lifted up from. They have no place in the spiritual sense of love. They draw no man unto them. They form the basis of discord and disunion. They are the separators, seeking to part us from one another; seeking to divert us from that one who, like a Star of Bethlehem, leads us to the Christ-life.

Perhaps no attribute of the Divine Nature appeals to humanity more strongly than the *constancy* of God's Love for man. It becomes the panacea for all fear, the keynote of all faith. Nothing will cause humanity to fight against such tremendous odds as a purpose fraught with love, as witnessed in the mother love, which, when at its height, can give us no sweeter ideal of courage and constancy. Inconstancy would react upon ourselves, hence we do not strive to crucify love, but to crucify the mortal sense of love. Not to love less, but less harmfully and more helpfully. Not to surrender companionship, but to surrender such mental qualities as make it discordant. Not only to sacrifice outwardly, but inwardly. "Love is unselfish when it merges its will into the will of another, sacrificing its own aims and desires for another's. Love is selfless when it merges its will into the Infinite, sacrificing its own aims and desires for the love of Truth." Martyrdom is synonymous with having died for a principle, and considering the long line of Christian martyrs behind us, who shall say that God cannot be loved as Principle? "Lovest thou me more than these?" is answered affirmatively every time we choose Principle rather than preference. In attaining growth we pass naturally from the cruder sense of love, into clearer and higher altitudes just as speedily as God gives us occasion for advancement. Have you yearned for the mountain heights of such love? Then murmur not when you stir the occasion for ascendancy.

Perhaps there comes a time when mortal mind deals its severest blow, a time when we are called upon to be weaned from mere personal love, and on the ladder of these human ties climb into the region of unselfed love; that child-like, holy, adequate love, beside which the lesser personal love pales, as does the morning star before the glory of the rising sun. Emerson says, "We are put in training for a love which knows not sex, nor person, nor partiality." Given the occasion for training, there comes a time when partiality begins to fade, when many are equally as dear as the few once were, when the sense of unity becomes less exclusive and more inclusive; when we no longer hold the few in a harmful, greedy clutch like a whirlpool, drawing everything to itself and down, in the sense of "mine, mine;" but like a fountain the thought of love pours out with a showering sense of "thine, thine." There comes a time when the human sense of love recedes, and with it the sense of separation, and loneliness, and pain; when the spiritual triumphs and the heart lies at rest,—such unutterable rest as to enfold every beloved presence, for where God is none can seem very far. Then it is that we know how blessed are they that mourn, for it is they who seek comfort in the realization that eternal life and identity are no vain dream, but a glorious reality; that our mortal sense of separation is the only separation there is, since in Omnipresence there can be no absence; when the once pleading hands that groped in space lie clasped in a patient trust in that Divine Law which, having brought us together once, will bring us together again and again, throughout eternity. Finally, there comes a time when the love for God outweighs all other ties. A time when all we ask is the blessed privilege of following where He leads, and of being within the radiance of His Light. The One Father-Mother God for whom we constantly prepare our thought acceptable and worthy to be laid bare in that Light, though we may die a thousand deaths, and be as many years in the accomplishment! The One God for whom we gladly suffer a constant crucifixion of mortal sense, whose Omnipresent Love we could no more turn from and be happy than we could breathe under water! The One God who showers us with such a wealth of divine Love as to make us fall helpless to the knees beneath the weight of such opulence! The Adorable One at whose feet we daily throw our thought and say "Here am I, God; what wilt thou have me be?"

THE POWER OF TRUTH MANIFESTED.

BY MRS. J. R. HUTCHINSON.

WHEN I was fifteen years of age, we were living on a ranch in Nebraska, where I indulged in wild horse-back rides and bronco breaking, afterwards becoming a bicycle enthusiast, and was considered an all-round wild young athlete. During one of my escapades I sustained an internal injury. I was sent to Chicago for treatment, and under a physician's care there after some months I regained my health, and went on a visit to our former Eastern home, enjoying dancing, skating, and general pleasures until the old trouble returned, disabling me to such an extent that I hurried back to Chicago, where I was helped some before returning to Nebraska. I resumed my athletic pleasures and sustained an injury so serious that nothing could relieve me. Four physicians endeavored to help me, but the cause was deep-seated and stubborn, and refused to yield, compelling me to lie flat on my back with the right knee drawn up. The region over the pain was painted, blistered, scalded, poulticed, and braces of every description tried; but no medical aid lifted me to my feet, and I suffered through long and weary months. Occasionally my mother would put me in the big rocker and drag it to the door on summer evenings. There seemed to be an improvement at one time during the year and a half in bed, when a gynecologist from New York took charge of the case; the pain lessened somewhat, and I gained strength enough to bear my own weight and walk a very little, but I was soon down again in a more deplorable condition than before.

This specialist, discouraged with the result of his efforts, assured my mother that every means known to him had been used, and an operation was all that could be of any benefit.

About this time I made a three days' visit to a friend; a physician and editor of a Medical Clinic, was going North to a medical convention of some sort, and he suggested that I have a little change and come to his home and remain with his wife during his absence.

I was there and lying on the couch talking one day with Mrs. W. when she confidentially asked me if I knew anything about Christian Science. She told me of a case of curvature of the spine that she knew to have been cured by Scientists, and advised me to try it. That evening a Scien-

tist called. Her calm assurances pleased us, and she gave me my first treatment.

I bought the text-book as she advised me to, and I read some, but understood little. I neither believed nor was antagonistic.

In the course of a few weeks I walked into a doctor's office; he stood speechless a moment staring at me, then said, "Why, Dr. V. told me to-day that he had given up your case, and that you would never be on your feet again." I was under promise not to reveal the source of my help; but not long afterward my adviser told him that I had gone into Christian Science.

I was growing strong rapidly. An old engagement was resumed. I married an eastern man who came and took me from Omaha to Pittsburg to live. After I was settled I looked about for Scientists, but there were no reading rooms or healers that I could hear of. I was not suffering a great deal and plenty of new interests took up my mind, so I placed my Christian Science volume in the bookcase, where it remained untouched; and with it seemed to go every recollection of the good it had poured out to me.

Two years later our little son was taken ill. We employed doctors, but the little one grew worse steadily; three doctors failed; a fourth helped him, but he suffered a relapse. Christian Science was suggested, but I turned a deaf ear quickly to this. I said I could never risk a precious little life with Christian Science at a critical moment like this. The best aid in the medical profession was sent for, but baby was taken away.

My old illness returned with double its meaning, and with faithful adherence to every law and direction the doctor gave me I struggled on in pain, being unable to walk more than two blocks for nearly a year. During that time the pain was incessant, and the oft-threatened operation was still suggested.

I had passed from one doctor to another; nothing could give me an hour's rest, and as long as I did not care to drag on in such an existence I consented to have the operation performed. The doctor assured me that if I recovered from the operation the result would render me a strong, happy woman.

I recovered from the shock, and the operation was considered a success, but the pain became uppermost and prominent from the first moment I regained consciousness,

and remained so; but the doctor explained that time was now essential, and by degrees the pain would disappear, for its cause was removed. I gained a little strength, but my nurse thought me indolent because I could not walk through the halls after the regulation lapse of time. After five or six weeks I was wheeled in an invalid's chair from my room to the carriage, and taken to our village home, to be nursed back to strength, take my medicine, and await the healing effects of time and nature.

I could not leave my bed, and so in a position drawn with pain, I suffered and waited, trying to serve my time for many months. We were in communication with the surgeon who had performed the operation, but I was practically left to fate, as he was on a cruise on the Gulf.

The pain grew worse; the best help was called in; each tried assiduously to give me some relief, but nothing could reach that internal hidden seat of pain. Anodynes were administered, any appliance or resort was grasped, anything to tide me over this waiting for time to be well tried. I commenced wasting in flesh, losing my last grain of strength. My eyes grew weak and an oculist ordered them bound. We did not hope at this period ever to see me on my feet in bright daylight again; my mother hurried to me from the West. When she saw me helpless, in agony, my eyes bound, the room darkened and leeches on my temples, she decided to take me again to the hospital.

The doctor performed a slight operation, which he hoped would help the condition some, but if not he would be obliged to practically do the first operation again. He said that the disease which he thought alone gave me the trouble lay beyond, or that in the first operation a nerve had been tied which would have to be relieved; in either case an operation was necessary. After waiting a sufficient period one Sunday morning the doctor called my husband into the hall and explained that the operation could not be avoided, and as I only grew weaker by waiting, the sooner it was done the better. Thursday morning was appointed, and the operating room engaged. My mother protested, saying that one attempt had ended disastrously, and another might be no better, so it was postponed.

The difficulty with my eyes grew less, permitting me to have a soft light. I was about to start for home again, having been at the hospital about two months, but before starting, we consulted with another eminent surgeon, a Dr.

D., whom I had noticed caring for cases similar to mine, in the hospital. He advised me to give all the time possible to my case, as so much had been done, and sometimes long aggravations would wear themselves out. This was in May. I returned home. With powerful tonics, anodynes, powders to induce sleep, baths, etc., I gasped through the long summer months. I was loosely dressed in the morning, and if the day were pleasant, I was dragged in the rocking chair to the porch and laid in the hammock until noon, drawn in for lunch, and out again. The nature of my pain would not permit of a sitting position. I was obliged to be in a reclining position.

We built a little home that summer, and I could watch it being erected across the street from my hammock, and when it was completed in the fall a neighbor and my husband carried me over.

My endurance was about exhausted, and some relief must come. Christian Science was thought of, but I was told that this illness was too genuine and serious for that, it was organic and internally located, and no medicine or appliance could reach it; radical measures were needed and I must not think of idling with any mythological uncertainty like Science. I went to the city and saw Dr. D., who made a thorough examination, and from what I could gather he could not decide what the trouble was to a certainty, the only thing to do was to put me under an anæsthetic and make an incision, and then decide what was to be done. One possible resort he mentioned would leave very little of me, and I was willing to let life ebb itself away as it was, rather than have that done.

Dr. D. said as the risks were great in what he might have to do, he advised me to try to bear with the torture a while longer, so that before he made a start he would have proven beyond all question that no amount of time or milder means would help.

That same day we sent for another eminent surgeon who ranked among the first specialists in the country, but of a different school, a Dr. J. He said immediate work was necessary, which would relieve two troubles at least, and he hoped would alleviate that principal trouble somewhat, but a second greater operation would be necessary. When I returned home, in answer to a letter from me he wrote about the same thing, and repeated that he did not think I would ever be entirely free from pain, but he could relieve me. I still have this letter.

We could not decide what to do. In the face of such a difference of opinion, what were we to do?—and whom were we to believe? My sufferings were too great to bear up under. I lay in helpless agony for weeks and weeks, my eyes were bound most of the time, and all windows in the room were darkened, as a ray of light the size of a nail-head seemed to pierce my eyeballs like a knife.

Dr. D. wrote us that the only resort was to come for the operation, as time was absolutely of no avail. As there was so much uncertainty about what was to be done, we could not decide to take the step; but the end or crisis of my life was at hand.

We decided to hazard Christian Science, having been tempest-tossed and well worn out looking for a haven of relief, every time being tossed farther from relief or hope; yes, we were even deprived of hope. I had grown so tender that lifting me from my bed seemed impossible.

One long year of increasing pain since the first operation was performed, and I lay a shapeless mass, practically blind, without faith, hope, or interest. I could not be moved very well, and the Scientist wrote that she would commence absent treatment. Soon new pains appeared, the old one seemingly being disturbed and slowly fading away. In two weeks I felt sort of knitted together enough so that I could endure the journey to the city. In place of journeying to the hospital, as had been planned for this same time, I was *en route* for milder treatment.

When I was installed in my new quarters and the Scientist called to see me, she was ushered into a room of darkness. I had the shelved "Science and Health with Key to the Scriptures," drawn from its obscurity, dusted and opened. My faithful mother read to me. She would sit on the floor, holding the book up to the window-sill, where a narrow ray of light came from under the curtain and fell onto the book. I was so weak I was often in a semi-conscious state, and not deeply interested, when she would startle me and say, "That is reasonable. I have always said, give me something tangible." My mother was never very religiously inclined, but the religion taught here pleased her. Thus she would bring my interest back to the reading.

An aunt called to see me and brought me a bottle of tonic, and with a wink said, "Well, if you cannot take it now, lay it aside until you are through trying Science. You will need it."

The practitioner explained it would be as well not to discuss my new treatment with disinterested outsiders, as it could be explained to non-believers better after the work had commenced to show results. With an incredulous smile another aunt said, "Very plausible; as she knows she cannot help you, it is quite likely she would prefer not having it discussed."

In about three weeks my mother and these two aunts, and a figure well cloaked and with blue goggles on, went to the matinee to see "The Sign of the Cross." The tonic was never needed. When my mother and I returned to the village I sprang from the train and greeted my husband, saying a new world was before us.

It spread fast through town that Mrs. H. stepped out of the carriage and walked into the house. I had never been up-stairs in our new home, and I walked up and about the second floor. I tried the piano once again, and gained daily in strength. I visited the medicine cabinet with a bushel basket. I never would need medicine again. A greater power had been revealed to me, and I placed tonics, liniments, plasters, blisters, bandages of various patterns and supports of many kinds, pain pellets and sleeping powders, liquids and salves, until the basket was three-fourths full, and ready for the dump. The little box which contained the powders to quiet temporarily the pain, I hesitated to part with, doubt trying to hold its own still. I emptied out the few remaining powders, but kept the box, secretly feeling that if a violent attack came I would have the prescription number on the box. The prescription was never needed.

My progress was slow. Sometimes I fell back a little. I made a return visit to see my healer once, and I dragged into the office, complaining the street car had carried me beyond my corner. I was displeased to find no couch in my healer's rooms, only straight, stiff chairs. When I left her rooms I boarded a street car for the depot, and had *one* minute to make five blocks, and on foot descend the viaduct stairway, cross a track, make a long block and to the second depot. My mother was holding the train, and she never will forget her surprise to see her almost helpless charge flying around the corner and down the hill at break-neck speed. My knees, useless so long, seemed to bend in every direction; but I gasped with every breath, "There is only one power! There is only one power!"

I was free from the pain which I had endured for ten years, which had grown slowly worse and resisted every known means in the medical profession to stir it. I had been visited by seventeen doctors, some treating me for a long period. I heard that Dr. J. said I never had been sick; another doctor claimed the operation cured me, another said I had not given the operation time for results when I tried Christian Science. Time was all that was needed, and I would have recovered. It required many months of patient, loving work on my healer's part, and effort on my own part, for a complete restoration, but clinging to God He tried, but never deserted me, and the reward came full and plenty. I am a perfectly well and strong woman.

This Truth is not for a few, but within the reach of every one. No illness is too severe, no trouble so great, but it can be overcome by this present one great power, ready for all who will seek it.

OUR strength grows out of our weakness. Not until we are pricked and stung and sorely shot at, awakens the indignation that arms itself with secret forces. A great man is always willing to be little. Whilst he sits on the cushion of advantages, he goes to sleep. When he is pushed, tormented, defeated, he has a chance to learn something; he has been put on his wits, on his manhood; he has gained facts; learns his ignorance; is cured of the insanity of conceit; has got moderation and real skill. The wise man always throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. The wound cicatrizes and falls off from him, like a dead skin, and when they would triumph, lo! he has passed on invulnerable.—*Emerson.*

IF thou desirest true contrition of heart, enter into thy secret chamber, and shut out the tumults of the world, as it is written, "Commune with your own heart, and in your chamber, and be still." . . . In silence and in stillness a religious soul advantageth itself, and learneth the mysteries of Holy Scripture. There it findeth rivers of tears, wherein it may every night wash and cleanse itself; that it may be so much the more familiar with its Creator, by how much the farther off it liveth from all worldly disquiet. Whoso therefore withdraweth himself from his acquaintance and friends, God will draw near unto him with His holy angels.—*Thomas a Kempis.*

MAN IN HIS RELATION TO THE UNIVERSE.

BY C. HENRY CLARK.

THE brief summary of the divinely inspired record of creation, recorded in the latter part of the first, and first three verses of the second chapters of Genesis, furnish a declaration upon which must be established the relation which man holds to the lesser ideas of God, the relation of man to God, and of God's purpose to man.

In this Scientific account of creation we find a definite declaration of the qualities of all God had made, an affirmation of completeness, continuity, and order. From the infinite Mind has emanated the universe and all its identities, from the least to the greatest.

THE UNIVERSE COMPLETE IN MAN.

To man, the crowning work of His creation,—His own likeness,—He gave power of comprehension, to know both the Creator and the creation, to comprehend the laws of being and to execute those laws, to reflect or make manifest to all the universe His—God's—power. The declaration of completeness, the perfection of quality, the perfect harmony and continuity of the divine order, the complete wholeness and unity of purpose, all things working together for good; a place for everything, and everything in its place. Infinite Wisdom has made no mistake, but has finished His work, and is satisfied therewith, and put thereon the seal of perfection—for “God saw everything that He had made, and, behold, it was *very good*.”

HUMAN EXPERIENCE.

But we turn from this inspired record to the human concept; to what we term our own experiences, the history of mortal man, and we find therein this record contradicted. The evidences all around us are of discord and decay; instead of continuity and order, we find throughout the entire round of nature the apparent work of destruction going on, every form of life subsisting on the destruction of life, one element destroying another element, the life of one creature taken to prolong the life of another, the evi-

dences of death everywhere present and of equal certainty with the evidences of life, life limited and finite, death the inevitable ultimate. Such is the picture presented to the personal senses, and borne out by every human experience. Life is conceded to be in the object which manifests it, and is said to die when the object is destroyed. Thus matter is virtually crowned as supreme, and to all intents and purposes is worshiped as such; its conditions and supposed laws are consulted to find what are the probabilities of life, its elements are sought out and appealed to as remedial agents, to adjust and counteract the deranged functions of matter, to the end that life may be prolonged; thus we might multiply and compute indefinitely the conceded supremacy of matter in all human knowledge, and in all cases find a denial of the order established in the account of creation as recorded in the first chapter of Genesis. And it is practically in full accord with this personal sense of existence that we find ourselves when the light of Science breaks in upon our thought, and affirms the accuracy of the inspired record, of the spiritual integrity of the universe, and what seems still more astounding, to contend for its present and perpetual truth.

GOD'S UNIVERSE UNCHANGED.

That the universe is as perfect as when God saw it and pronounced it *very good*, is the contention of Christian Science.

"Against the accredited evidence of the senses" (Science and Health), Science, in accord with Genesis, begins the elucidation of the problem of being with God as the ultimate source of all things. Hence, to determine the nature and character of the derivative, a knowledge of the primitive must first be obtained.

Human systems have reasoned from effect to cause, accepting as valid the evidences before the senses as correctly interpreting effect.

From this basis, the Creator is made to appear the author of all the evil and discord to which the visible universe is subjected. This logic renders it impossible to conceive of a perfect God, however much the desire is to convince one's self of such a Being. While God is admitted to be the only Creator and evil is seen in His creation, no amount of sentiment or reasoning can escape the logic of cause

and effect, and find the evil which obtains in effect must of necessity inhere in the Cause.

If the evil which appears in the visible universe is real, and a constituent part thereof, then a good and perfect God is inconceivable. But "the Science of Christianity comes with fan in hand, to separate the chaff from the wheat" (Science and Health), to declare God aright, and to bring to light the universe of His creating, under His government and support.

The personal sense of man as humanly circumscribed leads to a personal and limited sense of God, whose government is contingent, and whose ways are past finding out, having no fixed principle or infallible order.

But Science disavows the validity of personal sense, and finds in God the Infinite Principle of all being so far transcending the sense of personality as humanly applied, as to render the term "person" inappropriate to designate Deity, declaring the nature and character of the Divine Mind to be of vastly greater importance than His personality. Here reason and revelation coincide to reveal God as Life, Truth, and Love,—as Mind, Soul, Spirit,—and man as His likeness, reflecting the attributes of his Creator.

Christian Science, in perfect accord with the divine will and purpose as made manifest in Jesus, reasoning from the standpoint of one God or infinite creative power, in whom and of whom no evil can be,—follows in logical order the deductions of this premise. Acknowledging the absolute control of this one and only power, running through the entire range of creation from man down the entire scale to the least or remotest identity, each in its own sphere and order, in absolute obedience to the mandate of the creative and controlling Mind, "causes them to multiply, to manifest His power" (Science and Health, p. 511), wherein the rhythm of one unbroken strain goes on undisturbed through the ceaseless cycles of eternity.

But while human thought still clings to the material and finite, the mortal dream of life as humanly circumscribed, as dependent on physical organization for its manifestation,—this great verity of being will be unseen and unacknowledged. A higher order of identity than the five personal senses can perceive, must be acknowledged, and the league which mortal sense has made with death, under the false promise to bring this ideal to light, must be annulled.

If man is to be a spiritual being after what is termed death overtakes the body, he must be a spiritual being now. Spirituality cannot be contingent upon death, but overcomes death. Spirituality must emanate from Spirit, God (see 1 John, 5 : 4, 5); and constitutes the only real identity of man, and has been known of God from all eternity.

The old man with his deeds—the false concept of man as originating in matter, and consequently not of God—must be put off. This false sense must yield to the spiritual sense before the God-governed universe can be seen. (1 Corinthians, 2 : 14.) Until we break the fetters of the false belief that life and sensation are in the body, and learn that God is the only life, the facts of creation will appear to be matter, and subject to its limitations. But at best we can at present but faintly comprehend the generic term man, and the infinite range of his thought. Mortal limitations hedge us about, only to be removed as mortal concepts are changed with the dawning of spiritual truth. "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." (1 Corinthians, 13 : 9, 10; Science and Health, p. 512.)

But the divine record declares, "Thus the heavens and the earth were finished, and all the host of them" (Genesis, 2 : 1). The completeness of God's work is here affirmed, and this completeness forever expressed in spiritual man, endowed with the divine power, for "God, without the image and likeness of Himself, would be a non-entity, or Mind unexpressed. God would be without a witness or proof of His own nature. Spiritual man is the idea of God, an idea which cannot be lost, or separated from its divine Principle" (Science and Health, p. 199).

Human capacity, limited by the false sense of what constitutes man, is slow to appropriate the spiritual robe, or advance from its finite and material sense of things, to grasp man's God-given dominion over the whole earth—over the human will, which constitutes mortal's supposed selfhood. The old man must first be put off; the dominion which it seeks to gain is but its greater enslavement—the gratification of sensuous passions and appetites only luring to self-destruction.

Referring to this false sense, Jesus said, "If any man will come after me, let him deny himself, and take up his

cross, and follow me" (Matthew, 16 : 24). While we retain the corporeal, material concept of man as his real identity, we can gain no adequate conception of the Infinite, or His likeness. Eternal order and action is established. In the contemplation of the universe, Deity was satisfied. Discerning this rest, this magnitude of vision or understanding to be reflected in the image and likeness of God, the Psalmist declared, "I shall be satisfied, when I awake, with thy likeness."

Into this rest, this satisfying action impelled by the divine impulse, we enter step by step, as the human will yields to the divine, and this must continue until "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" (Ephesians, 4 : 13).

In individual consciousness the work of creation goes on, and the errors of personal sense yield to the spiritual sense, until this measure of fulness, this perfect mental likeness, is attained, and the infinite idea, man, is seen and comprehended, and mortality is swallowed up of immortality, revealing eternity, the completeness and eternal continuity of the spiritual universe which dwells forever in the Infinite Mind, unimpaired and unobstructed, and in perpetual action expressing the eternal unfoldments of divine Wisdom and Love.

Into this rest, wherein human effort and material creation ceases, where God is found to be the only Creator, creating through Mind, the Word of God, all things for His glory, individual consciousness must finally enter, where Jesus, our "Elder Brother" has gone before us.

Following in his footsteps marking out the way before us, bearing the cross of self-denial up the hill of divine revelation, through sore trials and temptations if need be, but always with the comforting assurance that our Saviour is ever with us to direct each faltering footstep to rise above the besetments of self and sense, there lies before us the goal and the crown of rejoicing, and we shall finally exclaim, "It is finished"—and we shall know that "all that is made is the work of God, and Good has created all, and all is Good" (Science and Health, p. 514).

NOTHING with God can be accidental—*Longfellow.*

"COME UP HIGHER."

BY WILLIAM CROFTS.

To higher things Christ calls us,
To things that are above;
From error, that enthral's us,
To reign with him in Love:
To higher things Christ leads us,
Himself hath trod the way,
The Bread of Heaven he feeds us,
He is our strength and stay.

He bids us leave our burdens
Of sorrow, sickness, sin,
And take his heavenly guerdons,
And rest his Love within;
Above, on heavenly treasures,
Fix fast our falt'ring mind;
Nor dream in worldly pleasures,
We peace or joy can find.

Above, in heavenly places,
The joys of Spirit dwell;
Such glorious gifts and graces
As tongue can never tell.
Heed not the flesh,—complaining
"The way is steep and hard,"
But every power straining
Press up to your reward.

Joy! to be free from error,—
The claims of sense and sin,—
To lose the haunting terror
That lurked the mind within;
To know that God, our Father,
Is Life, and Truth, and Love:
That He His own will gather
Safe to the home above.

FROM DRUGS TO CHRISTIAN SCIENCE.

BY A. L. HUNT, M.D.

PRIOR to my acceptance of Christian Science, I was never satisfied, and drifted from one "ism" to another, and was driven from pillar to post in all the "ologies" and theories of the present day. I had studied closely many of the physical sciences and sciences allied. I was sceptical in everything appertaining to religion, and did not hesitate to express my opinion that all religions were based on ignorance, superstition, and dogma. However, I avoided religious discussions.

I was at the time engaged in the practice of medicine, and had been continuously for fifteen years, and was generally considered by friends and by the medical profession successful as a practitioner. Though the moral precepts of my parents were good, I wandered therefrom and acquired habits and appetites that were neither becoming nor profitable.

I first opened "Science and Health with Key to the Scriptures" on the night of June 14, 1899. I did not merely read it; I studied it. I read a few pages daily, devoting three or four hours to each reading, very thoughtfully considering every sentence, and I soon saw I was grasping its meaning. For many years, in all my studies, I had carefully marked all sentences of special merit, and subsequently referred to them and studied them thoroughly. I began this in reading Science and Health, but quickly found that each sentence deserved a mark.

Before this I seemed to delight in abusing Christian Science and its advocates, but I at once recognized that the morals taught therein were of the highest type. After reading the preface the first night, I began to think of God—a Something remote from my thoughts before. By the third day, my ideas and habits were so radically changed that I announced to my wife that "Christian Science will be our only family medicine henceforth." I further announced to her that I proposed to discontinue the practice of medicine.

At this juncture, the desire to read Science and Health was rapidly and constantly increasing with me, and I neglected a large part of my work on the fifth day to read it seven hours.

It became clear to me that it was man's imperative duty to live the golden rule here and now, and I saw that man must love his neighbor as himself. I was being taught to behold the beautiful, the pure, the good in my fellow-man, instead of seeing the defects or errors, as I was so prone to do before reading this wonderful book. In a word, many were departing, and leaving me in a very positive and progressive fashion. I count all my losses, gains, and the changes were painless and unceremonious.

During the first few weeks I was ashamed to speak of my convictions to others than my family. I kept my book hidden so that friends and patients visiting me might not learn of the investigations I was making. However, in a short time, solid conviction overwhelmed me. Following this, I kept Christian Science literature on my desk in plain view, and I began to talk to friends wherever I met them. I now needed a Bible, and bought one, and also began its study in this new light. I was about one month in reading Science and Health through, and gained in that month. wisdom leading to more satisfaction and comfort than I had derived from all previous studies.

I was professor of bacteriology and histology in a medical college, also professor of chemistry and director of the chemical laboratory in another school. In addition to telling my physician friends of my reformation, I resigned these chairs, disposed of my library, microscope, surgical instruments, and drugs; in fact, I got rid of everything I had that looked as if it belonged to a doctor's outfit.

No sooner had I made my acceptance of Christian Science known, than I was kindly invited to attend a Wednesday evening meeting, and all I heard at that meeting appealed to my reason as common sense. I was perfectly at home, and was made to feel so by those I met.

Two questions are often propounded to me in and out of the medical profession and by former patrons: First, Is there any money in it? Second, Can you heal disease? To the first question I usually reply, God supplies all our needs. Christian Science is not a money-making proposition; it is a work of love. The average mortal looks with mystic awe upon the man animated with a purpose beyond the acquisition of money. To the second question I reply, Christian Science complied with, as set forth in the Bible and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, will heal disease of every phase. I try to show

those interested that a knowledge of Christian Science and its healing influence can best be obtained through a conscientious study of Science and Health in connection with the Bible.

In conclusion, I desire to state that, in my short experience in Christian Science, I have witnessed the healing of many cases of disease, usually considered hopeless from the standpoint of *materia medica*. Neither pen nor tongue can ever express my gratitude for having been led into this Science, and I never could have accepted it had I not seen it was demonstrable and pre-eminently scientific. Though I resolved to give Science and Health a fair and just reading, I wanted it to be untrue, and my primary object in reading it was to write a paper denouncing Christian Science, which I proposed to read before a medical society. However, the paper has never been written, and in lieu thereof, I herewith tender this abridged statement of my experience.

Kansas City, Kan.

OBEDIENCE.

BY T. H. C. LOFTHOUSE.

FROM the beginning to the end of the sacred writings, the keynote is obedience. This teaching is so very clear and impressive that even the casual reader must observe its constant reiteration. To the earnest seeker after Truth, this requirement must, if he is faithful, become the dominant principle of his consciousness. And his work along this plane of thought will be either glorious to the pulling down of the strongholds of sin and satan, or as stubble to be burned, according to his compliance or neglect, of this all-inclusive requirement of Divine Science. The necessity of the observance of this law of obedience has permeated the atmosphere, secular and religious, through all the ages; and we would do well to trace the results of attention or indifference to it, through the varied stages of thought that have occupied mankind since the creation.

Looking into the Bible, we note that the demand to obey runs like an unbroken chain through its entire length. Genesis, 2 : 17, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Man did eat, and the dis-

astrous results of knowledge of good and evil, of a mixed belief in a dual power—admitting mortal, material belief as a reality co-equal with Good—is at once the root and the fruit of all the inharmony manifested through all the annals of history.

Exodus, 20 : 3, "Thou shalt have no other gods before me." Who to-day is not groaning on account of disobedience to this Divine command, and struggling to be free from false gods?

Read 1 Samuel, 15 : 22, and can we fail to be impressed with the terrible result of disobedience? Do we not hear Samuel saying to Saul, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?"

See in the sixth chapter of Daniel the result of obedience to Divine law in direct opposition to the material. A result glorious and far-reaching to the glory of God.

In the New Testament Jesus again and again impressed the importance of obedience upon his disciples. Teaching that fellowship with him is only possible through following him in obeying the Father's commands. In John how explicit he is in his teaching, that unless we keep his words and abide in him we cannot serve God. In John, 15 : 10, he says, "Even as I have kept my Father's commandments, and abide in his love," thus summing up the whole of his teachings.

Analogous with Biblical teaching is the teaching of the every-day phase of life. Does not the success of the regiment depend on the prompt obedience of the soldier to the captain? In the storm does not the obedience of the sailor to the master tend in great measure to the safety of the ship? Does not the prosperity of the commercial enterprise depend on the carrying out of the orders of the head of the firm? In fact, in all grades of life, is not obedience requisite for the success and harmony of each and every undertaking that may engage our attention?

If in all and every condition of life obedience is necessary, how much more so is it in the Christian Scientist. As Paul says, "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Does not the very subtle nature of this warfare necessitate watchful obedience to the orders of our Leader, and have we not the greatest need to watch lest we fail

to see the Divine leading in all things, lest error blind us, and we become careless, indifferent, or high-minded? Paul says, Hebrews, 13 : 17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy." When our Leader issues warnings, admonitions, and precepts, and urges on us obedience to Truth's revelation, we ought to watch lest we become indifferent, for we all know the result of disobedience on our work.

In "Miscellaneous Writings," pp. 307-10, Mrs. Eddy writes on "Deification of Personality," and strongly urges on us to look away from all personality to the glorious Truth that is being revealed to us now. And as we aspire to work our salvation from materiality to spirituality, let us obey, and having done all, let us stand. Let us stand in the whole armor of God, and standing, let us present a united front. We know that united we stand, and if obedient in all our work, following out with all our capabilities the teaching of Christian Science, the victory is ours.

Let us beware of disobedience, for like the gaps in the ranks of an army, it weakens our fighting powers, and causes much loss of time in re-forming, even if it does not result in actual disaster.

"LET THERE BE LIGHT."

"Let there be light!" Thus God Almighty spoke;
A breathless void to Life awoke
And lent pulsation to an inert Night;
Atomic space flashed light to light,
And from the mystic depths of Past, unfurled
The splendor of a new-born world.

"Let there be light!" God speaks to-day,
Hide not thyself in dark recess away,
Nor in the dim past faintly grope,
But in the present stand inspired by hope:
Thus with the living "daily bread,"
Not with the mould of Time shalt thou be fed.

"Let there be light!" Yea, if the light thou hast,
Flash it to every tribe and caste:
Not greed, nor selfish measure as an aim
Shall be the carrier of flame,
But Love and Honor, Justice, Truth, and Right:
God speaks, hark thou! "Let there be light!"

Alice Sinclair.

TESTIMONIES FROM THE FIELD.

THE thought has come that I should acknowledge the great benefits that have come to me during my study of Christian Science in the past year.

When Science came to me I was a very unhappy, dissatisfied woman, without a ray of hope that the future would be any less dreary than the past had been. It seemed to me that I was here without any consent of my own, obliged to endure the turmoil and strife of a daily struggle for existence. All around me were contention and rivalry. Jealousy and greed, envy and hate, seemed to rule the world.

With an inexpressible longing I yearned for something higher and better, but knew not how to obtain it. I knew a few—very few—people who seemed happy and satisfied, but the great mass of mankind were like sheep without a shepherd. Why are we here? and what is it all for? were questions which daily confronted me, and I sought in vain for an answer. So great was my desire to know what came after death that it was robbed of all fear, and I looked with feelings akin to envy upon those who were fortunate enough to pass on. I sought solace in study and travel. The Bible was a sealed book to me.

Now how changed are all things! God as Life, Truth, and Love, as Divine Mind, reveals a new world wherein old things pass away. Truly, the people that walked in darkness have seen a great light, is clearly demonstrated in my case. I had heard of Christian Science for several years, had known of a number of cases of healing, but as I thought Science was only a new system of healing and I was a healthy woman, I gave it no thought. But when finally, after considerable hesitation, I attended First Church of Christ, Scientist, Chicago, I felt from the joyous, happy faces of those in attendance that they had an insight into life that I did not possess, and after pondering it a while I decided that even if I could not accept all of what I thought was their teachings, I would take what I could.

About this time a dear Scientist sent me an invitation to hear Mrs. Knott lecture. I came away from that lecture feeling much as I think Paul felt on the road to Damascus. So great was the power of Truth that I was

a changed woman. Immediately I bought "Science and Health with Key to the Scriptures" and that, together with my Bible, has been my daily companion.

Every day gives me fresh proofs of God's goodness, and the trials which seemed to make my life a burden, were only purifying fires removing the dross.

I am a teacher, and words fail to express the benefit Science is to me in my schoolroom. The petty annoyances that seem to beset the teacher's pathway are removed by an understanding—even the little understanding I have—that God's law is harmony, and nothing can annul it.

I want to give one demonstration which shows the powerlessness of a lie.

In my Latin classes it was found that the work was not being done legitimately, that pupils were passing off as their own the work of others. This matter was reported to the superintendent, who interviewed the suspected parties, and received a flat denial of the accusation. That seemed to settle the matter, but I was not willing to yield to what I knew was a lie, so, after some time spent in prayer and fasting, the demonstration was made. I saw so clearly that a lie has no power, that when, with the superintendent's consent, I faced error with Truth, every pupil who was guilty of the offence, confessed fully. And so complete was the demonstration of Love, that not any hard feelings were engendered, but some of the pupils, upon whom the most severe punishment fell, confessed that they got no more than they deserved.

In the hotel where I stayed was a child who had the claim held over her of "going frantic" when there was an alarm of fire. One night we were all awakened by that doleful clang. I declared Truth immediately, and after meeting the various claims of error as I heard them voiced, I hunted up the child and found her as mortal mind said she would be. I coaxed her to my room, took her on my lap, and declared she was "God's own little girl and He would take care of her," and in a few moments she looked into my face and said, "Why, I don't feel a bit afraid now." She laid down on my bed and rested quietly until her father came for her. The next morning her mother thanked me for what I had done, saying the child said she was not at all afraid in Miss W.'s room.

I am young in Science and am not a member of the church, but I give this testimony, thinking it may help

some one. A dear Scientist gave me the helpful thought that one line of Truth applied is worth more than pages simply read, and following this I have been able to overcome many errors. There are many I have not solved, but a six-year-old-child may not solve a problem in Euclid, yet such problems are solved.

I wish to express my gratefulness to Mrs. Eddy for all she has done for suffering, sinning humanity.

The *Journal* and *Sentinel* too are ever welcome visitors, and never fail to bring their lessons of love and reproof.

Elma E. Williams, La Fayette, Ill.

WHILE I was visiting some of my relatives during the past two months, one of them, a boy I had not seen for a long time, had a very violent claim. Being asked to take charge of the case, I enquired if he desired Christian Science treatment, and was told that he did. I went in where he was lying and in a talk with him I found that he had been reading Science and Health and was very anxious to be helped by Christian Science. After talking with him for a while, I gave him a treatment and then left. In the afternoon I returned and found him raving, and immediately made the statement very positively, "This will not do, you do not have to be this way." He at once replied, "I know that God will help me," and turned over and went to sleep; that being the last of the claim, and I found him reading Science and Health very frequently thereafter; he giving all the credit for his healing to the Truth.

At another time, while I was away, my little baby was bitten on the toe by a large yellow fly, the place beginning to bleed immediately. Those who saw it said that the toe would become inflamed and swollen, and that my babe would have a very bad time. I said that I did not think so. Going to my room for a few moments, I realized the Truth for my child, and the claim was met instantly. There was no inflammation or swelling. The next day the toe was examined by one not a Scientist, and the demonstration of Truth was pronounced a miracle.

The greatest demonstration I have ever had was in overcoming a "breaking-out" that my little girl had while we were away. This claim was manifested first on her arm, which was a solid crust from her shoulder to her wrist. I kept her sleeve pulled down well around her hand so that no one would be alarmed and suggest ugly thoughts.

Next her upper lip began breaking out the same way, the lower lip following, and then the whole chin was a large crust. One night while I was undressing her for bed, my brother, who is a druggist, came in, and was horrified at the sight of her arm. He suggested drugs, but I told him that I had something better than drugs; that I had been healed by Christian Science, and that for over two years my husband, baby, and myself had not taken drugs, but had relied entirely on God for our healing. He was lovely to us and wished me to have just what I wanted; but others seemed to be very antagonistic, suggesting material remedies almost hourly and ridiculing Science. I was persecuted and ridiculed, but stood in Truth and prayed to God to have mercy upon them for they knew not what they did. Then they tried to force medicine upon us, but I said positively, "You shall not touch my child, God will heal her, will you let us alone, please." Night came on; the telegraph office had been closed for some time, when my child seemed to grow worse. I was all alone with God, as Daniel was in the lions' den. I prayed, and read from the Bible (the 91st Psalm principally) and from Science and Health; praying audibly and inaudibly all night. I had a hard struggle for at least twenty-four hours, and prayed with all the understanding I had. I finally felt perfectly at ease; I knew my child was healed. She was sleeping sweetly, and no one but a mother can realize how happy I felt after the battle was over and the clouds of error rolled away and harmony once more manifested. In two days not a sign of the claim was left. My heart was full of gratitude and I continued praying to God, giving thanks for this blessed Truth which has been revealed to us by our dear Mother—the Truth which heals sickness and sin.

Words are inadequate to express the great spiritual uplifting which followed this beautiful demonstration. I no longer think of God as a God of fear, but worship Him as He is understood in Christian Science,—a God of Love.

Mrs. S. Gertrude Eyles, Jacksonville, Fla.

It was with considerable trepidation that I waited my first interview with a Christian Science practitioner. I had traveled five hundred miles for treatment for the liquor habit and to study Science, and that morning had omitted my customary bracer.

I had never seen a Christian Scientist that I knew of, so had no conception of what they looked like, nor had I talked to any one on the subject or read any of their literature.

I was first ushered into a room that suggested home comfort to await the practitioner who was busy. I noticed the Bible and other religious literature on the table and sacred pictures on the wall. The environment was altogether unfamiliar, and I was sorry I drank so much the night before. To say that I was nervous does not quite express it, but the kindly manner of the Scientist at once reassured me. She did not talk religion, but immediately proceeded to give me a treatment. This was such a practical and charitable act, under the circumstances, that I was favorably impressed from the start. About two weeks afterwards I took class instruction.

I have since been told that I went through class too soon. Personal opinion, however, is not capable of deciding this question. Undoubtedly one is in a more receptive mood to receive instruction who has some previous conception of the subject, but mine was a desperate case and required a radical remedy.

An orthodox church, several reputable physicians, the Keeley cure, and mental science had all failed to help me destroy the liquor habit. I made quite a start towards proving all things before coming to Science, but I do not think that I would have held fast to that which is good, without the class instruction.

I was completely healed of the liquor habit in one year. In a year and a half the thought came to me that I would get in touch with the great fountain-head of Christian Science by uniting with the Mother Church. A few days before doing so I was completely healed of the tobacco habit of over twenty years' standing, through one absent treatment. I had been an inveterate smoker.

I had been studying mental science about three years when a friend who had given it still further time wrote, "We are on the wrong track, look into Christian Science." As mental science had been tried and found wanting, I was ready to follow this advice when it came. I read a great deal of mental science literature, and also took treatment but it did not "wax strong in time of trouble." When there was nothing to meet, however, I found it a very fascinating study. It promises an easy way out of all

trouble, in fact would waft you into harmony on veritable beds of ease. When I awoke from this illusion, I had to retrace my steps in shame and sorrow.

The church denounced intemperance, but I did not find personal magnetism, preaching, or ritualism adequate to heal it. Christian Science alone takes away the appetite for strong drink. The Keeley cure and all other systems only destroy it to belief. I speak from experience.

The physicians gave me good advice with chloride of gold, but like preaching and ritualism, it was of no practical or enduring benefit.

I cannot but feel grateful to the Discoverer and Founder of Christian Science, who has made this and all other demonstrations possible through "enduring all things" from those she has befriended and reflecting all her great Mother-love in return.—*C. E. R., West Superior, Wis.*

SINCE accepting Christian Science as my guide through life, I have often thought that my progress was slow; but when I compare the struggles for existence I had before I knew this beautiful Truth, with the life I have known since my acceptance, I think I have made a tremendous improvement.

When Christian Science found me I was a very sorrowful, unhappy person, looking for peace and happiness. I did hunger and thirst for righteousness and I was filled when I accepted the Truth.

I cannot tell in this brief space or in a short time all I have to be thankful for. Words cannot express the peace, joy, health, and plenty that are now mine, but I can tell you of some of the physical cures which I have experienced.

I was very sad when I first heard of Christian Science. Two physicians pronounced me in the first stages of consumption, and they said that I might possibly live a year.

This did not worry me in the least, but I thought, "Why is it I cannot accomplish anything without my strength giving out?" I wanted to do so much, but everything I undertook seemed a failure. A friend said "Rejoice and be exceeding glad," but I saw nothing for which I should rejoice.

However, this statement set me to thinking, and I watched this friend very closely. I noticed how happy she seemed, and surely she did rejoice.

I soon learned that she was a Christian Scientist, and I, after two or more severe trials, sought God through Christian Science. I did indeed find Him an ever-present help. It was not very long before I could see a ray of hope in this life.

With the disappearance of darkness and sadness, my health gradually became better and I became a changed woman.

I have also been saved from an operation which physicians said must take place. They said that I would never be a well woman until I underwent this operation. I did not have the operation. That was two years ago and now I am healthier and stronger than I have ever been before. Weak eyes have been cured, and I also have overcome severe pains while in the dental chair.

For these and for many other physical demonstrations I am very grateful. I know that through the knowledge of Christian Science, I have found the peace that passeth all understanding. I have found the peace for which I did hunger and thirst. With this peace and joy came understanding. I understand the Bible now as I never did before although raised in the church.

Now I love to read the Bible and it means a great deal to me. I can read with understanding. I have most of our Mother's writings and am a subscriber for the *Journal*, *Quarterly*, and *Sentinel*, from which I receive much help.

E. S. W., Chicago, Ill.

IN the summer of 1898 I began complaining of heart trouble, and not long after my stomach began troubling me. In August I was placed under the care of a physician with the hope that I might be built up and enabled to continue my work in the high school. In September I entered school, but was unable to apply myself as formerly. I dragged through the term, learning but little and longing for vacation that I might rest.

I grew worse, and the following September was unable to enter school. In the fall of 1899 my physician sent me to Chicago, where I was treated by a prominent physician; but failing to receive any benefit from the treatment, I returned home very much discouraged, with very little hope of ever regaining my health.

Shortly after this, when everything seemed darkest to me, I was told that a person whom I well knew had been

healed by Christian Science. After some time I decided to try it, and on Wednesday evening, January 4, 1900, I went to the Scientist's home and was very much surprised to find a service being held there; I remained for the meeting but did not understand much of what I heard.

When I left the place everything seemed changed to me. It was as if I had been awakened from a dream. The next evening I went again, expecting there would be another meeting, and had a sense of disappointment when told that there was service only on Sunday morning and Wednesday evening. Not very long after this I began treatment, and in a few days sat down to the table with the family and ate a hearty dinner.

This was a great treat for me, as I had been eating by myself for almost a year because I did not want to be tempted by the good things I used to eat. But now I can eat anything I want and as much as I want without feeling or fearing any ill effects. Several claims yielded shortly after this; one of which was a pain when I attempted to walk immediately after eating; but this disappeared very suddenly while on my way to a Wednesday evening meeting, leaving me perfectly free to walk as fast as I liked.

I cannot express in words my gratitude for this blessed Truth which the faithful Leader of Christian Science, Mary B. G. Eddy, is teaching to all humanity.

Arthur Drover, Huntington, Ind.

For some time, until about three years ago, I had been a constant sufferer from cramps in the bowels, frequent bilious attacks, and a sort of chest complaint, for which I went to the doctor for some months without any apparent help. Together with this state of things I became mentally very restless, hungering and thirsting for Truth; to know more of God and man's relation to Him. After much striving and searching, seeking hither and thither for peace, getting no better but worse, Christian Science was brought to my notice by a dear friend who was on a visit to America, and there had seen and experienced something of the beneficent influence of even a little understanding of the truth of our being, so wonderfully revealed in that little book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. As I learned through its teachings that God is Life, Truth, and Love; and that man, created by God in His image and likeness, is gov-

erned in the harmony of Divine Science, for as the Scriptures saith, "in Him we live, and move, and have our being," I was gradually being freed from these ailments, until there is now not the slightest sense of them left.

"Ye shall know the truth, and the truth shall make you free." Because God is Life, Truth, and Love, He never made sick, sinful, and dying man, and if we will look for a moment at our Way-shower and example, Jesus, we shall find that his whole mission to mankind was to teach this truth, which he practically proved by healing the sick, reforming the sinner, and raising the dead: and taught his followers to do likewise, to overcome the world, the flesh, the devil—evil.

Knowing it was God that healed me, my earnest desire for truth was satisfied—rewarded. "Seek, and ye shall find," and then taking Job's advice (Job, 22:21): "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee," which I did by reading the Bible and the Christian Science text-book, "Science and Health with Key to the Scriptures," above referred to.

I am grateful to God for this wonderful revelation given through our beloved Leader, for the spiritual uplifting I have received, which far outweighs even the physical healing for which I cannot help but be truly grateful.

Hugh J. Barnes, Newtown, Sydney, Australia.

IN reading the testimony of Harry J. Guppy in the *Journal* of July, 1901, I notice that he gives much prominence to the disappearing of the tobacco habit. I have also read of many such cases in Christian Science, and know of some cases personally. For almost three years I have been a student of Mrs. Eddy's works, and many times I have wished to tell the Field what God's love has done for me in removing the conditions of mind that do not belong to God's child.

When I was led to take treatment for a claim of deafness, I was so deep in sin and material beliefs that God and His dear love was entirely shut out of my life. I lived in the full realization of pleasure in sin and selfishness. But the dear friend who was so patient, kind, and loving, and who in her quiet way led me away from the terrible precipice on which I stood, and showed me the masters I had been serving, also told me of my relation to God, showing me that as His child and heir such things did not belong

to me. For thirty years I had been a servant to drink of all kinds and tobacco in all forms, smoking sometimes twenty cigars a day and always having a pipe or cigar with me. One day she said to me, "You know, my dear friend, that you do not have to smoke." I said, "How do you know that I do?" She answered, "I did not say that you did," and told me to read in *Science and Health*, p. 450: "It need not be added that the use of tobacco and intoxicating drinks is not in harmony with Christian Science." That was almost three years ago, and I have never tasted anything intoxicating since that hour. The desire for tobacco went at the same time. Once I felt as if I would like to smoke and tried it, but threw my cigar away in disgust. These habits were totally destroyed. Since then the desire for frivolous amusements has fled, together with fear, doubt, restlessness, worry, inactivity, and many other conditions of mortal mind. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I am content to rest in this thought of Isaiah: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

William C. Henderson, Dover, N. H.

I TAKE this opportunity to give to the *Journal* a demonstration that occurred in the Odd Fellows Home at Green Bay, Wis. I am a commercial traveler and called on the superintendent, Mr. L., a fraternal brother, socially as well as on business. I met some of the inmates in the yard and greeted them in a fraternal way. One of them took me to the superintendent, who I found had been unable to walk without crutches for a long time.

I transacted my business and was about to leave, remarking I hoped to find him fully recovered on my next visit. He replied, "You will; but no thanks to the five doctors that have been treating me. They have done me no good." I said, "Perhaps you are ready to try something else." "I am, my brother," he replied, "and I am trying what you have in mind. I knew you were a Scientist before you talked ten minutes, and I am being treated absently. I am improving fast."

I said, "Let me see how fast; let us walk out under those apple-trees." He immediately arose with but little effort and with only a cane walked two hundred feet, something he had not done in months. The old Odd Fellows looked on in wonder.

"Now," I said, "meet me at the lodge to-night." "I will try," he replied; and he did meet me at the foot of the stairs, and with a little help walked up two flights.

His brother Odd Fellows were very much astonished to see him there. During the meeting a brother passed the cigars. He politely refused them, arose, and said, "My brothers, I have taken my last smoke, my last chew, my last drink, and my last dose of morphine." Oh, how happy his doing this in the lodge made me, for well did I know it was sure to be a seed that would bear abundantly. I have traveled in the dark thirty years; but thanks be to God and our Leader, I have for two years traveled in the light. If for one thing more than another, I am thankful for the strong desire that it has created in me to sow the seed, and that I am having such abundant opportunities to do it.—*S. Patrick, Milwaukee, Wis.*

I AM constantly receiving so much benefit from the *Journal* and *Sentinel*, that I should like to express a little of the gratitude I feel, by relating one little experience.

One morning a young lady came hastily into the office where I am employed, and asked me to give her some help immediately to overcome a sense of extreme fear. She is employed in setting type on a newspaper and error seemed to be seeking an excuse to break the contract which she had with the paper in order to make a place for another. On this morning she was to be given a piece of work as a test, and an account was to be kept of the time consumed in completing the task. The same piece of work was then to be given to another person to see if he could not do it more rapidly. The question of the Printer's Union was also part of the problem.

I was extremely busy and felt that I could not take a moment from my own work, and wished that she had gone to some one else who had time to help her. Then I realized that she had come to Truth for help, the only source of help, and in Truth there was no lack of time.

During a moment's lull in my work, I took a *Sentinel* out of my desk, and my eye fell on the title of an article in the issue of July 4, "The Fatherhood of God and the Brotherhood of Man," and, down in the body of the article, a quotation from the Bible: "It is the Spirit that quickeneth." I just read these two sentences, but they contained the thought needed in this problem,—universal Love and

the "quickenings" of Spirit. The latter I applied literally, and a little spiritual light on these two sentences, brought a great sense of freedom, which I knew was reflected to the other one wanting help, and so it afterwards proved.

My own work progressed remarkably well, and I have been benefited nearly every day since in accomplishing my work as stenographer, etc., by remembering that "It is the Spirit that quickeneth."—*V. M. M., Decatur, Ill.*

I WOULD like to tell of some of the benefits that I have received from Christian Science in the past two years.

Before coming into Science I had an abscess in the ear. I suffered a great deal of pain for about a month, was deaf and under the doctor's care for about three months. Last January I had another abscess, was treated by Christian Science, and was entirely healed in a week, no deafness or bad effects experienced. This shows the difference between Christian Science treatment and *materia medica*.

Within the past three weeks I have been healed of a felon and blood poisoning. I only had pain the first two nights, and to mortal sight it was a terrible looking hand. The sixth day it opened, and the nail did not come off, and to-day my finger is perfect with not a scratch or scar. All my friends who are not Scientists think this very wonderful, for they saw that I went everywhere just as usual, and was not suffering.

I had worn glasses for about eight years, and shortly after taking class lessons I was reading the Bible and the thought came to me, "Why do you wear those glasses, when it is Mind that sees?" I immediately took them off and have never put them on again. It has been a year and a half now, and I have been able to do all my sewing and also fine point-lace work. Error tried very hard at first to make me put them on, but I would just stop my work or reading for a few minutes, and declare that God was my sight, and that I did not need them, and then everything would be clear to me again and I could go on with my reading.

I am so thankful for all the blessings I have received from Christian Science, and the help I have been enabled to give to others in my family, and I am also grateful for the perfect peace and trust that come with the understanding of God in Christian Science.

Amanda S. Stamps, St. Louis, Mo.

READING the many beautiful testimonies in the *Journal* and *Sentinel* prompted me to write a few lines from this field of labor, and thereby contribute to our periodicals.

The work is growing here very nicely. A number of the most prominent business men and women of the city have taken treatment and been greatly benefited during the past year; and they are now reading *Science and Health*, the *Journal*, and *Sentinel*, and are coming into the work.

Much has been accomplished by the lectures delivered in this city by Mrs. Knott and Judge Ewing. Great good is being derived from the work done by the lecturers in all parts of the Field.

"*Science and Health with Key to the Scriptures*" by Mary Baker G. Eddy, "*Miscellaneous Writings*" by same author, the *Journal* and the *Sentinel*, are at the City Library, and a committee attends to keeping literature at the depots, hotels, etc.

We have been for three or four years making visits to the county jail once a week, reading to the inmates from the Bible and *Science and Health*, and distributing tracts, *Journals*, and *Sentinels*. There have been copies of the Bible, *Science and Health*, and "*Miscellaneous Writings*" left there for the perusal of the prisoners. The inmates are generally very attentive to our reading, and we have had beautiful demonstrations, and expressions of thankfulness from them for the light that has come to their consciousness. Two copies of *Science and Health* have found their way from this point into the Jeffersonville Reformatory, and one into the Michigan City Prison. We have received letters from the boys, thanking us for our kindness, saying that they were studying their books. We feel that there has been much good seed sown in this prison work, and in time it will produce fruit.

I. C. Woolman, Anderson, Ind.

My heart goes out with a burning desire to help any who may be, as I was, searching the weary, endless path of mortal speculation and opinion concerning the law underlying phenomena. I went through Darwin, E. P. Powell's "*Our Heredity from God*" and its sequel, "*Liberty and Life*," Hudson's "*Law of Psychic Phenomena*," "*Mental Science*," "*Divine Science*," *Mental Suggestion*, *Theosophy*, and *Hypnotism*. After about nine years of diligent search and research, I was still unsatisfied, physically,

mentally, and spiritually. Still the hope, nay, the abiding confidence, remained within me, that God could and was willing to heal me could I but gain the understanding of what God is and my relation to Him through which the healing, or *health* could be made manifest. At this time death claimed one of our number; discouraged, heartsore, and broken in health, I sought a faithful student of Mrs. Eddy for counsel and advice (Science and Health being a sealed book to my misguided thought). Oh, how thankful I was, am, and ever shall be that she took me in and patiently, faithfully, and lovingly pointed the narrow path which leads "in the way everlasting" to the one great Source and Cause, the law, underlying all. If any who may read this are tempted to travel the long, laborious road over which I have passed, to find the divine birthright of man, viz: "dominion," let me say that while I thought I was "broad" in my search, the only *true* broadness is to stick closely to the rule until you understand the principle of it. The Bible with "Science and Health with Key to the Scriptures," clung to, and *studied*, and understood, will reveal to the honest student the Truth which makes us free from all bondage, "Physical, moral, or spiritual."

A. M., Denver, Col.

I WISH to express my gratitude for a demonstration I had over a year ago, for to me it was a great proof that in Truth we have "no pain or sorrow." I went to the dentist's to have my teeth examined, and found there were twelve to be extracted. He wished to do the work at once, but I was not prepared for that, as the operation meant a mental warfare for me. I agreed to return the next day. Before starting out the next morning, while I was reading Science and Health, a line from one of our hymns came to me: "In Thee I have no pain or sorrow." Clinging to that thought as a drowning man to a straw, I went alone to the dentist. When he asked me if I would take anything to deaden the pain, I said, "Nothing at all." Knowing that I was a Christian Scientist he did not urge me, but began extracting the teeth. With every one that was drawn I clung more closely to that thought: "In Thee I have no pain or sorrow," until all were drawn, among them several roots, but I had no pain. When the dentist had finished he was quite surprised to find only a tiny

speck of blood on my face, and also that I had not made a sound during the operation. The peace of God which passeth all understanding seemed to fill the place. After leaving the office I attended to some necessary shopping without any sense of weakness. My gums healed quickly and gave me no trouble whatever. When we trust with a childlike faith in God, becoming as a little child, it is then that God's power is revealed to us.

This experience is only one of many which make me thankful for Christian Science. It is indeed the true and living way.—*Lizzie Shelley, Berlin, Ont.*

I WAS a member of the Presbyterian Church and tried, or at least thought I did, to be a good woman. That is holding myself free from the so-called sins of the world, failing to realize that I was committing sin every day in my thoughts toward persons who I thought did not treat me right, holding the thoughts of malice, resentment, and self-righteousness.

I had been an invalid for ten years, adhering faithfully to *materia medica* but receiving no permanent relief.

At last I turned to Christian Science, which brought me up out of chaos and darkness into a useful life. But that is not to be compared to the beauties of it in giving me an understanding of my discordant mental state and how to overcome it.

I have gone through the mist and found God, divine Love, and learned that He is Love, and that I am one of His children.

Oh, what peace of mind and happiness that knowledge gave me! Everything looks beautiful and harmonious to me now.

With gratitude and love for our dear Mother, Mary Baker G. Eddy. One who is trying to be a faithful follower of her teachings.—*E. Della Wood, Scranton, Pa.*

It is with great pleasure and deep gratitude I send my testimony to tell what Christian Science has done for me. I fell down stairs two years ago and seriously injured myself internally, causing constant hemorrhage. My doctor advised me to undergo an operation, which I did, and was very little better after. In about ten months I underwent another operation in the Liverpool Hospital, after which I came home worse than ever and hopeless. I could not walk and was always in bed.

At that time a friend called to see me, and asked if I would try Christian Science treatment. Although I had never heard of it, I said I would. That is now six months ago. Mortal mind sometimes tried to assert its seeming power, but all was faithfully met and overcome by Truth. I am now a perfectly strong and well woman.

I have found Christian Science the pearl of great price, and every day I learn more of its value, not only in overcoming sickness, but worries, sin, etc. I am very thankful to God for our Leader, Mrs. Eddy. My dearest companions are my Bible and "Science and Health with Key to the Scriptures." It is my most earnest desire that I may be worthy of the name Christian Scientist, for it has not only healed me of the trouble I have mentioned, but of many, many others. It is good I know that our Life is of God, and that we are His children.

Maggie Derbyshire, Manchester, Eng.

I AM indeed grateful for Christian Science and would like to tell others what it has done for me. I had been an invalid for six years, suffering from heart disease and ulceration of the stomach; each summer I was getting worse. Last summer I had to lie in bed with the windows wide open. I was so weak I could not walk.

At Christmas time I heard of Christian Science. I could not believe that I could be cured, because I thought it was something wrong and had to do with spiritualism, but when I heard that the cures were done through prayer and God, I made up my mind I would go to the meeting which was held in Manchester.

I was taken to the station in my bath chair, but I have never got into it again, for I walked home. I had only one week's treatment and I was perfectly healed. I began working five weeks after this, and it was five years and a half since I had been able to work. I am now able, through the understanding of this Christ-Truth, to overcome any illness or pain that comes up. Many here have received much benefit from Christian Science.

Anne Gore, Manchester, Eng.

A LITTLE over four years ago my mother passed away. I did not know which way to turn for comfort. From the Bible I could not get it; from my minister, nor from my church. I had been brought up in the Episcopal Church.

I had known of Christian Science since 1884 or 1885,—in fact at that time had been treated and been much benefited by Christian Science,—but would not study or look into the books which were given to me to read. As I was very near-sighted and had worn glasses for twenty-seven years, my excuse for going to a healer was my eyes. Not many weeks passed before I realized that there is no separation in Love. I shall never forget the perfect peace which came to me the day I decided to attend the Christian Science Church, four years ago this Easter. From that day to this I have never attended nor cared to attend any other church, and I am striving to have the Mind that was in Christ Jesus. As I gain line upon line, precept upon precept, here a little, there a little, of the Light and understanding of the Truth, more and more I want to express my love and gratitude for our dear Leader, who has made it possible for us, and shown us how to know God, and to know God aright is Life Eternal.—*W. C. S., Chicago, Ill.*

I HAVE long been intending to write to say how much I enjoy the *Sentinel* and *Journal* and look to see the testimonies from Canada. I would like to send my testimony for the *Journal*.

I studied Science and Health for eight months and enjoyed it very much, and when the healing was demonstrated, and an attack of quinsy that I had been under for three weeks, was overcome through a dear friend, I knew that something had come into my life which I wanted and could not let go.

This was on Saturday, and the following Thursday I traveled to St. John by rail without the least weariness, and it seemed as though I were a new being, which now I am sure I was.

I have been enabled to overcome a severe claim of seven years' standing. We have a nice room for public meetings in Halifax, and have had the pleasure of visits from many traveling Scientists who help us with their thought. We are fully satisfied that Science shows us the "one thing needful," and I express my great respect for Mrs. Eddy—for her courage and love in giving us so much.

Ann-Jean Moir, Halifax, N. S.

FEBRUARY 5, 1900, I was stricken with inflammatory rheumatism. I suffered untold agony for four months

and the disease baffled the skill of my physician. He said it would not yield to treatment. My brother came for me and took me to his home in a neighboring town, and while there he and his family persuaded me to try Christian Science.

A Scientist was called in, and I felt that Christian Science must be the Truth. I took "Science and Health with Key to the Scriptures" home with me and studied it all I could. In two weeks the pain was nearly all gone and I would forget to use my crutches. Before summer was ended the swelling was all gone, and I can now exclaim with thousands of others, "I am well."

There seems a new light springing up in my heart and the understanding of the Science is dawning on my thought. I write this to try to show my gratitude for this wonderful remedy for sin and sickness. It has also blessed other members of my family, and sustains me in every trial.

Mrs. Fannie Wiatte, Big Rock, Tenn.

ABOUT three years ago while in St. Louis I was taken very sick. Two of the best physicians were called, I was examined by them, and both said that I must go to the hospital and have an operation performed. They said that I might live, but would never be able to work again. It seemed like a death sentence to me. I was willing to go, my suffering was so great that I preferred to die rather than to suffer longer. My friends were unwilling that I should go, and wanted me to try another doctor. I refused. I thought of Christian Science, and knew that the next door neighbors were Scientists. I asked my friends if they would not kindly borrow the book, Science and Health for me, that I might read it. I read it prayerfully and asked God to help me to understand, and before the end of a week I was healed, and in two weeks I went to work. I have been working ever since. I feel perfectly well.—*Lizzie Oglesby, Chicago Heights, Ill.*

CHRISTIAN SCIENCE has found its way to Castell, Tex., away up in the mountains. My wife was healed from a long and dreadful spell of asthma and other complaints. She had been a sufferer for the last eighteen years and the doctors could do nothing for her.

Happening to meet my sister in San Antonio, Tex., one day, who is living at Houston and a firm believer in

Christian Science, my wife decided to go to Houston and as a last resort give Christian Science a trial, and is now enjoying life, and is happy.

Through the help she received I also was converted to the Christian Science faith, and we both must confess, that never before did we know that the Bible was such a treasure, and that the good Lord was in reality All-in-all; that he is an ever-present help in trouble.

H. F. Vordenbaumen, Castell, Tex.

Extract from a Letter.

Dear Mrs. S.—I have been thinking for some time how ungrateful I have been to you and Mr. S. in not writing and letting you know how well I have been since receiving treatment. I am entirely rid of the continual cold in the head and sore nose I used to have, also nervous headaches, and all the other troubles I was treated for. My biliousness tries to return sometimes, but I do not allow it to get a foothold. I also have overcome burns, bruises, and a sprained ankle. Last winter I wore cotton underwear all winter, which I have not done for years, and getting my feet damp left no bad effects.

It is such a relief not to be worrying about these things. I try to keep them out of my thought altogether, and I feel more thankful every day for the help I have received from Christian Science in every way.

B. V., Oxbridge, Ont.

I LOVE to read the demonstrations from little children, and I thought it might be that some one would like to read mine. My brother and myself were in the country visiting. My brother had his foot cut seriously with the corn plow. He came to me and asked me to help him. We both turned our thought to God and began to repeat the Scientific Statement of Being, and other thoughts that came to us which we had learned from Christian Science. The pain soon ceased, and in a few minutes it stopped bleeding.

I am thirteen years old, and my brother is eight. He and I are very grateful to Mrs. Eddy for giving this blessed Truth to us.—*Katherine Bone, Kewanee, Ill.*

WHEN I am asked, "What has Christian Science done for you?" I reply, "Christian Science has given me an

abiding faith in the power of Good." I would not exchange this blessed gift for all that the world can offer. Through Christian Science I was restored to health when sick and tired; but this I value less than that other gift. When the petty trials and cares of every-day life come to me, I can now face them with serenity,—a serenity that is far beyond and above mere self-control. When sickness confronts me in those nearest and dearest, my remedy is at hand. And when other problems of human existence are presented to me my heart does not lose its peace and trust; for have I not a powerful weapon? So I look up with steadfast hope and courage since "I know that my Redeemer liveth!"—*Evelyn White Nolte, Weston, Mass.*

I LIKE to hear from the little children and I write that they may know of me and what I am doing. One evening I went to bed with belief of a cold. Mamma was away but I know God will hear little children. I thought, Matter has no intelligence and God's child can't have cold, and said the prayer, "Mother's New Year Gift to the Little Children," in "Miscellaneous Writings," and next morning I was all right. We have a Christian Science Sunday School here. I read Science and Health and the *Journal* and *Sentinel*. I am almost nine years old.

Zina Henson, Canyon City, Tex.

CLERK OF THE MOTHER CHURCH.

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CHURCH TREASURER.

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

EDITOR'S TABLE.

EFFECT ON SICK OF UNFAVORABLE THOUGHT.

APRIL 28, 1901, Sheldon Leavitt, M.D., professor of Gynecology in the Chicago Homœopathic Medical College, published in the *Chicago Tribune* an interesting and thoughtful article under the heading, "Effect on Sick of Unfavorable Thought Atmospheres," which is well worthy of serious perusal and study by thinking people, especially in view of the recent events resulting from the assassination of President McKinley. It will be observed that Dr. Leavitt's paper was written several months previous to that sad occurrence.

Dr. Leavitt says:—

"That some deleterious influence is experienced by patients suffering from disease, when there is widespread anxiety concerning their welfare, has impressed itself on my conviction. When a man or woman of prominence falls ill the fact is heralded from one end of the country to the other; suspicions of the innocuous nature of the attack are encouraged; meaningless incidents are misinterpreted; rumors of recent deterioration of health preceding the acute attack are spread; and public expectation of a fatal outcome is perseveringly whetted. This is the public history of a case. The private history embraces a primary period of slight physical disturbance, giving occasion for no alarm, succeeded gradually by deepening symptoms which appallingly often ultimate in death. Such an experience appears to be one of the penalties of eminence. President Garfield was wounded by the bullet of the assassin Guiteau and the greatest turbulence ensued throughout the land; all were profoundly shocked and grave fears were entertained even by the most hopeful. For days and weeks frequent bulletins were issued by the surgical attendants, setting forth the most hopeful features of the case; but these were more than counterbalanced by press and individual opinions which were uniformly adverse. We know full well the outcome. He had a serious wound, but it had no business to be fatal in a robust constitution like his, and in all probability would have had a favorable termination in one toward whom there had not been turned

so great a tide of unwholesome thought. Roscoe Conkling suffered a suppurative inflammation of the middle ear, such as the ordinary medical practitioner often encounters, but it could not be persuaded to proceed in the ordinary way. Hardly had the symptoms of disease set in before grave fears were expressed and the course of the case soon assumed a perverse aspect.

"The recent illness of the lamented General Harrison is another case in point. The initial and early symptoms were not alarming; but public anxiety was again aroused, and the fond hopes and courageous fortitude of those near him were not adequate to overcome the fell influence which cast about the victim its own noxious atmosphere. His age was declared to constitute his doom; and yet he was but sixty-seven years old. I had a bad case of pneumonia not long ago in a feeble man of eighty-one, which had a most happy termination. But great men and women easily die in these days. It has become true that an attack of serious illness in a person of prominence in most instances has a fatal ending. The man of no reputation stands a far better chance for life. One notable exception to this rule may be cited in the case of Mrs. Ballington Booth, whose life was menaced by a grave heart lesion a few years ago. The favorable influences at work in her case were the feeling that she could not be spared and the courageous hope of her followers inspired by prayer in her behalf."

In too many instances it is true, as Dr. Leavitt says, that an attack of serious illness in a person of prominence has a fatal ending. This has been remarked and commented upon by others than Dr. Leavitt, yet public opinion is dormant on the subject. So much so, that, in every case of serious illness of a prominent person, particularly if he occupies a conspicuous official position, the public continue to demand specific information as to the condition of the patient down to minutest details; and this information must come at frequent intervals from the sick-room at the hands of the attending physicians. In the case of Mr. McKinley this was especially true. The intensity of public feeling was so great that the attending physicians and surgeons would have been severely censured had they not complied with this public demand. In obedience to this demand, frequent bulletins were issued and the public kept fully advised as to all the symptoms—or supposed symptoms—of the President's case.

Dr. Leavitt truly says also, that "the last decade or two have wrought a change in our conception of the power of unseen forces. We have learned that 'thoughts' are things' just as truly as the drugs we administer and the instruments we handle; and that they possess a tremendous potency for good and ill."

As to the remedy for this state of things Dr. Leavitt has this to say:—

"In seeking a cure for the great evil which forms my present thesis we should not forget the importance of a campaign of education. Men and women must be taught to recognize the energies which reside within them. The conscience of the average person will strongly protest against the exercise of a recognized faculty in the direction of injury.

"Then, instead of exaggerating the existing pathological conditions of a sufferer and awakening in the public mind evil forebodings and groundless fears which may immeasurably complicate matters and do him an unspeakable injustice, the public press should join in minimizing the inimical features and establishing ground for hope.

"When a member of our own family is ill the physician and friends most industriously seek to enwrap the patient in an impenetrable atmosphere of hope and good cheer under the conviction that to do otherwise is to expose the sick one to unnecessary danger. The nation, in truth the world, is but one large family, each member of which ought to be guaranteed every encouragement and opportunity to acquire and maintain health."

To Christian Scientists it is gratifying that physicians of eminence and experience like Dr. Leavitt should be awakening to facts that have long been recognized by the former as self-evident. There is no doubt that the conditions mentioned by Dr. Leavitt are deleterious. There is little doubt that these conditions have brought fatal results in some cases.

The multiplied instances of fatality, under the circumstances named, should of themselves be sufficient to call attention to the subject and set in motion serious inquiry and investigation. Public opinion should not remain in a state of perpetual somnambulism upon such weighty matters. Those who occupy positions which give the public a right to look to them for light upon these grave questions have a duty to perform. Upon the medical pro-

fession this duty would seem peculiarly to rest. Dr. Leavitt wisely says that here is cause for a campaign of education. If the cause exists, surely the subject is of sufficient importance to warrant the immediate inauguration of such a campaign.

Here is presented a great opportunity for the medical profession. Will they avail themselves of it? And why might not theologians take a useful hand in the campaign? The saving to the world of great and serviceable lives is a good thing, and it is the special province of theology to do good. There are those among the theologians—and their number is rapidly increasing—who think it quite as important to build and maintain character for good work in this world, or this phase of existence, as to fit souls for the life beyond the grave. Should not this class, at least, enter heartily into the proposed campaign? Then, as Dr. Leavitt suggests, the newspapers and periodicals of the world should at once be enlisted on the side of this proposed reform. They, in a way, may be made the final arbiters of the question, for if they cease to publish the bulletins, the public cannot have their desire—or curiosity, as the case may be—gratified. Once made aware of that, they would quietly acquiesce, the more so when they came to understand that the effect of their desire or curiosity was injurious to the subject thereof, and might even prove fatal.

It is needless to say that Christian Scientists would most sincerely favor such a campaign. Christian Science exists for the purpose of benefiting mankind. It desires to see inaugurated any and every movement looking in that direction. To use one of its peculiar expressions, it favors every "improved belief," for improvement in belief will lead, step by step, to the ultimate harmony which the best application of divine Truth will establish.

It is a grave mistake to suppose that the sole purpose of Christian Science is to build up a new religion or a new system of curing sickness. Its purpose is humanitarian. Its aim is to bring better and still better things to mankind. In fine, to aid mankind in availing themselves of the infinite and boundless blessings which God, "in the beginning," placed at their disposal for the mere asking.

As has so often and so truly been said—quoting from the inspired and inspiring words of Isaiah—Christian Science comes in the name of Christ-Truth, "To open the blind eyes, to bring out the prisoners from the prison, and

them that sit in darkness out of the prison house. . . . To give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."

A worthy mission truly! A heavenly purpose! and should not all good people join hands in such a mission—such a purpose?

More than a quarter of a century since, the author of the Christian Science text-book, "Science and Health with Key to the Scriptures,"—Mrs. Mary Baker G. Eddy,—foreseeing the conditions which are now so troubling the world, gave utterance, in said book, to the following purpose and hope which inspired and spurred her to the great task of alleviating untoward human conditions:—

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

She closes the preface to the text-book thus broadly and tenderly:—

"In the spirit of Christ's charity,—as one who 'hopeth all things, endureth all things,' and is joyful to bear consolation to the sorrowing and healing to the sick,—she commits these pages to honest seekers for Truth in this and every age."

These sentiments index the deeply humanitarian and spiritual intent of the text-book, and that its intent has been faithfully carried out, the subsequent history of what that book and its author have accomplished richly testifies. Let the sincere inquirer inform himself of that history, and his research will be rewarded with an abundant harvest of substantial—nay of startling—facts.

The remedy for the *diseased* state of the public mind upon the subject to which this article relates, is found in the Christian Science text-book, the system erected upon it and the work accomplished through it, and the continuous labor of its author on the lines laid down by it.

Let those who truly desire to know both the cause of that *disease* and the remedy for it, turn their attention to the earnest and intelligent study of this text-book, and

out of our own experience of more than fifteen years, and out of the experience of thousands of others, of longer or shorter duration, we bespeak for them a satisfactory answer to any queries which may now trouble their minds.

THE SPIRIT OF MODERN CHRISTIANITY.

IN an article bearing the above caption Mr. Charles Brodie Patterson, editor of *The Arena*, in the October number of that magazine, discussing the status of the modern church in its attitude toward the religion of Jesus Christ, thus refers to Christian Science:—

"His [Christ's] command to his disciples was to preach the gospel and heal the sick. . . . The writer is not a Christian Scientist; but he is a believer in fair play, and he knows many persons who have been greatly benefited, both spiritually and physically, and many whose lives have been made happier by Christian Science; and to this degree the cult founded by Mrs. Eddy has his approval. But what is the position of the orthodox church on this question? Hostility like that of the dog in the manger. Its usual method of opposition is persecution through pulpit, magazine, or newspaper attack by persons knowing little or nothing about the subject, for nine tenths of what is said and written against the science of spiritual healing is utterly false, as any one who cares to look into the matter may prove for himself.

"Why is this concerted attack made on Christian Science? . . . There is no room to-day in the pulpit for men who are spiritually and intellectually free—men who believe in the cause of righteousness, and who believe that the golden rule is something more than a dead letter."

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—THE—
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**CHRISTIAN SCIENCE
JOURNAL**

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

VOL. XIX.

DECEMBER, 1901.

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**CHRISTIAN SCIENCE, THE CHRISTIANITY
OF CHRIST.**

BY REV. IRVING C. TOMLINSON.

[A Lecture delivered at Malden, Mass., April 23, 1901.]

THE Christianity of Christ: who can estimate its worth? Its Founder was the noblest character in all history. Upon its rolls are inscribed the names of the great and good in all ages. What priceless sacrifices have been laid upon its altars! What deeds of love have been wrought in its behalf! The Christianity of Christ! It is the true "Light, which lighteth every man that cometh into the world." It is the "pearl of great price," to possess which a man would give all that he hath.

Christian Science has a glad message for all. To those who are dissatisfied, it comes with the gospel of love. It declares that the Christianity of Christ should be the possession of all, and he who is without it lacks the one thing needful. Christian Science comes to the discouraged and disconsolate, and declares that there is hope. It comes to the sick in mind and the sick in body with the glad news that for them there is health and life.

Christian Science is as a grand organ, which giveth forth its sweet harmonies to those only who understand it. I can but place the key of this noble instrument in your hands. If you would bring out its divine harmony you must use that key, study its science, and put in practice what you learn.

How can we better define the Christianity of Christ than in the words of Jesus, "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 Founder of the Christian religion had a very practical idea of what he was sent to do. He told nothing of a great hierarchy, he formulated no creed; he said, "I come to do Thy will, O God," and again he declared that he came "to seek and to save." At another time he affirmed, "I am come that they might have life, and that they might have it more abundantly." And the Apostle James compressed the whole of his religion into a few words when he said, "If ye fulfil the royal law, . . . Thou shalt love thy neighbor as thyself, ye do well."

The works which Jesus did to prove the value of his religion were such as met the immediate needs of those around him. He opened the eyes of the blind, unstopped the ears of the deaf, cleansed the leper, and made whole the outcast and the prodigal. In this he was in full harmony with the religion of his fathers. The Old Testament, when rightly viewed, is a manual upon practical living. In the first book of the Bible we read the first case of sickness recorded therein. Abimelech, the friend of Abraham, was taken ill, and we read that Abraham prayed unto God and God healed Abimelech. In the Psalms God is described as one "who forgiveth all thine iniquities, and healeth all thy diseases;" and in the last chapter of the Old Testament it is declared that the "Sun of righteousness shall arise with healing in his wings," and this prophecy was fulfilled in Christ Jesus, for it was said that he healed all manner of diseases. Nor is it anywhere implied that this practical religion should be for Bible times only. The Founder of Christianity declared, "The works that I do shall he do also, and greater works than these shall he do." His disciples healed the sick, and the church for the first three hundred years of its history was obedient to the entire command of the Master, to preach, and heal.

According to the teachings of the New Testament, you can no more divorce practical works from the religion of Jesus than you can take the blue from the sky, or love from a mother's heart. Said one apostle, "Faith without works is dead;" and the beloved disciple declared, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

How better, then, shall we define the Christianity of Christ than to say it is the complete understanding and the perfect application of the royal law of Love.

Christian Science may be described as a revival of this early Christianity. It seeks to be obedient to the *whole* command of the Master. Its first church was established in 1879, on the basis of Christian healing. From this one church have sprung nearly six hundred others, whose members are to be found in every state and territory of the United States, in Mexico, in Islands of the Sea, in England, Germany, and France. The text-book of the denomination, "Science and Health with Key to the Scriptures" by the Rev. Mary Baker G. Eddy, was first published in 1875. Through the reading of this book, and through those who have been instructed therein, more than a million people have been healed of sickness and sin. In these twenty-six years, two hundred and twenty-two editions of this book of one thousand copies each have been published and sold. In its strict obedience to the command of the Master, "Heal the sick, cleanse the lepers, raise the dead," has not this healing gospel the right to the name of the Christianity of Christ?

It is sometimes said that healing ended with the life of the Master, and it is also declared that it is not a part of religion to heal the sick. It has been stated that Jesus healed the sick because of the power which he possessed and which none others had. The words of Jesus and the practice of the early church do not bear out that statement. He declared, "These signs shall follow them that believe; . . . 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 works which Jesus accomplished, his disciples did likewise. If we are without these practical works, then are we without that feature which made the religion of Jesus unique.

Christian Science would have it distinctly understood that its healing is not accomplished through will-power or animal magnetism. The false healer declares, "I can of mine own self do everything." Jesus said, "I can of mine own self do nothing;" it is "the Father that dwelleth in me, He doeth the works." Again he said, "Not my will, but thine, be done." So in Christian Science God is the Healer. The less there is of self, the more there will be of the Father. The Christian Scientist seeks not to exalt

self, but to exalt God. In himself he is nothing. With God, he becomes a power for righteousness. When fairly viewed and clearly understood we believe it will appear that the practice of this church is identical with the practice of Jesus and the early church.

To those who have been long attached to the use of drugs it seems unreasonable and impossible that one can be healed without them; to abandon material remedies is, to them, to attempt to be healed by doing nothing. Christian Science recognizes this condition of mind and does not undertake to thrust its religion upon those who are unprepared for it. Christian Scientists have never sought by legislation to compel others to use their method of healing, however much they themselves may believe in it. They offer their services only to those who seek and desire them. To them it does not seem unreasonable to believe that there is another method of healing than that through the use of drugs. It is said that it must be right to use drugs or God would never have made them. If God really did make the herbs of the field to be used for medicine, then it is only reasonable to suppose that he would have made a healing herb for every disease. The fact is, that there is not a known herb which is an unfailing cure for a single disease. The truth which all well know is that there is no invariable rule for the action of drugs, and therefore they cannot be the product of the divine Mind, for all which He produces is invariably and unalterably good.

The practice of Jesus does not show that drugs are the only method of healing. It was said of him that he healed all manner of diseases, and yet he never used a single drug. If it were God's way to heal the sick by material remedies, would not Jesus have employed this method? He trusted God alone, and taught his disciples so to trust Him, and declares that the works which he did others should do also.

The message which Christian Science has for the world is, that the Christianity of Christ may be understood and applied so that sickness shall be banished and life and health be in the possession of all. The rejection of this effective gospel by some is due to the fact that they fail to understand its teaching. It is supposed that this religion does not believe in the existence of the universe. These mistaken people understand that the teaching of this system is that all that the eye beholds has no existence, and

therefore they see no reason in this system. The teaching of Christian Science is that God made all that was made, and behold, it was very good. It declares that all that is true, and beautiful, and good, is permanent. It takes from man only what he does not want, and leaves him the good, the beautiful, and the true. It agrees with the apostle who said, "The things which are seen are temporal, but the things which are not seen are eternal."

Again, this system is questioned because of its supposed teaching as to the unreality of sickness. To the sick, there is nothing that seems so real and genuine as pain. This healing gospel does not dispute that, to their sense of things, suffering is real. Just as the mistakes in mathematics are no real part of the science of mathematics, so it is held that sickness is not a part of the Kingdom of God, that it is a false condition which will give way to the truth. This religion holds that life and health are positive, that sickness is negative and not the real part of man. Had Jesus regarded sickness as a part of God's kingdom and something real and eternal, he would not, and he could not, have healed it for what is of God endures. To him sickness was not of God, and therefore he could and did destroy it. The withered arm seemed to be real; Jesus proved that life was the real when he commanded the man to stretch forth his arm and it was made whole like to the other. Because Jesus saw that sickness and sin were false and untrue he prescribed the true remedy when he declared, "Ye shall know the truth, and the truth shall make you free."

Again, Christian Science is questioned by others because they feel that it teaches the overthrow of law: they regard man as under the control of law, and they insist that these laws act with certainty. They reject Christian Science because they do not see that these laws can be overturned. The truth in regard to this religion is, that it takes account of natural law; but it holds that the law of God is in fact the one and only law, and is supreme over all.

As we have seen, the apostle spoke of Love as the "royal law." To Jesus Love was Law. To him, even as the law of gravity controls and governs the material universe, so the law of Love controls and governs man. As the Bible declares, in this Love "we live, and move, and have our being." The Christian Scientist does not say that to our sense of things there is no *human* law, but he affirms

that the law of flesh is not the master of man. The rain which falls at the foot of a stately elm is governed by the law of gravity, and he who should say that water will run up hill would be declared to have lost his reason; and yet, when the water reaches the roots of the tree, there is another law at work, and as sap it seeks the topmost branches. The law of the tree has made null and void the law of gravity. So with the law of Love,—this law of divine Mind,—it makes null and void the law of the flesh and destroys sickness and sin, and in its place brings health and harmony. In accordance with which, the Apostle Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." How plain this is, as we follow the footsteps of Jesus. He enters the home of Peter, and Peter's mother-in-law is lying sick of a fever. There is a human law which affirms that a fever has so many days to run; but, to this man who understood the law of God, he spoke the word, and the law of the flesh is made null and void, and the healed woman takes her place in the family circle. There cometh to him a leper saying, "Lord, if thou wilt, thou canst make me clean." There were laws innumerable which had been applied to that leper, and he was said to be incurable; but Jesus spoke the word of Life, and the man was made whole. Such was Christ's understanding of the love of God. It was Good, created only the Good, and brought forth only Good. That divine Love was Mind, and that Mind *understood* created health and harmony. That Love was Law, and that Law *understood* destroyed all forms of sickness and sin, and abolished even death itself. And what Jesus practised in Palestine Christian Science declares may be practised *now* and *here*. As in days gone by, so *now*, God is Love, and that Love is Law. Man is not alone, working against the laws of the universe, *omnipotence* is with him, and that All-Power is his benefactor. God is not afar off; He is here, nearer than the air we breathe, and if we but give ourselves to Him, He will give Himself to us and panoply us with His strength and His eternal life.

The supreme question is, How is man to take advantage of this law of Love? The founder of Christianity has given us the answer. Said Jesus, "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." According to the Master, a knowledge of God and His Son constitutes Life. If one

would be a mathematician, the first requisite must be an understanding of mathematics; if one wishes to be skilled in the science of musical harmony, he must master that science; and if one desires to practise here the life of Jesus, and would attain a God-like life, then must he have an understanding of that life. When the great King Solomon began his career, he went to God in prayer, and his Heavenly Father said to him, "Ask what I shall give thee." The youthful king asked not for wealth or honors, but he said, "Give therefore Thy servant an understanding heart," and we read that God gave to him not only an understanding heart, but riches and honor also. He who has understanding has all else. Therefore, said Jesus in effect, This is life eternal, to know God and His Son.

Jesus understood God to be Good. When one came to him saying, "Good Master," he replied, "Why callest thou me good? there is none good but one, that is, God." He knew God only as Divine Love, and the tender name he gave to this Infinite Love was, "Our Father which art in Heaven." It is written in the first chapter of Genesis that "God saw everything that He had made, and, behold, it was very good." Now there is nothing very good in sickness or sin, therefore God did not make them. No earthly parent could afflict his child with sin or sickness, and is our heavenly Father less loving than the earthly one? Sickness is no part of God's creation. Health is positive; sickness is its absence, —a negative; and just as love destroys hate, so the goodness of God *understopd* destroys sickness and sin. I have been told by one grown to womanhood that, as a child, when in pain from any hurt, she would seek her mother, and the mother's kiss would seem to end the pain. If an earthly mother's love can bring the healing balm, what will not the love of the heavenly Parent bring if we but seek it as trustingly as the child a mother's knee?

Everlasting arms of love
Are beneath, around, above.
God it is who leads us on,
His the arm we lean upon.

And Jesus not only knew his heavenly Father as Good, but he knew Him as divine Mind. Of old it is written, "How precious also are Thy thoughts unto me, O God;" and another said of man, As he thinketh in his heart, so is he. Who has not seen the influence of mind? What a man's mind is, that a man will become. Do his steps lead

toward the home and the church? His face will tell the story. Are his steps tending toward vice and infamy? They shall write their history where it shall be read of men. False thoughts induce disease. A sick mind produces a sick body. If, then, a wrong mind is the precursor of disease, why should not a right mind heal disease? And so the apostle has declared, "Be not conformed to this world: but be ye transformed by the renewing of your mind."

This understanding of the "royal law of Love" lifts man into his true estate. The Christianity of Christ makes man the child of the heavenly King, a prince in the kingdom of heaven. Man is no longer a worm of the dust, he has found his true estate. Too often man is mean because he thinks meanly of himself. Holy Writ declares of man that he was made in the image of God, and it is said of man that God made him to have dominion over all things. As light was made to have dominion over the darkness, so was man made to have dominion over all the beasts, over the elements, and over all unlike Good.

Man without a true knowledge of himself and God is as a shipwrecked mariner on a storm-tossed sea. Man possessed of the understanding of himself and God is supplied with the chart and compass which takes him from the stormy billows into the haven of peace.

The means which Jesus gave to man for accomplishing good was *Prayer*. He was in harmony with the religion of his fathers. They believed that through prayer God was the helper of man. Jesus said, "Whatsoever ye shall ask in prayer, *believing*, ye shall receive." Either Jesus meant literally what he said, or prayer is valueless. Why, then, are not our prayers answered? The Bible gives us the true reply. It says, "Ye ask, and receive not, because ye ask amiss." The Christianity of Christ asks and receives because it asks aright. When the prodigal was feeding on husks and deprived of the blessings of his father's home, the only prayer he offered was to arise and go to his father. He made no long petitions; he sent him no urgent requests; he knew his father loved him and would have a welcome for him. So when the Master stood before the tomb of Lazarus he sent up no long petitions to God to raise the man; instead thereof he said, "I know that Thou hearest me always." But he *did* understand that God was Good, that God had not sent sickness or death; he *did* know that

Mind was all-powerful, and that Love is an eternal law; and this knowledge burst the bonds of death and restored Lazarus to life. True prayer is a prayer of understanding, and such prayer is not sent forth in vain. A mathematician, when he would demonstrate his problem, understands the principle involved, and this understanding destroys the errors and brings out the truth. When a musician would produce harmony, he understands the principle of music, and this understanding gives the melody. So prayer is the true understanding of man and his Principle; the God who is Love, which governs all, and this prayer of understanding banishes the discord of sickness and sin and brings forth the harmony of health and happiness.

But, you ask, how may this be learned? When the Discoverer and Founder of Christian Science had healed herself through her understanding of the royal law of Love, and when she had healed others, she taught them to understand this law of Love. Then she kept not the discovery to herself, but she made the knowledge clear and plain to all by giving to the world the text-book of this denomination, "Science and Health with Key to the Scriptures." This book is to be found in many public libraries of the land, and every member of this church is glad to loan his book to those seeking its understanding.

It is my privilege to live in the home city of the Founder and Discoverer of Christian Science. From the people there, and from others whom I have met, I have learned her history. She was born of pious and godly parents. So pure and true was her early childhood that a sainted clergyman said of her that she was sanctified before she had birth. She was always a great student of the Bible, and at her mother's knee was taught that prayer to God would heal the sick and sinful. In childhood even, she banished sickness by an appeal to her heavenly Father. As she grew to womanhood her thoughts were upon God and the ministry of helpfulness. I met one who knew her in her early married life, and she told me that it was a joy and comfort to visit Mrs. Eddy in those early days and be blessed by her gracious presence. I have met another who later knew her before she discovered Christian Science, but when her thoughts were upon helping others, and she banished pain and brought relief to this suffering one through the love she bore to God and man. In 1866, having met with an accident which the physicians declared was incurable,

she turned from earth to heaven, and opening her Bible to the healing work of Jesus, the Christ power which through him made whole the diseased, blessed her, and she arose from her bed of pain healed and well. She saw that the same power which healed her would heal others, and she gave three years of devoted study of the Bible that she might make known this law of Love to others. She sought not to keep the secret to herself, but her whole desire was to make clear to others that religion of Christ which banished sickness and sorrow and gave joy and health. She is now the Leader of the mighty movement, and the same loving trust in God which marked her early days is with her now, the same tender sympathy for the afflicted adds a beauty and a grace to the charm of years. All her waking hours are given to benefit humanity. She has been misunderstood, but she has not faltered in her love to God or her fidelity to man.

To those who have studied the religion of Jesus in the light of Christian Science, it is indeed the royal law of Love. It has banished pain and suffering, it has healed the sick and sinful, and made white the stained robes of the fallen. It has put before man a star of hope and cheered him with the eternal presence of the living Christ.

Then, brother man, fold to thy heart thy brother.
For where love dwells, the peace of God is there:
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

MRS. EDDY HAS NOT SEEN IT.

WE clip the following from the *Concord Evening Monitor* of November 6, 1901:—

The Associated Press on Monday asked the Rev. Mary Baker Eddy if she had seen the anonymous book entitled, "The Spirit of the New Testament, by a Woman." Mrs. Eddy's answer was: "I have not seen the book, but I have read some grotesque quotations from it that, to my sense of Truth, partake not at all of the spirit of the New Testament."

A HOLY life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton*.

OPENING OF FIRST CHURCH OF CHRIST, SCIENTIST, OF LOS ANGELES, CAL.

SUNDAY, October 6, 1901, First Church of Christ, Scientist, of Los Angeles, held the opening services in their new house of worship on Seventeenth Street, one half block west of Figueroa Street. The house was filled to overflowing at both services, morning and evening. Visiting Scientists from Pasadena, Santa Monica, Santa Ana, San Diego, Riverside, and Oakland, as well as members of Second Church in this city, were in attendance. At the morning service Dr. F. J. Fluno, C.S.D., of Oakland, and Dr. A. A. Sulcer, C.S.B., of Riverside, both members of the Board of Lectureship, occupied seats on the platform and kindly took part in the exercises.

A few potted ferns and palms occupied niches on the platform, and the reading and Sabbath School rooms were tastefully decorated with smilax and flowers. The services were conducted by J. P. Filbert, C.S.D., First Reader, and Mrs. Lizzie Filbert, C.S.B., Second Reader.

The church itself is classical in design, the work of M. Paul Martin of Los Angeles. The building has a wood frame enclosed by a brick and cement veneer, and was erected at a cost of \$20,000.

On the wall behind the pulpit is the simple inscription, "God is Love." On the left is the inscription, "Come unto me, all ye that labor and are heavy laden, and I will give you rest.—JESUS." On the right is the inscription, "Christianity is again demonstrating the Life that is Truth, and the Truth that is Life.—MARY BAKER G. EDDY."

These are the only mottoes within the church. Three marble slabs set in the walls of the porch, above the three entrances, are inscribed in gold letters as follows:—

This day is salvation come to this house. . . . For the Son of man is come to seek and to save that which was lost.—JESUS.

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.—JESUS.

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.—REVELATION.

The exterior of the building is tinted a cream color. The building is a welcome and valuable addition to the city, and gives the members of First Church a commodious and long desired church home.

The First Reader delivered an address of which the following is a fair synopsis:—

Dear Friends:—With joy and gladness, aye, with a heart filled with gratitude to God, we bid you a cordial welcome to this long-hoped, prayed, and labored-for event, the opening services of this First Christian Science temple, the first edifice of our denomination in this city, the southern metropolis of the golden state. Every loyal Christian Scientist will rejoice with us in this memorable event, as well as scores of beneficiaries of this Science, who do not as yet denominate themselves as such, yet feel kindly and rejoice with us in this demonstration. A complete history of this church will follow at some future time. I am constrained to say that no branch church on earth to-day can feel more grateful to our beloved Leader in Israel, than do the members of this church and congregation. How indeed has she been a Mother to us in a time of need, pointing us to the living Principle, the ever-present omnipotence of Mind!

My friends, I am not prone to commendatory words unless there is real merit in them. At this time I desire to express my gratitude to God and to her to whose writings I owe my continued health, vitality, and existence. Friends, this book I hold in my hands is "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. It healed me of hopeless invalidism of twenty-one years' standing, as I stood at the border of an untimely grave, nurse and physician telling me my days were limited on earth. Do you wonder, then, that I feel grateful? I can only add, God grant me an increased gratitude for Christian Science and the author of "Science and Health with Key to the Scriptures."

The question may be raised, how could we complete so grand a structure under seemingly limited circumstances? We reply by hundreds of well-authenticated cases of healing in this city of all manner of diseases. Through the beauty, power, and grace of God, patients, who for the most part were hopeless cases of the regular medical practitioner, were restored to pristine health and morals through Christian Science understood, *alias* Truth applied. Under

these circumstances beneficiaries of Christian Science with grateful hearts and willing hands, donated liberally towards the construction of this building.

The beautiful art glass window at your right hand, portraying the graphic picture of the lamb, lion, and the fatling led by a little child, is the free-will offering of the dear Sabbath School children.

This structure stands for the destruction of sin, sickness, and death. While thus representing but the type and symbol of the true church, we are not unmindful of the fact that the real Church omnipotent is invisible to mortal sense, the rock upon which Jesus built, the revelation of Truth.

We feel grateful to God that the *vox populi* has granted us peace and kindly recognition in introducing the merits of Christian Science in this city, making men and women better morally and physically. The inebriate, infidel, mocker of God, the sick and sinner have been reclaimed, made whole and sound. In this city, how has God smiled upon the noble efforts to heal and to save mankind! Truly saith the Scripture, "By their fruits ye shall know them." We desire to express our heartfelt gratitude to the press of this city for its kindly notices of Christian Science. Whoever desires to investigate fairly, with an unbiased mind, will discover that Christian Science rightly lived does not vary from the teachings and practice of Jesus Christ, our dear Lord.

Christian Science is consonant with the Scripture, which proves our text-book correct according to the Pauline epistle, "While we look not at the things which are seen, but at the things which are not seen." Practical Christianity, applied through the understanding of God as Spirit, demonstrates health and purity. All who desire may demonstrate this Divine ever-present energy. God is no respecter of persons. "Ho, every one that thirsteth, come ye to the waters" and drink of the waters of life freely. Do you ask how can I gain this great desideratum in order to help myself and others? Study "Science and Health with Key to the Scriptures," which will so illuminate the Bible that you will obtain the spiritual meaning thereof and this will heal the sick.

I was raised by godly orthodox parents, but when their prayers and the minister's prayers failed to heal me, I became sceptical, for I read in the Bible, "These signs shall follow

them that believe." Finally Science and Health was placed in my hands, and in a few days' reading a light of heaven dawned upon me. I was healed. The spiritual sense of the Bible appeared. It seemed that time was illuminated with the glory of immortality.

Once I was in a foreign land. A friend of mine was with me, the only familiar face. How I clung to him. All else meant nothing to me. So, for the Christian Scientist who is somewhat weaned from the earth and gets a glimpse of things supernal, things not seen by personal sense, the world has little attraction. He loves to meditate upon the spiritual model. It feeds, sustains, and satisfies his longings. Thus the way grows clearer and more attractive. As God's glory shines in our hearts, we become a power for good, a light which cannot be hidden. The very longing to be good and true illuminates the way in Christian Science. Let us, then, live the life that we profess. We have demonstrated that Truth is mighty and does prevail. Let us be gentle and kind, governed by Principle. So shall we live the Divine precept, "Great peace have they which love thy law: and nothing shall offend them."

Mrs. Lizzie Filbert, Second Reader, also delivered an address, of which the following is a synopsis:—

Friends:—Nineteen hundred years ago there stood on this plane of existence, one whom all the Christian world claims to love and honor,—Jesus of Nazareth. Humbly, meekly, lowly he went about doing good to all who would accept him. He was ever about his Father's business, teaching the disciples to heal the sick, cleanse the lepers, raise the dead; he taught them to deny self, take up the cross, and follow him daily.

But in return for his great goodness to mankind and his unselfish labors of love, he was rejected, spat upon, smitten on every side,—yea, his very life was betrayed into the enemy's hands. He was crucified, nailed to the cross, put in the tomb, with but a few sorrowing friends to pity him.

Yet he had said to them before, "Destroy this temple, and in three days I will raise it up," and he proved his words to be true, for on the third day he arose from the grave; he had demonstrated the fact that sin and death had no power over him. He knew that the human mind never had the power to give life and never had the power

to take it away, for God was his life, and 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."

But after his departure, grievous wolves entered in, not sparing the flock.

About three centuries after, the healing was lost sight of and great were the sufferings and sorrows of the human race, but thanks be to God, to-day the true light is again shining, thousands are gathering under its divine rays; we are entering into the gates with thanksgiving, for we realize that God's "mercy is everlasting; and his Truth endureth to all generations."

Christian Scientists have caught a glimpse of the new Jerusalem, the Holy City, wherein dwelleth righteousness, and we long to know more of this Truth, long to dwell forever in the presence of our God, in His kingdom of divine Love.

How have we found this new Jerusalem, this Holy City? By the use of a wonderful key. With it Jesus' words have been unsealed, with it we have found the pearl of great price. My friends, will you accept the same key? Take it, examine it carefully and prayerfully; it will unlock the Scriptures for you; when you open its pages, you will find health, peace, joy, and rest to your soul, for its leaves are for the healing of the nations. The name of this key is "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, one whom we love to call Mother. With this wonderful key we have found the true light that was shining in the darkness, but the darkness comprehended it not until the words of Holy Writ were unsealed; and the healing is again being manifested in the name of almighty God. But some of you may say the time for healing is past. Did Jesus say so? He did say, "Heaven and earth shall pass away, but my words shall not pass away," and "These signs shall follow them that believe."

Have Jesus' words changed? They were hidden for a time, but never changed; we believe them to be as true to-day as they were nineteen hundred years ago when he uttered them to his followers.

My friends, we have seen these wonderful words made manifest in the destruction of all manner of sickness, piercing the densest darkness and bringing sweetest rest and peace to the humblest and poorest of homes as well as to the mansions of wealth, proving that God is no

respector of persons. But we are all one family in Christ Jesus, having one Lord, one faith, one baptism. This fulfils the Scriptures, "They shall be all taught of God."

We wish to extend our heartfelt thanks and gratitude to the sister churches, who have been so self-sacrificing in extending a helping hand in the building of this beautiful church home. You have done a noble deed and your reward is sure. God's promises will not fail you, but will multiply in your hands.

In behalf of the members of this church, what more can we say to you than to repeat the words of the great Teacher, Jesus, the Christ, when he said, "Thou hast been faithful over a few things, I will make thee ruler over many," and to know that you are realizing in some degree the words in our text-book, "Science and Health with Key to the Scriptures," that "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, p. 360).

To the kind friends who have not as yet named the name of Christian Science, but have so generously sent in their gift for the blessing received, we invite you to abide with us under this beautiful vine and fig-tree.

And to the dear children,—see what your pennies have accomplished: they made it possible for you to present this beautiful window, which is the first of its kind burned in the "City of the Angels." May your efforts to furnish the chimes be as successful.

Friends, this is to be our home. Its gates will be open seven days in the week, so that you may all come and abide with us. It is our own vine and fig-tree—under its shelter you may rest. Let nothing be spoken therein but words that honor God and His Christ, so that the very walls may ring with the echo, "God is Love."

MY DUTY.

BY ANNIE L. FISHER.

'Tis not my task to feed the fowls of heaven;
Nor clothe the lilies in their robes of white;
Nor paint the rainbow in the clouds at ev'en;
Nor deck the meadows with their blossoms bright.

'Tis not my task to criticise my brother,
And watch his progress with a jealous eye;
Nor envy the possessions of another,
And let my flowers of promise droop and die.

My duty is, to live that each to-morrow
Shall find me farther on my heavenly road;
To cheer and bless some fellow-man in sorrow;
To help some weary brother bear his load.

To do each day the duty which lies nearest,
Whether the work to do be great or small,
Making that work which blesses some one, dearest,
Because God sees, and knows, and cares for all.

'Tis mine to know the Father is beside me;
To feel His loving touch and hear His voice;
'Tis mine to heed the Wisdom that would guide me,
And ever in His presence to rejoice.

Thus, only, can I live the life of Heaven;
Thus find my place within the plan divine,
By living love, as love to me is given,
And letting Heaven's radiance through me shine.

TAKE NOTICE.

ALL gifts by mail, express, or that are handed to the porter at my door without cards, and have not come from persons with whom I am acquainted,—will be returned to the office whence they came, or rejected at my door. Recent attempts of third parties to scandalize me through the friendly means aforesaid, have occasioned this notice.

MARY BAKER G. EDDY.

CHURCH BY-LAW.

FINANCE COMMITTEE.

ART. XVIII., SECT. 4.—There shall be a Committee on Finance which shall consist of three First Members of this Church in good standing therewith. Its members shall be appointed annually by the Christian Science Board of Directors and with the consent of the Pastor Emeritus. They shall hold quarterly meetings, and keep themselves thoroughly informed as to the real estate owned by this Church, and the amount of funds received by the Treasurer of the Mother Church, who is individually responsible for said fund. They shall attend to having the books of the Christian Science Board of Directors, and the books of the Church Treasurer, audited annually by an honest, competent accountant.

Prior to paying all bills against the Church, the Treasurer of this Church shall submit the same to said committee for examination,—and this committee shall decide thereupon by a unanimous vote, and their endorsement of the bills shall render them payable.

The books are to be audited on May first, and shown to the Pastor Emeritus on May fifteenth.

If it be found that the Church funds have not been properly managed, it shall be the duty of the Church, namely, the Board of Directors and the Treasurer, to be individually responsible for the performance of their several offices satisfactorily, and for the proper distribution of the funds of which they are the custodians.

"THY WILL BE DONE."

BY WILLIAM F. BURT.

Thy Kingdom come. Thy will be done in earth, as it is in Heaven.

HOW many of us, taught in childhood to repeat the Lord's Prayer, ever recognized the deep divinity involved in the above portion of it before we were awakened to the glorious light shed upon the Scriptures and the life of Christ Jesus by Christian Science? In the visible universe, as it appears in human consciousness, is it man alone who fails to do the will of God and to reflect His law?

That seems to be the implied belief in the old religious thought, for in the narrower sense of sin as commonly held in that thought, man alone is a sinner. But what does this involve? In the first place, it involves the impossible proposition that God has two wills or laws, one for Heaven and another for earth, for no Christian will contend that the conditions which exist in the physical world and the law which governs its phenomena are operative in the Heaven to which he looks forward. In the second place, it makes God responsible for all the suffering, misery, cruelty, and disasters which we see manifested throughout the physical world, and we cannot escape from this conclusion by saying that matter has its own laws, for this would be admitting that there is a power greater than God's power. We should be practically leaving God out of His own universe and falling into absolute materialism. Are we to understand, then, that Jesus' petition refers only to the doing of God's will by man, in earth as he does in Heaven, and that otherwise His will or law is being accomplished on earth? Even if we leave man out of the question, we are forced to admit, if this be true, that God's law of progress in this world is a life and death struggle for supremacy with the survival of the physically fittest. Can this be the law of a loving God such as Jesus revealed to mankind? If it is, we must concede that man, while on the earth, is also subject to this law and is likewise the helpless victim of chance and circumstance, of famine, pestilence, accident, and every kind of disaster which comes through the so-called laws of nature.

But is not all this the old Adam dream that came through the knowledge of both good and evil—the result of a false sense of being or existence apart from God, and a misconception, through the false testimony of a physical sense, of the realities of God's spiritual universe, which is His true kingdom governed by the perpetual, unchangeable law of harmony and love? If the testimony of the physical senses be true, why does not the study of matter and physical phenomena lead to a knowledge of reality?

It is generally admitted by the great philosophers of the physical school that human knowledge is only relative, and that an impenetrable wall circumscribes all sense perception and shuts out a knowledge of reality. In regard to the ultimate nature of things, or reality, in regard to a first great cause and the destiny of the individual man, physical science can only answer: "I do not know." "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot: for it is sealed." So we see that after many centuries of investigation the students of physical phenomena have reached a point where many are ready to admit the unreality of the material universe, as it appears in human consciousness; and this is but the negative part of the philosophy taught and demonstrated by Jesus and his followers nineteen hundred years ago. Of the great positive philosophy of God and His spiritual kingdom there is hardly a suggestion.

This could only come through revelation; but when once revealed, as it is in the Scriptures, and demonstrated, as it was by Jesus, and now again explained in "Science and Health with Key to the Scriptures" it is found to be something tangible in human experience. We find this view of the unreal or temporal character of the material world and its laws is strongly supported by the doctrine of Jesus and his early followers. Paul, in particular, seems to have taken great care that this distinction between the temporal and eternal, or the real and the unreal, should be understood, as in the following: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians, 4 : 18). And again: "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know

the things that are freely given to us of God. . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Corinthians, 2 : 12, 14).

All of this but leads to the conclusion that God's eternal kingdom and His unchangeable law of love are not made manifest in physical phenomena or material law, and we find that this idea gives a wider and deeper significance to the prayer; "Thy Kingdom come. Thy will be done in earth, as it is in Heaven." According to Paul, "We know that the whole creation groaneth and travaileth in pain together until now."

It is a whole world sunk in sin, the result of a false sense of life and power in matter; and the consciousness of mortal man but reflects this false, temporal, or unreal state or condition, just as the spiritual man, made in the likeness and image of the one perfect and eternal Mind, reflects in consciousness the real spiritual universe, in which God's law of love makes a condition of harmony called Heaven. So it was that Jesus taught us to pray to "our Father which art in Heaven"—whose Kingdom is in Heaven and not in the material sense of things, else why pray for it to come, and for His will to be accomplished in earth? Jesus said: "Now shall the prince of this world be cast out;" and again: "The prince of this world cometh, and hath nothing in me." What a stinging rebuke was that administered by Jesus to mortal mind, or this human sense of life and power in matter, which could not discern the spiritual truths He was teaching: "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

Christian Science has also given to some of us a higher significance in the sense of personal submission to God in the use of the beautiful words: "Thy will be done." By one who believes that God rules the world and mankind through special providence and by direct interference in the affairs of the individual human being, this is often used in a sense that really implies submission to the "prince of this world" and the "power of darkness" rather than to the will or law of the one good and loving God. For instance, how often are prayers for the recovery of the sick prefaced

by the condition "if it be Thy will," although the Scriptures most emphatically declare that God takes no pleasure in the death of man, and that Jesus came to "destroy him that had the power of death, that is, the devil." What is this devil but a false sense of life in matter? Those who are trying to live the life of a true Christian Scientist do not passively repeat, "Thy will be done," but they earnestly strive to do His will according to their highest understanding of what Jesus taught was the will of our Father in Heaven. God's will is His good pleasure, but His pleasure is also His law, and that law must be eternal and invariable, else there is no stability, and the Scriptures tell us that with Him is no variableness, neither shadow of turning. In this struggle to bring the material senses and the human will into subjection to God's will, there is almost constant occasion to humble the egotistical sense of personality and to practise, in our poor way and in all humility, the beautiful submission which the Great Exemplar manifested in all his thoughts and acts leading up to his final triumphant struggle in Gethsemane.

We read in Colossians, 3 : 9, 10: "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," and again in 2 Corinthians, 4 : 16: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

Bearing in mind many such admonitions, Christian Scientists, when they pray that God's will be done, try to realize in thought and act that His will is being accomplished in them in so far as they eliminate from human consciousness the material sense of things, the sense of evil, and gain a truer sense of spiritual life and goodness. They strive to realize in act as well as thought that man's true destiny, as the image and likeness of an ever-present, all-powerful, and loving God, is the perfect reflection of divine Mind, and that man attains Heaven and his rightful heritage as "joint heirs with Christ; if so be that we suffer with him."

That is, we must suffer with him in conquering self and overcoming this false sense of things, these material symbols and the feast of material sense, which must give place to a higher conception of the allness of God and His spiritual kingdom, ruled by the perfect law of harmony and love.

WORKING OUT OUR SALVATION.

BY W. A. SPENCER.

TO my sense, one of the greatest beauties of Biblical teaching, and especially the Christian Science concept of it, is the great fact that we are all required to work out our own salvation.

This very necessary work cannot be done by leaning on others, neither can it be accomplished by looking for the mote that seems to be in a brother's eye, not discerning the beam in our own. It seems, indeed, a very easy thing to lean upon some human personality, and likewise it seems a very easy matter to perceive error in others and thus point out to them their Christian duty; but valiantly to take up the work in our own behalf, and to detect and destroy the lurking error in our own thought, is quite another matter.

Mortal mind, which is always the offender, is an autocrat, a chronic fault-finder, always at war with the powers that be, ever ready to shirk responsibilities or see errors in some one else. If we permit this false sense of mind to rule we shall be seeing error and discord everywhere, seeing them, indeed, when they do not exist except in our own disordered sense of things, and thus magnifying into a mountain every molehill of error that presents itself.

While we may, in some measure, be responsible for the spiritual welfare of a fellow-being, we cannot do his work for him,—he must do that for himself. The Bible, and "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, will show every one just how to work out his own salvation. An honest and sincere effort is the first requirement.

The tendency to see the errors of others and to do their work, pointing out their shortcomings, at the same time losing sight of our own spiritual needs, is one of the presumptuous sins of the age. This error is quite subtle, because it is always strongly fortified by self-righteousness, and we are thus blinded to our own spiritual barrenness. This, however, does not mean that we should not use our best endeavors at all times to bring erring mortals into a realizing sense of their need of Truth as taught and demonstrated in Christian Science, but it means rather that

we must first seek our own salvation, well knowing that when this is done with earnestness and sincerity, we shall abundantly reflect that Truth which heals and saves. The Scriptures teach us that salvation is of Jesus Christ. Then let us remember with meekness that he said, "I can of mine own self do nothing." Now if our great Way-shower was impressed with such a deep sense of nothingness as to make such a statement as that, ought not we to stand in awe before the majesty of Infinite Truth, and say with him who made our salvation possible, "Not my will, but Thine, be done."

There is no place in Christian Science for the chronic fault-finder, and those who use their little understanding of this glorious teaching to criticise unfairly the Christian life or work of others, instead of engaging in the more exalted work of trying to realize Truth for themselves, will be sadly disappointed and reap very few spiritual blessings. We must turn the searchlight of Truth within, so that the thoughts and deeds of the "old man" may be cast out, and the "new man" in righteousness be revealed.

A serious error that many Scientists fall into, and somewhat unconsciously, is the habit of leaning on others for help, depending on some human personality, instead of looking to divine Principle to aid them. These are like unto the guests who, when bidden to the feast, "with one consent began to make excuse." The demands of business and pleasure are so much more insistent and importunate, and apparently so much more essential to present needs, that many carelessly or indolently fritter the time away and, like the foolish virgins, neglect to provide oil for their lamps unto the coming of the Bridegroom. "Eternal vigilance is the price of liberty," and of spiritual acquirement as well.

The mad or insatiable desire of mortals to get rich,—to get something for nothing, or almost nothing,—is the bane of all human effort, and this Spirit of commercialism is too often carried into the Christian life. We are always ready to accept the blessings of divine Love, but are we as ready and willing to make the seeming sacrifices that are the price of these blessings? The Master said, "Ye cannot serve God and mammon," yet how often we find ourselves serving God just a little, and mammon a great deal.

Indifference and sloth are inadmissible in Christian Science. It is necessary not only to be alert and watchful,

but we must practise what we know if we would reap the blessings of divine Love.

As Christian Scientists we need to be constantly on our guard against the numerous subtle forms of error that lurk in the byways and highways of mortal thought. "Stand porter at the door of thought," is one of the many forceful admonitions of Science and Health which should be engraven on the memory. One of the most subtle errors that the Christian Scientist has to contend with is the tendency to talk too much; especially is this the case with the new student who is the recipient of many blessings. Not that it is error to talk Christian Science, but the error lies in the fact that in the exuberance of our great joy on first realizing the wonderful blessings of this glorious Truth, we are prone to talk it indiscriminately, and give our own concept of it, which is often wrong, and often very unscientific. In this way we may unconsciously array against us all that is antagonistic in mortal mind. We should not attempt to teach Christian Science until we have sufficient understanding to demonstrate it, and even then quite sparingly until we clearly discern that "Light, which lighteth every man that cometh into the world."

Again, there are those who fall into the habit of audibly stating Science in the absolute to the unprepared thought. In the eight years that I have been a student in Christian Science I have known of several instances where those who were quite favorably impressed with the teaching, have been turned against it, because some well-meaning brother or sister had said to one under a claim, "You are not sick; nothing ails you." This statement, unexplained, is so far above and beyond the comprehension of those addressed, that the element of absurdity, to their sense, assumes such gigantic proportions as to obscure all else, and they turn away in disgust. Therefore would it not be better, in such cases, to proclaim the Truth silently instead of audibly. I verily believe that much of the prejudice against our cause comes from indiscreet actions and statements of Scientists themselves. The great apostle Paul admonishes us against this last error: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."

As the Christian Science leaven stirs mortal thought

from centre to circumference, we may expect that our cause will be misunderstood and denounced by those unfamiliar with it; but let us remember that the eternal Truth of God will not be affected by what friend or foe may say or think, for Truth is not changed by mortal beliefs or conditions.

If there be those who are engaged in Christian Science work who are prompted by selfish and mercenary motives, as has been so often charged; if any are using this noble cause as merchandise for financial gain, let us remember that only those who are guilty will have to pay the penalty for that sin, and not we, unless we come under the same condemnation. Therefore let us cease from judging in these matters and not try to assume the prerogatives of omnipotence. Instead of looking for error and discord, let us look for Good, remembering that Good is omnipresent, omniscient, and omnipotent. The Psalmist saith, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This glorious exaltation is not realized by fault-finding, judging unrighteous judgment, nor by indulging envy, malice, hatred, wrath, selfishness, vengeance, and evil thoughts, but by doing good and clinging steadfastly to the understanding of the allness and omnipotence of Divine Love.

BY JABBOK FORD.

BY FLORA I. DEWOLF.

THY children, camels, everything thou hast,
Have crossed the brook before the failing light;
And all alone, through the long, awful night,
Thou wrestledst with a message from the vast
Spirit of Truth and Love that comes at last
The sinew of thine error's strength to smite;
And till the dawn of daylight meets thy sight,
The angel still thou holdest firm and fast.

And now, behold, he crieth, "Let me go!
For lo, the morning breaketh!" Keep thy hold
Upon the glorious one, till he bestow
His blessing on thee; and when night has rolled
Back from thy sense, on thee, like him of old,
At Peniel the risen sun will glow.

FROM FAITH TO UNDERSTANDING.

BY W. W. TOTHEROH, LL.D.

IN the story of the Galilean, it is narrated that on one occasion he healed ten lepers, of whom only one returned to bear testimony to his power to heal. Imitating this grateful man I would offer my evidence as to the truth and efficacy of Christian Science, which to-day reiterates the teachings, and reproduces the works of Christ. Like others nurtured and educated in the atmosphere of the orthodox church of our times, I was long prejudiced against everything that seemed to be a departure from hoary dogmas and traditions. If I read anything that bore upon such heresies, it was usually what had been expressly prepared to show how to avoid believing them. And yet, despite the fact that I studiously avoided whatever had the appearance of being at variance with the standard doctrines of the church, there were times when I felt the difficulties in the way of many of the traditional views, was dissatisfied, and ultimately became an open unbeliever. Often, when making a candid study of the life and utterances of the Great Teacher, it was borne in upon me, that there must be diviner possibilities for man than those held forth in the theologies and philosophies of the world. I yearned for something, but I knew not for what. When I first learned of Mrs. Eddy, I was so indifferent that I had not even curiosity to try to ascertain who she was, or what she taught. I was simply led to think of her as the leader of a fad movement, that might attract those who had a penchant for the new and novel, and which would have its day and then cease to be. After a time, when a friend placed within my reach a copy of Science and Health, I casually glanced over pages here and there, and sought out passages to criticise unfavorably. Later, however, when I was situated where I was associated with those who were of this faith, and was impressed by their testimony, and especially by their pure and happy lives; and when I discovered that the teachings had won the favor of intelligent and conservative men of business and able jurists with whom I had come in contact, and for whose judgment I had great respect, I concluded that I would be fair, and would make an honest investigation,

to learn whether there were not something in Christian Science which I had not, but which I needed. I then began to read and to investigate. Here a great and pleasing surprise was experienced, in that almost everything that I took up to peruse, and nearly everybody with whom I conversed, somehow brought to my attention some phase of Science thought. It was as if I had been blind, and now, that in my right purpose my eyes were open, I could readily see lessons in truth wherever I looked. I felt as one who, after having groped in deep gloom, finds himself at last walking in the light.

I claim not to have found the explanation for all in Science that is hard to understand. In matters of such profound import as those with which Christian Science has to do, there must necessarily be much that can be apprehended only after long and thorough study and reflection. Herein, as in so many things in life, the reasonable part is to hold fast and to act in harmony with the known, and to go forward, ever seeking the hidings of the unknown. We may "now" see as in a glass darkly, but there is a "then" in which we shall know. When the imprisoned and, possibly, perplexed and discouraged John sent that question to him whom he himself, in an hour of inspiration, had prophesied was the promised Messiah, "Art thou he that should come? or look we for another?" this was the convincing answer that the great Leader and Exemplar returned, "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. And blessed is he, whosoever shall not be offended in me." After this manner does Science deal with her questioning disciples.

Christian Science is progressive, but herein progress has been made by going back—back of theologians, back of church fathers, back to Christ. It is the religion that he taught, established, and practised. That which has been termed supernatural was only natural to him; and the same is true of all who truly learn of, and follow him, as he repeatedly declared should be the case. Reading "Science and Health with Key to the Scriptures" with faith, interpreted as spiritual understanding, I have discerned God, and the things of God, in a new light, and with a reasonableness and beauty such as I never had, when I tried to understand the Bible with the helps of theologians. Be-

fore I found the truth and help of Science, I had drifted and become engulfed in a sea of errors, dark, hideous, and miserable.

I have seen those whom Christian Science made whole, when through the most eminent physicians, *materia medica* confessed, "There is no help for you in me." Numerous well authenticated cases of this kind are on record, and many hearing of them are incredulous; but, in the light of experience and observation, such demonstrations are no more marvelous to me, as evidences of the influence and power of the divine Mind, than are those instances where, in practical Science demonstrations, the infidel has become an humble believer, or the liar has been made truthful, the thief honest, the impure pure, the vile noble, the mean generous, and the base magnanimous.

The world is to-day marked by restlessness. In convocations, conferences, and assemblies, lamentations are heard. The churches are being deserted, or are filled only as special attractions are offered. Students for the ministry are few. Financial support must be obtained by fairs, suppers, and the like. What does all this signify? The people are weary of feeding on husks, and want that which will satisfy. Beholding the multitudes who have accepted Christian Science—the renaissance in religion of the nineteenth century—and are content,—why may we not anticipate that in this discovery, with its simplicity, truth, and spirituality, mankind are to realize their highest hopes, and find lasting happiness.

It is the half doing and not the whole doing which most tires. It is the breathless, hurried, spasmodic exertion which soonest exhausts. In the manual of arms the proper handling of the musket is accomplished through a series of efforts, each one of which has its definite end in view. It stops when that end is accomplished and is succeeded by another equally exact. As a result, not only is the end in view secured in the quickest and easiest manner, but a certain sense of pleasure and satisfaction accompanies the act. All dexterity is the result of an analogous system. All slovenly action comes from the lack of this discipline. One may carry out this mental military discipline in the tying of a shoe-string, the arrangement of a neck-tie, or the sewing on of a button. When this habit is established in all things, there is true mental discipline.—*Selected.*

"LIFE EVERLASTING."

FROM *The Christian Register* we republish, under the above title, the following review of Dr. John Fiske's last lecture:—

The Ingersoll Lecture at Harvard University provides once a year an occasion for the public consideration of the doctrine of immortality. Dr. John Fiske's little volume just issued by Houghton, Mifflin & Co. contains the lecture delivered in this course last December. It was carefully written, and is now printed without change, and may be regarded as his last message to those whom he has left behind in a world which he enjoyed to the uttermost.

It is difficult to describe this address, and impossible to state the grounds of the confidence which is imparted to the reader by the argument. It is not an array of proofs, and no appeal is made to divine inspiration; and yet few statements are so convincing. Dr. Fiske seems to take it for granted that what we need is not a proof of immortality, whether derived from science or given by authority. The process of evolution through which we have come has put us at the point of view where it is natural to take for granted an unseen world, and to believe that, when things seen and temporal pass away, things unseen and eternal will come into view. With full confidence, therefore, the statement is made that, no matter how we came to it, "the belief in a future life, in a world unseen to mortal eyes, is not only coeval with the beginning of the human race, but is also co-extensive with it in its subsequent stages of development. It is, in short, one of the differential attributes of humanity." Starting with this faith in immortal life, a "sublime poetic conception" which gives human life its atmosphere, the remainder of the address is a stately march along the King's highway, of which the progress is marked not by successive proofs, but by a setting aside of disproofs that are vain and a scattering of the obstacles which, in the name of science, have accumulated in the way of faith.

The certainty of the author is convincing, because one feels that, when he is dealing with materialism, positivism, and agnosticism, he knows all that the critics may know concerning the value of the arguments which they bring against faith in the unseen world. Such statements as

"there is no thought without phosphorous," that "the brain secretes thought as the liver secretes bile," he sets aside so easily and so conclusively that the reader wonders how any thinker ever offered such a suggestion. "No thought without brain" is a simple statement, so long as one is thinking only of creatures with brains; but to say, Because the universe has no brain of which we have any knowledge, therefore there is no thought in the universe, is not scientific, unless there is a kind of scientific idiocy which is content with such a baseless assertion.

The mysteries of the ether—heat, light, electricity, actinism; the visible rays, and the still more wonderful, invisible rays, of the spectrum, and the revelations of the spectro-scope, and the magic of the Roentgen rays—open to us an unseen world which surpasses any prophet's dream. And yet among them all there is not one of which science can offer the suggestion of a proof that it is identical with thought, or can be transmuted into thought, or that in any way brings the human soul within the range of "a mode of motion in matter" in such a way as to prove, or even to suggest, that the soul is the product of molecular change of any sort.

These fresh discoveries in the unseen world of physical science have made even the common mind familiar with the idea that matter, after all, is not so solid and dense as we had thought it. We know that the ether in which light, heat, and electricity are modes of motion—the ether which is so much less compact than the viewless air that it never touches one of our senses with the magic of its power—is still so solid that in moving we do not pass through it, but it passes through us without displacing a particle. When we think of these things, it becomes easy to follow Mr. Fiske in his confident assertion that matter and science furnish no argument whatever against the probability that consciousness survives, whatever happens to the body.

FATHER of light and life! Thou Good Supreme!
 O teach me what is good! teach me thyself!
 Save me from folly, vanity, and vice,
 From every low pursuit! and feed my soul
 With knowledge, conscious peace, and virtue pure;
 Sacred, substantial, never-fading bliss!

Thomson.

UNDERSTANDING.

BY EDWARD EVERETT NORWOOD.

IT is the duty of every one to live up to his highest understanding of Good. A Christian Scientist, by studying the Science of Being, finds this understanding to be higher, clearer, and broader every day; so the inevitable demand for a better life follows. The understanding can come only by a careful study of the Science of Mind, the laws of God, as expressed in His universe. There is no science of matter. Material knowledge is but an investigation of shadowy things based upon a supposition (which supposition has never been proven), and these theories arranged, classified, and put into operation by a so-called material law.

The more evil is analyzed and dissected, the more its nothingness appears; it is elusive and illusive, fleeing before the light of Truth. On the other hand, the more Good is investigated the more its somethingness becomes apparent, for it is the only Substance there is.

The understanding and demonstration of Good can only come to one who is honestly endeavoring to lift his thought above matter and its laws, and learn its opposite. Hence, Jesus' metaphysical statement, "Blessed are the pure in heart: for they shall see God,"—blessed are the pure in thought, believing in but one power, even Spirit, for they shall discern the Principle of Goodness.

Man reflects and expresses God, and this is done in pure thoughts, kind words, good deeds. There is no reflective power to matter or evil.

The ideal man, by reflection, expresses God in every detail. Jesus knew this when he told Philip, "He that hath seen me hath seen the father," or as "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, says, "Mind, which must be understood through the idea which expresses it." We find God only as we find our real selves, and regain our individuality, which seems lost in materialism. As Jesus said, "He that hath the Son hath Life."

Probably one of the greatest mistakes of orthodoxy is that we are saved by Jesus' death. We are saved, not because Jesus died for us, but because he lived for us.

Christian Scientists are preaching, and endeavoring to live a religion of life, not of death, for Life is God, and is never found in or of matter.

Now this understanding must not only be gained, but utilized. A schoolmaster has a class of three boys in mathematics, all having supposedly the same understanding of the subject. He bids one go to the blackboard and work out a problem. The boy, through either a sense of fear or diffidence, fails, and makes three errors in his work. He has utilized but a limited amount of his understanding of mathematics. The second boy does a little better, and makes but two errors. The third boy makes a still better demonstration and has but one error. But not one of them has worked out the problem.

Then the schoolmaster, with a perfect knowledge of the subject, and *utilizing* this understanding, goes to the blackboard and works out the solution. Each one of his scholars could have done this, for they knew how, but failed to utilize, put into practice, what they knew. Science and Health says, "In order to apprehend more, we must put into practice what we already know," and "The one unused talent decays and is lost."

None of us live up to our opportunities. If we did, we would be paragons of Scientific demonstration. We should understand, lay hold upon, and utilize the divine energies so that Good would be working through us in every fibre and avenue of our being. Our patients would be healed more quickly, more love would be seen and felt, and the millennium hastened.

It remains with us. We alone must do it. Let us all examine and ask ourselves the all-important question, "Am I living up to my highest understanding of Good?" and if not, the fault lies within. As the poet says,—

Diving, and finding no pearls in the sea,
Blame not the ocean, the fault is in thee.

THE lives which seem so poor, so low,
The hearts which are so cramped and dull,
The baffled hopes, the impulse slow,
Thou takest, touchest all, and lo!
They blossom to the beautiful.

SUSAN COOLIDGE.

QUO VADIS?

BY ALICE SINCLAIR.

IMMEASURABLE eons of time respond!
Respond thou to my soul;
Answer the questions I shall ask!
Backward, ye ages, roll.

Nay, come not nigh, thou Fear,
Thou phantom of my brain.
Nor thy boon friend, Despair,
I ne'er shall know again:

Speak not, my earthly sense.
Thou knowest naught,
All that I learn of thee
With pain is fraught.

Eternity, bend low thine ear;
I call on thee.
Who am I? Whence and whither?
Answer thou me.

Hark! Hark! all time replies,
And silence finds a voice,
"Lift up thy head, thou weary one,
Rejoice! Rejoice!

"Offspring of Perfect Love,
Thou art not from the sod,
Thine origin is all divine,
For Love is God.

"'Fore Abraham was, thou wert,
For even so was I,
Like unto thine Eternal Source
Thou canst not die.

"'Gainst thee can naught prevail,
On wings of faith arise;
To God within thyself be true,
Thy flight is to the skies."

TESTIMONIES FROM THE FIELD.

THROUGH Christian Science I have been cured of constipation, with which I have been troubled all my life, lameness, back-ache, side-ache, and serious mental trouble. It seemed as though there was nothing right about me. I could not sleep, and had no appetite; for two or three years I have had to force myself to eat.

Six years ago I came to America with my father and mother and sister and brothers. We went to Bakersfield. My father and sister had malaria there and we were obliged to go up in the mountains to live. One day in 1896, when I was walking, my ankle turned and slipped out of place. I found I could get it back but it would not stay, and it gradually became harder to put back in place; finally it got so, that I walked on my ankle bone instead of the bottom of the foot. There were no doctors in that region whom my parents dared to trust, so my father would bandage my foot to a splint; he would have to use all his force to push it in place and some one had to hold it, for if they let go of it, it would spring back again all crooked. Finally we gave up bandaging it, and I walked on it as it was, until I got some crutches. At last we came to Pasadena.

The doctors said it was nervous hysteria that made it contract so, for when under chloroform my foot became straight, but as soon as the effects of the chloroform were gone, it would contract again. I had it put in a plaster cast, and took medicine for my nerves, but it did no good.

It was decided I must try hypnotism. I did, and for two days I walked on a perfectly straight foot, but after that it began to get crooked again. But no one knows the awful fear and agony I endured while taking hypnotic treatment, but I thought it was going to cure me, so never told anybody how terrified I was, and how it made my head ache more than ever. I then had a doctor in Pasadena who released me from this, and I got a good deal better. In the year 1899 I had an operation performed on my foot, but it was not successful and I had another operation. Later I had fainting spells, which afterward changed into what I suppose would be called hysterics. For two weeks, nearly all day long, I would lie on the bed and scream, my eyes would be shut, and my hands clenched tightly. I would

lie that way, unconscious, and scream for hours at a time, and would strike at any one if they came near me. After those two weeks I got a little better, and in October I got up from my bed and went to the beach.

I was unconscious all the while I was on the train, although I did not scream, I talked in an insane way; I could not walk. I was in a wheel chair. I got a little better whilst at the beach, but when I came back to Pasadena I began to get worse. I would like to say here, I am satisfied that my state of mind was the result of the hypnotic treatment.

In March, 1900, I was literally forced into taking Christian Science treatment, for I had to be. I was not in a fit state to judge for myself, and my parents arranged for my healer to give me absent treatment. They mentioned Christian Science several times, but it made me furious and sent me off into those "going off" spells, as we called them, in which I seemed to be possessed with a devil, my mother tells me. At such times I would go around in my wheel chair and do what work I could, being quite unconscious of what I was doing, and if any one came near me I would do and say the most awful things, and they had to let me alone till I would get a little quieter, when a kiss would bring me back to my senses.

For six months I would not go in the room alone with my healer. The first time I did go in the room alone I shook from head to foot, I was so frightened; I thought it was like hypnotism. While I was being treated I would think all the mean thoughts I could, and for a very long time I would not acknowledge that I had been helped. I would tell my healer not to come any more, Christian Science would not help me, I was too wicked.

She won my love with her sweet, loving patience. She has never said an angry word to me. There were times when I was unconscious that I said awful things to her, but I remember once or twice I did know what I was doing. I was mean to her, but she looked at me with love in her eyes and always said kind words, and never unkind.

Through her demonstration one fear after another has been overcome. Last April I came to stay with her a while, and when I came if any one dropped a spoon or made any sudden noise I would become unconscious, or if I were left alone two or three minutes. At that time the old fainting spells came up to be destroyed.

June 30, my crooked foot was straightened, and my limb lengthened about three quarters of an inch. Two or three weeks before, through my healer's clear thought, I was able to get on my crutches, although for two years I had not been able to walk at all. I must tell of my foot being straightened. It was on a Sunday evening. I had been to church in the morning, and in the lesson it said, "The crooked shall be made straight." I had studied the lesson during the week, but as it was read Sunday morning I thought, Why, that is meant for me. I thought about it a good deal the rest of the day. In the evening about nine o'clock I said to my healer, "If my foot were straight I could walk," she said, "Could you? well, try." I said, "Oh, but I am afraid to while it is crooked." She said, "There is nothing to be afraid of, God is your strength." I put my crutches down, and started. She declared the Truth, and I did as well as I knew how. I thought about the crooked being made straight. When I started to walk I walked on my ankle bone. I had not walked more than two or three minutes before it straightened and I walked on the sole of my foot and both limbs were the same length. I was just a little pigeon-toed, but now I am not even that. The next day my appetite returned. I now have no back-ache or side-ache, and do not feel tired all the time. I am on my feet a great part of the day, working hard, and I do not get tired. I understand very little of Christian Science, but I am learning how to demonstrate. Although I cannot say I am a Christian Scientist, I am trying to live the life of one, and I hope soon to be able to say I am one.

My healing has seemed slow to me at times, but the last two or three months one claim after the other has gone out very quickly. I am glad it was slow, for perhaps if it had been more rapid I would have gone right back to the old thoughts, but now nothing shall make me give up the Truth. Words cannot express my gratitude for all Christian Science has done for me. One of the most beautiful things it has taught me is what Love is. Love is God, and God is Love. Love fills all space, and when I can fully realize this in my own consciousness I shall be able to say, I *know* error has no power, and prove it.—Miss Winifred Whitehead, Pasadena, Cal.

It is not necessary for me to tell my old friends and

acquaintances how great has been my deliverance from sickness and suffering, but I always have to tell them that it was through Christian Science that I recovered my health.

I was miserable for ten years. Among my many ills I had one which all the physicians whom I consulted said was incurable. Through this trouble I was a great sufferer, being confined to my bed from a week to ten days at a time in great agony, feeling that I could not recover. After each attack, I looked like one who had passed through a long siege of fever or severe sickness, and it took me a long time to gain enough strength to care to take up life again. When I did, it was only to over-do and be thrown back into the power of this claim; and this was the way in which my life was spent.

I became very much discouraged, although my physician tried to give encouragement by assuring me that while the disease could not be cured, it would not cause death. He had given the case much thought and study, but at last, seeing how discouraged I was becoming, referred my case to an institution in New York where they made such troubles a specialty. The word came back that there was no cure for the disease, but that it would not cause death, although I might at times be in such agony as to feel that I was going to die.

Having already doctored for ten years, I felt so disheartened that I thought I would never go to another physician. Shortly afterward, however, a new trouble appeared which seemed so dangerous that I felt compelled to go back to the physician again. After he had made a thorough examination, he said he could not take my case; that I must select a specialist and have an operation at once, and he warned my sister that not a day must be lost. Talking privately with her, he said that I had a cancerous tumor and that it might already be too late for a successful operation. She asked him if there could not be a mistake in his diagnosis, and he replied that there was no chance for a mistake in this case. You can imagine my sister's grief and anxiety, it having been less than a year since the doctors had pronounced a cancer in my father's case, and that at a time when we knew of no power that could save him. My sister, although feeling that there was little hope, asked me how I would like to try Christian Science before having the operation. Wishing her to have nothing to reproach herself with, after all was over, I said that if it

would be any consolation to her I would try Science, but that I did not see how we could, after the doctor had cautioned us as he had.

Although our fear of the delay was great, the fear of the result of the operation was greater, so in the afternoon we went to the Scientist. I told her that the doctor had given me such great fear that I felt that a few days must decide it, but that she could give me as many treatments a day as she wished. She replied that one each day would be sufficient but that I must promise to give up all my material remedies. I said I did not see how I could, as my life depended on some of them. She assured me that life did not depend upon material remedies, and in one treatment this was proven to me.

On my return home from my second treatment, another sister who knew nothing of my trying Science—we had kept it from the other members of the family, knowing they would be very much opposed to it—said, "What are you doing? I know you are doing something, for you have gained so much." I did not dare to tell her, feeling that it might retard my recovery. However, the change had so excited her curiosity that she began to hunt for the medicine, and when she found a book which my healer had loaned me she came to me and said, "I know, now, what you are doing. You are trying Christian Science, and I don't care what you try or do if you can gain like this." This was great proof that my gain was not imaginary.

My healer patiently and gently led me into the true understanding of my real Being, and I was healed of both of the above-mentioned claims in eighteen treatments, as well as of many other troubles, some of which had long baffled the skill of the physicians. At almost every step the healer requested me to take, I rebelled. When she said that I need not come any more, that I was healed, I told her that if I were willing to pay the money I did not see why she should not continue. The healing had come in such a short time that I was not prepared for my freedom.

All the drugs in our house were at once thrown away, but not until later, when a demand came from friends for some remedy, was the complete emptiness of our medicine closet made so apparent to us. The former drugs have been replaced by Mrs. Eddy's writings, all of which we now have, and the exchange has proven a very happy one for us.

Since my healing, four years ago, I have had the privilege of class instruction from one of Mrs. Eddy's loyal students, and of becoming a member both of the local and of the Mother Church, and I feel that the only true way of expressing my gratitude to the Discoverer and Founder of Christian Science for all these benefits received is in daily living the life which testifies to the *understanding* of the Truth.

Sadie Blaisdell Anderson, Minneapolis, Minn.

To show how one can bar out this healing by standing in his own light, I will give my testimony, trusting it may reach and convince some poor sufferer that Christian Science is the Truth, and does surely heal and save from all manner of trouble.

When I first heard of Christian Science I was as miserable as one could possibly be, and yet stand up and earn a living. Having a little business place I was continually filling my customers' ears with my troubles, looking for sympathy. Most of them would try to console me; but there were a few who would apparently close their eyes and ears to all I said, who before they departed would advise me to try Christian Science, saying others were being healed by it, and it would heal me, but I could not believe it. I made some inquiries among others of my customers, but they said everything against it and nothing for it, so I thought it a humbug and gave it no more attention.

Not long after that a church began to go up very near me. I inquired what kind of a church it was, and was told it was a Christian Science Church, and that Christian Science healed sickness as well as sin. It was then I became very much prejudiced against the whole thing and did not want to hear any more about it.

About one year after this I got so badly off that I had to do something. I was advised again by one of my customers who was a Scientist to try Science. I decided to do so and bought a three-dollar edition of Science and Health, because it did not look so much like a Bible as the five-dollar edition did, to have around my shop. Then I commenced to read, as I had been told that that alone might heal me. I had read but a short time before I was satisfied it was the Truth and just what I wanted. In my eagerness to know what was in that book and get the Truth that was to make me free, I hated to see a customer

coming into my place of business. At the end of three weeks I found I was healed of indigestion of twenty years' standing, could eat anything I wished, and I also removed three material supports from my body that I had worn different lengths of time; one I had worn eighteen months, another eight years, another fifteen years.

Thanks be to God, I had found the Truth which makes free. Oh, what a sense of peace, joy, and love, I experienced while I was reading! and to know I was healed and set free, let loose as it were in another world by Love divine. It would be useless for me to undertake to tell my love for God, and all who were instrumental in leading me up so wisely and gently to the Truth, and in fact all God's dear children all over the world. We constitute one big family, and God is our Father and Mother, so I beg you, dear reader, if you are weary and heavy laden, do not stand in your own light or allow others to stand there, but investigate Christian Science and you will find your God, a God of Love, a God who healeth all thy diseases.

My first healing by reading Science and Health occurred about two and a half years ago, and only cost me the price of the book, three dollars.

Five months ago I was taken with a severe case of appendicitis. This time I called in a healer and was back in my place of business to work in just twelve days. This case cost me ten dollars. I for one can say I do not think Christian Science costs too much.

Before I was healed I weighed one hundred and twenty-three pounds, now I weigh one hundred and sixty-two pounds. I have every reason to be grateful, and I am trying to be a Christian Scientist, which is the best way to show my gratitude.

I find in Christian Science that God is really an ever-present help, just as the Bible tells us. I find all the promises are true on conditions. Now if you would know these conditions read "Science and Health with Key to the Scriptures," they are made plain therein. I cannot close without saying that I am a subscriber for the *Journal* and *Sentinel*, and I could not think of ever giving them up. I love them dearly and always read the demonstrations first. I like to know how others have been led to the Truth and been made free, and read their words of gratitude to God, and Mary Baker Eddy, and the faithful ones at headquarters, and the healers, and all who are helping in this good

way of spreading the glorious gospel to poor, suffering humanity.—*Ernest Benway, Boston, Mass.*

DURING the extreme hot weather in August, I attempted to change the position of a large electric fan, in order to throw the current of air in another direction; I had often done this without turning off the current, but on this occasion the fan slipped and in an instant both of my hands were in the fan, which was making from fifteen hundred to two thousand revolutions per minute. I knew I was badly hurt from the blood that was spattered over the wall by the fan. Claspings both my hands together to hide them from the gaze of the men who saw the accident, I requested one of them to wrap a towel around my hands, which he did, and I walked to my home, a distance of three blocks.

On examining my hands I found the thumb on the left hand severed at the first joint, on the second finger of the right hand were three deep cuts, one of which was completely through the nail. It seemed best to send for a surgeon for the nature of the jagged wounds and severed bone made it impossible to bring the several parts together by merely wrapping them. The surgeon, on examining the hands, said the thumb could not be saved, as the joint was destroyed, and there was not one chance in forty thousand that it would grow on, and if it did, it would always be stiff and without sensation, as the nerves had been destroyed. On my insisting that he should sew the thumb in place he strongly objected, as he said it would decompose and would not heal, and would certainly have to be taken off (if he sewed it on) in a week. On being asked whether he would not like to have a case of healing of this kind among his experiences, he only laughed, for he knew we were Scientists and he had supreme faith in his own experience and prophecies, but a higher law than his was the Healer and what was impossible with him was no impossibility with the Divine Mind. He dressed the hand and changed the bandages on the two following days which was the end of his connection with the case.

In ten days my hands were perfectly healed, showing only scars, my finger-nails not even turning black, much less coming off, as the surgeon said would be the case.

At this time I paid the surgeon for his services and his surprise was marked as he examined my thumb and

tested the joint, incidentally squeezing it to satisfy himself that it was not numb. He then told me there was not one case in four hundred that would have healed, especially after being cut with the dirty brass blades of a fan. (A moderation of thirty-nine thousand and six hundred cases over his previous statement.)

The case excited a great deal of interest, especially among the occupants of the two large apartment houses opposite, on account of my being a Scientist and their scepticism as to the ability of Science to heal, one of them, a minister, remarking "The days of miracles are past."

I never lost a day from my business nor a night's sleep on account of this accident, and in two weeks' time I had perfect use of my fingers, which were entirely healed except for the scars which are gradually disappearing.

My thought was not one of exaltation over the failure of the dire forebodings of the surgeon, but one of thankfulness that I was living in the age of Christian Science and was privileged to have an understanding of this law of divine Truth that restores and heals, and that gave me two perfect hands instead of bearing a maimed and crippled hand through life.—*J. Guy Haugh, Indianapolis, Ind.*

It is not easy for us, perhaps, to see that the conditions of atmosphere have only that effect which the general thought admits. I would like to give a demonstration where this was proven.

A year ago a child about four years old was brought to Christian Science for treatment. He had been all the four years of his life just hovering between this life and death. He was just able to crawl about a little in the winter months, but during the summer months his mother carried him about on a pillow. Just as soon as the summer heat came, he would become so prostrated that he would fall away till it seemed as if he would become invisible; he was hardly able to eat or sleep, so great was the belief that the heat affected him. He was brought to Christian Science, and after about three weeks the child was able to go out in moderately warm sunlight, which previously he had never been able to do, and improved constantly throughout the summer, and by autumn was a strong, robust, and healthy child. A picture of the child was sent a few days ago to the Scientist who treated him, and also a letter saying that the temperature was very stifling, and yet the little fellow

played in the yard and paid no attention to it. He was well and strong and better than most of the children who had never been troubled as he had.

Another case is that of a man who had had sunstroke and for six months had been under the doctor's care. It had affected his eyesight so that he could not see, and was obliged to wear a heavy shade over his eyes. The physician had told him he must positively stay out of all heat or it would be repeated and he would probably never have the use of his eyes again. He said he could not cross the street without the most excruciating pain. He came into the office of a Scientist and was asked to remove the shade over his eyes. He said he could not possibly do so, he could not bear even the light in the room. The Scientist talked with him and read from Mrs. Eddy's writings, where it says in *Science and Health*, p. 282, "The planets have no more power over man than over his Maker, since God governs the universe. Reflecting His power, man has dominion over sky and earth, and all their hosts."

The man seemed to take hold of the thought at once and removed the blinder over his eyes. He received Christian Science treatment and went home. On his way home, he said he thought he would experiment a little, and instead of creeping along in the shade and carrying an umbrella, he walked erect without an umbrella, in the centre of the sidewalk. To his great astonishment, he experienced only slight pain. From that time he improved rapidly, and in two weeks he had received his sight and was able to endure almost the full glare of the sun. He said he protected himself somewhat as yet; and two months afterward he said he was completely healed.—*S., Cleveland, O.*

ALL my life I had been subject to severe sick headaches, but for three years previous to my knowledge of Christian Science I suffered untold agony with headaches that my physicians did not understand, neither could they relieve me of them, or prevent my having them. It was expected that I would die in one of these attacks.

No material means reached my case, and after a time I gave up the doctors, but continued to have these severe attacks. They became more frequent, each weakening me, and bringing on another so much sooner.

I then heard of Christian Science, and as everything else had failed to give me relief, I was willing to try it, and I

lost no time by trying to find out what it was. I was glad to try anything, for I knew that without relief I could not live very long and even if I did, life was a burden.

I took treatment from a healer, in Asheville, N. C., for an attack that came on, and felt perfectly well in half an hour. My previous attacks had always lasted two, and sometimes three days.

I had another attack a few days later, but slept all that day. I only realized my suffering when some one would come in my room and awake me, but I would fall asleep again in a few minutes, something I could not do in the old way. Medicines would be given me to make me sleep, but my sufferings were too great, I could not sleep a minute.

My healer continued treatment for a month, but that is the only attack I have had since my first treatment. It is now nearly two years. Previous to Christian Science treatment I had two, three, and sometimes four attacks a month.

Since that time, several other claims have been overcome. In 1900 I was also healed of blood poison, which had gone to my lungs. I suffered so I could not lie down, and could only get my breath in gasps, but as soon as the healer gave me a treatment, the distress immediately vanished, as quickly and completely as if I had never had a symptom of it. In the same year I took treatment for a liver trouble; that trouble also disappeared at once.

I have demonstrated the Truth a great many times for myself. I had never been well a day in my life up to two years ago, and there were few days that I did not take medicine of some kind. Since then I have not taken any medicine and am perfectly well most of the time.

Sometimes claims arise to be overcome to keep the proofs before me, that Truth is ever-present to help us in times of need.

For those blessings I cannot express my gratitude; but the spiritual uplifting, the clearer understanding it gives us of the Bible, and the sweet assurance that God is always with us,—these are far greater blessings than the physical healing.—*Annie E. Carpenter, Skyland, N. C.*

THE first time my attention was called to Christian Science with sufficient definiteness to interest me was in September, 1897. I was then urged by a friend, who had been instantaneously healed of two severe claims of long

standing, to attend the services of First Church, then meeting in the Auditorium.

I attended the Sunday service and also the Friday evening meeting on the west side. I was much interested in what I heard, especially at the testimony meeting.

On October 23 I purchased a copy of Science and Health and began to read. This was, to me, the crucial test of the value of Science and Health, for, eleven years before this, I had broken down very suddenly from a sense of severe study while taking a college course. During these eleven years I had suffered constantly from depression that neither *materia medica* nor travel could cure or relieve, excepting temporarily, and that prevented me from reading even the newspapers to any extent or doing any work that required concentration of thought.

From the very first I found that I could read Science and Health for hours, not only without any serious results, but with constant improvement in my condition. After reading for one week, spectacles that I had worn continually for six years were laid aside. I also noticed that the nervousness which had been a marked symptom of my condition gradually left me. During this period of nearly four years I have used Science, and I have found it far superior to *materia medica* in overcoming claims of ulcerated tooth, grip, and many other things I have had to meet.

I feel grateful that I was led to investigate Science when I did, and consider it a privilege that I have been able to watch the growth of it here in Chicago since just before the dedication of First Church. I had been reading Science and Health for three weeks when I attended the dedication of First Church, and remember the peace that came to me as I entered, for the first time, that structure that manifests so much the harmony and purity of Science, and the pleasure I felt that God should lead a people in wicked (as I then thought of it) Chicago to build a church so beautiful and pure.

The members of our church (Third Church) feel that added responsibility comes to each one of us to build our part of the real church, "The structure of Truth and Love" (Science and Health, p. 574), knowing that beauty and harmony of color, grace, and symmetry of architectural lines, may interest for a time the many strangers that come to us, but Love alone will hold the earnest seeker after Truth.

This would be incomplete without an expression of gratitude to our Mother and to those who have helped me to understand a little of this beautiful Truth.

A. W. M., Chicago, Ill.

FOR thirty-six years I was a great sufferer, the result of a fall when about two years old. Aside from my many physical ailments I was very unhappy, although trying to appear cheerful for the sake of others.

Hope of immortality beyond the grave was all I had to look forward to. Knowing my case baffled the physicians, the monotony of existence weighed heavily upon me. I was never free from pain day or night. I began reading "Miscellaneous Writings" by Mary Baker G. Eddy, and soon a dear lady brought me "Science and Health with Key to the Scriptures," which revealed the Scriptures in a new light, causing my Bible to become dearer than ever. This was about two years ago. I had absent treatment from a healer in New York City, who was very kind and patient with me.

The healing touch of Truth was wonderful, for I began to improve right away and slept calmly and peacefully all night for the first time since I could remember. I was relieved of a tire feeling which often seemed unbearable, and the terrible pain I had suffered from early childhood began to disappear, an almost constant pain in my side disappeared entirely, as also did a heart trouble and chronic cough. Congestion of the kidneys causing excruciating pain, the attacks of which were frequent, was also cured.

Recently I have had the privilege of present treatment, and I can now say with joy that I am free from pain and feel remarkably well in other ways. I have been entirely healed of a severe form of indigestion, often being unable to retain anything for several days, and occasionally for many weeks. I can now partake of any food that I choose without the slightest inconvenience. Christian Science has comforted me in sorrow and is helping me in every way, for I am realizing that "Christ, as the idea of God, comes now, as of old, preaching the Gospel to the poor, healing the sick, casting out evils" (Science and Health, p. 293).

While not yet entirely free from the bondage of sense, I am gaining in strength, a comforting peace has taken the place of despair, and I feel inspired with an abiding hope and trust as the light of Truth and Love appears.

for which I thank God and our dear Leader, and those who have been so faithful in helping me.

Mattie E. Fulford, Portsmouth, Va.

I HAVE hesitated about writing for some time to acknowledge the benefits I have received in Christian Science, but hesitate no longer, as I recognize it to be a solemn duty thus to strive to help on the Truth publicly. I am fifty-six years old and I have had a life of peculiar vicissitudes and trials. I have enjoyed good physical health until about two years ago. I came from England in the winter of 1900 to establish a business, expecting, with good reason, to amass a very large fortune. Instead of success I encountered nothing but disappointment and sickness, at which I rebelled and longed for death to end my sufferings, which were intense. I rejoice to say that out of great tribulations I have assuredly been brought into the Light, and have found the pearl of great price, which naught can dim or destroy. My attention was first called to Christian Science by one of my sons. His words were few and simple, but they came to me as a direct message from above: "Mother, you will soon be in Christian Science." For weeks the words rang continually in my ears. I moved to Marysville, Kan., and had Science and Health loaned to me.

After reading a few chapters I knew for a certainty, after forty years' wandering and searching that I had found the Way. I have had many severe battles to fight and have come off conqueror. I have found many helpful friends in this town, and I feel that I can thank them best by following their example,—endeavoring to help those weaker than myself. I have had many beautiful demonstrations.

I revere our Leader, Mrs. Eddy, for her courage and patience in following the leading of Spirit which has made the path so plain that no willing heart can fail to find the way. I see now that God does not in reality ask us to give up anything (as error is naught, only a seeming), but only to come into a consciousness of His presence and accept His boundless love and dwell as His dear sons and daughters.

When I think of all I have suffered needlessly, not knowing the Truth, I would fain go forth and tell to others what I know of the blessings to be found in Christian Science. Throughout my life, amidst many mistakes and stumblings,

I have always known the fault was my own, as God cannot err.—*E. W., Marysville, Kan.*

I AM truly very grateful for even a small understanding of the omnipresence and omnipotence of God. Physically I feel that I have been very greatly benefited. When medicine failed, I was healed of a claim of nervous prostration that had lasted for two years and had made it entirely impossible for me to do my work. I was also able to leave off the wearing of glasses and was cured of nervousness and an irritable disposition. I believe I feel even more grateful for the mental peace which even a small understanding of Science will bring.

Some time during the early part of the winter, an acquaintance of mine, unknowingly to herself, came into close contact with a case of smallpox. She had seen something of Christian Science, but was somewhat sceptical regarding it. The fear occasioned by this contact produced almost utter exhaustion, and she took to her bed. She had been an invalid for many years, and labored under great fear. She telephoned to a Scientist and received treatment. From that time on she was entirely free and completely forgot the fear of smallpox.

The thoughts which came to the Scientist at that time from the Bible were especially helpful: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?"

One case of healing was that of a young brother in my own home, who had suffered from a very disagreeable claim of catarrh. In the fall he asked for Science treatment for cold. He was almost immediately relieved of the hoarseness and sore throat. Two months after the treatment, he announced the fact that he had not been troubled in the least with catarrh since that time,—nor has he.

B., Cleveland, Ohio.

It was in an hour of agony when the most powerful opiates failed even to relieve my suffering, that Christian Science came to the rescue with immediate relief. Connected with my trouble were long periods of sleeplessness, times when sleep seemed almost a thing unknown to me. During these nights of wakefulness I remember the only thing that comforted me was the thought of the morning. Night after night I would sit by the window and watch for

the signs of the dawn, and with the first visible rays of light without, I would find myself wondering if there would ever be a morning to this long night of darkness within.

The healing touch of Christian Science came into my life like the dawn of a bright, beautiful morning, with rays of light, hope, comfort, peace, rest. Previous to my healing my concept of God was a Being who took from mortals all that life holds most dear in order to make them better—to prepare them for happiness and heaven somewhere beyond the grave. From early childhood I had heard and read the story of man made in God's image and likeness, having dominion. The teachings of Christian Science have enabled me to know this as something more than a beautiful story, to know God as a God of Love, how health, happiness, heaven can be realized here and now. Christian Science is a religion that opens wide the prison doors to them that are bound; and when I say bound, I do not mean iron links that make up a chain to bind man, but I mean the silent, unexpressed midnight mental struggles for freedom, struggles for individual rights; I mean hearts crushed and bound by grief and sorrow, imposition, sin, and fear; whose only hope for freedom is in death. This first appealed, and still appeals, to me, as a religion that enters darkest human prisons, opening doors that can never be closed to man's God-given dominion and freedom.

Mrs. M. McGeorge, Kansas City, Mo.

It is now fourteen years since I took my first Christian Science treatment.

I had been an invalid eleven years, helpless a good deal of that time, suffering from insomnia, nervousness in an aggravated form, neuralgia, rheumatism, etc., till life was a burden. I had used chloral nine years, never as a habit, but when sleep fled my pillow I resorted to it; but Science soon destroyed the need of any such nonsense. I was so comfortable at night I did not care whether I slept or not, whereas before taking treatment I was in such an agony of pain from head to feet, there was no rest for me; nerve pain, I called it, no doctor I ever employed could relieve me or even account for it. Also my finger-nails caused me the most excruciating pain for nine years, night and day.

At one time my remedy, or relief for months in order to get to sleep at night, was to cut a lemon in half and bury my finger-ends in the pulp.

From the first sentence I read about Christian Science I was attracted to it, the very name had the right ring, and though my healing was slow, I have rejoiced from that first treatment and still rejoice that Christian Science found me, and only regret that it had not found me before. The peculiarities of my long invalidism made it humiliating, because so different from others.

For instance, if a dog barked near the house at night, or a cow with a bell on, came grazing along, or any unusual exertion was undertaken by me, I could only talk in whispers all the next day, and faint if I attempted to sit up. Words cannot express my gratitude for Christian Science nor my love for our Leader, Mrs. Eddy, who so kindly leads us into the light of day.

Dora N. Aldrich, Kansas City, Mo.

TO-DAY as I sat reading a few lines from the *Sentinel* (a most welcome friend), the thought came forcibly to send at least a word of thanks to the many kind contributors and co-workers of the *Journal* and *Sentinel*, for the many encouraging and helpful words that I have gathered from them, also to express a word of gratitude for the Source of all this Truth.

Christian Science came to my notice in an hour of great need, when all seemed very dark, both from a physical and spiritual standpoint. My healing was very slow. Only as I came into the understanding and lived it daily, did the physical effects disappear. It meant hard striving, as doubt, fear, envy, hatred, jealousy, and selfishness seemed to have a firm hold upon the thought; but through the teachings of Science and Health, with the encouragement of faithful ones, much of the "old man" has disappeared and the new put on, and with this word "Love" firmly held to, I have seen disturbances among my co-workers fade and harmony prevail.

I did not combat Science when first presented, simply asked, "What is it?" then said, I was willing to try if my friend would accompany me. She did. I had no professed religion or religious views, but had pointedly refused to try the "isms" when the same had been suggested to me.

Words are inadequate to express my gratitude to Mrs. Eddy for this great Truth, and to those who have stood firmly by me in my struggle for the true Light.

E. L. E., Chicago, Ill.

It was not through physical healing that I was first attracted to Christian Science, but because I was looking for a better understanding of God. The first case of healing that came under my notice was that of my little granddaughter, of diphtheria. I had not much experience in the work at that time, so I sent for another student who was older in Science, to help me with the case. Within twenty-four hours the child was healed. Another case of the same trouble was a child whom two doctors had been treating and had told the mother that the only chance to save the child was by putting a tube in its throat. The mother did not wish to do that and called me in. I took charge of the little one. She had been in a stupor for twenty-four hours. After treatment she awakened in a short time, and took nourishment, went to sleep again, from which she awakened bright and well, and needed no more help. In a short time three more of the same family were taken down with the same trouble and were also healed by Christian Science treatment.

My son was taken ill with every symptom of typhoid fever, and was healed by Christian Science treatment in a very short time.

I feel that I cannot be too grateful for the revelation of Christian Science through our dear Leader, Rev. Mary B. G. Eddy.—*Mary E. Snyder, Toronto, Ont.*

A FEW days ago I called at the dentist's to pay a bill for work done for my daughter. As I turned to leave the office the dentist, who seemed to know we were Scientists, eagerly detained me, begging me to give him some information concerning my daughter's teeth. "Have you ever, at some previous time," he asked, "given her Christian Science treatment? For it is evident that her teeth had at first a decided tendency to be abnormal, to project, but suddenly there was a change and the teeth have proceeded in a perfectly natural course."

The dentist was deeply impressed by this manifestation and expressed himself most emphatically as being in strong sympathy with a Science that could work such results.

It is true that from early childhood there had been a pronounced tendency, as the dentist discerned, due to such a deformity on one side of the family, and at times I would be almost terrified at this seemingly inevitable law of heredity. But when my little girl was about ten years old I

began to get some knowledge of Christian Science, and my first care was to apply it in her case.

As I read Science and Health, so great became my faith in God's power to "make the crooked straight" that I lost all my doubt and fear, and for nearly eight years I had not even thought of the matter.

Rachel K. Picard, Chicago, Ill.

I RECENTLY heard of a demonstration which interested me, and I would like to give it. A man who is a Christian Scientist is employed in a factory where machinery is used. He has met with several accidents. The men in the factory all watch him very closely and say, "Well, this time you surely will have to have a surgeon," but he never did. His last accident was a crushing and tearing of the palm of his hand. It was so pushed back and torn away that the muscles and ligaments were plainly visible; and the men said, "Surely this time you will have to have a surgeon. Probably you will never have the use of that hand again anyway." But he put them all off and was taken home. I think that they bound his hand up. He begged to be taken home, because his daughter was a Scientist and he knew he would have help there. He was treated by Science, and in a very short time,—I am not sure about the time, but think it was something like two weeks, possibly three,—the man was back again at his work, and Science had done the work. He is a very grateful man to think that he was spared the suffering of the surgical operation, and also possibly the loss of his hand.—*L., Cleveland, O.*

It was the beauty of the teachings of Christian Science that appealed to me, and led me to investigate further. It is so reasonable, and at the same time so uplifting that it should appeal to any right-thinking person. I have derived so many spiritual blessings from this beautiful Truth, that my heart goes out in thanks to God as well as to our beloved Leader.

A case that came to my notice was that of a young lady who was urged by her physician to have a capital operation performed, when immediately a brother advised her to try Christian Science first. Much against her will, and without the least faith, she commenced treatment the following day. After a few treatments the pain left her, and she also began to lose her fear; and now she is in perfect health.

Her views of life, as well as her disposition have been quite transformed, and while before she had been looking only for darkness and sorrow, she now sees joy and happiness.

C., San Francisco, Cal.

I AM more than grateful for all that Truth has done for me in every way, and especially I notice its help to me in daily business life. With the industrial conditions that are in vogue nowadays, and amidst the "strenuous life" of competition, it is a relief to find at hand always a reliable Principle for guidance. I have been sending out a good many Sentinels and Journals to friends and others, and know the seed will do good. I also keep a good supply of literature on my desk for those who may come in and want something to look over. Hardly a day goes by but that some one is here to whom I may speak of Truth, and it is a pleasure to have my office harmonious and peaceful, and to use it as a means of distributing the Truth.

I am grateful to God for the light I have received. I am grateful to our beloved Leader, Mrs. Eddy, for the love she has reflected. God has indeed blessed her, and may Love be always hers.—*R. E. Carey, New York, N. Y.*

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CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

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

EDITOR'S TABLE.

THE PUBLISHING SOCIETY AND THE FIELD.

THOSE who are at work in the Field, endeavoring to reveal to the world that "beauty of holiness" which Christian Science establishes, intelligently appreciate the office of the Publishing Society in its service to the Cause. There may be some, however, who have not learned that the business belongs beneficially to the Mother Church, and that it is administered in trust, so that all profits are paid over semi-annually into the Church treasury; and it is unnecessary to say that all Christian Scientists are equally interested in the welfare of the Mother Church. The Society is not conducted for the pecuniary benefit of any individual or individuals. Those responsible for conducting the business of the Society, receive only a modest compensation for their services. In this connection it is but just to say that the business manager, Mr. Joseph Armstrong, is not a member of the Board of Trustees, and does not determine what shall or shall not be published by the Publishing Society.

The main business of the Publishing Society is the issue of periodicals which set forth legitimate Christian Science, —a weekly newspaper, a monthly magazine containing more lengthy articles, and a quarterly series of Bible Lessons. A constant current of clean and satisfying thought upon the highest themes that can interest man, is thus continually flowing forth; and it is quite impossible for any one inexperienced in the task to know at what cost of care and vigilance the purity of this stream is maintained.

Field workers appreciate the value of the periodicals for distribution among inquirers and patients. To the stranger, the regular issue of a periodical has much more meaning than a tract would have. It indicates a continuity of interest, a list of subscribers, the faith of many in the doctrine promulgated. Sometimes, however, a pamphlet may be more desirable, and a few somewhat lengthy dissertations or testimonies have been published in pamphlet form, for use in distribution. As adjuncts of the periodicals, lectures in supplement form, and short Reprints suitable for enclosing in letters, are also issued. The periodicals and

these adjuncts are sold to workers at moderate prices and the imprint of the Publishing Society upon them indicates careful selection and editorial supervision, so that they may rightly represent the Cause.

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It will be seen that The Christian Science Publishing Society cannot be hospitable to publishing of a general kind, but has to maintain its own clearly defined field of operation. This does not include the publishing of works of fiction, story books, volumes of verse, poems, histories, and so on. Contributions to the columns of the periodicals are always considered; but manuscript offered for private publication, as well as calendars, book-covers, wall-maps, books of texts, daily reminders, book-marks, pictures, etc., have to be returned to the senders.

The publication of the Christian Science Bible Lessons began in January, 1890; and the lessons were those of the International Series, but commented on chiefly by parallel references from Scripture and correlative selections from "Science and Health with Key to the Scriptures." When the Bible and Science and Health became Pastor of the denomination in April, 1895, this Bible Lesson was read in the churches by two Readers, in lieu of a sermon. In 1898 the Bible-Lesson Committee was instructed to prepare additional lessons for each Sunday from a series of twenty-six subjects given them by Mrs. Eddy, and from July of that year these "lesson-sermons" were read for the first

service; and the lesson of the International Series was read at the second service, if such were held. In April, 1899, the use of the International Series was discontinued; and in cases where two services are now held, the lesson-sermon for the day is repeated. In this way public teaching with regard to Christian Science is given; and the form of the lessons has caused a revival of interest in the study of the Bible; for during the week the student has the opportunity to read the Scripture texts *in situ*, and assimilate their meaning as the context explains it. He thus gains familiarity with that storehouse of spiritual experiences which so many reverence and admire from without; and by study of the correlative passages from the Christian Science text-book, set side by side with the Scripture selections, he finds how truly that text-book is a "Key to the Scriptures" whereby he can reach those treasures of spiritual understanding for which so many prophets and wise men in the past have sought but did not find. When so much is involved in this teaching, and also since the first Teacher of Christian Science is still our wise guide and friend, it is surely sensible for all to accept the presentation of the teaching in the way her wisdom approves; even though "quick and easy" methods may offer attractions. We believe that teachers and practitioners will do well to interest their patients and others in individual study of the Bible Lessons, that they may be in one mind with the tens of thousands in all lands who week by week are occupied with the same subject for study.

IN REPLY TO SERMONS AGAINST CHRISTIAN SCIENCE.

WILLIAM A. CHILDS, a leading representative of the Christian Scientists in this state, who lives at Englewood, contributes the following in reply to recent sermons on his religion delivered in this city:—

To the Editor of the *State Gazette*.

A lawyer arising in court to address a jury does not forget there is another lawyer present and patiently waiting to puncture every erroneous statement of fact, unwarranted deduction, or incorrect reasoning, but a clergyman enters his pulpit under no such beneficent restraint.

The synopses recently published in the Trenton papers,

or in some of them, of two sermons on Christian Science preached in your city—one in a Methodist Church, the other in a Baptist—seem to lend emphasis to this observation.

The first is chiefly an attempt to show that healing by material means finds ready endorsement in the Scriptures.

The preacher opens, unfortunately, with a remark which seems much like a gratuitous slander. He says, "In the New York Temple of Fame there is no tablet to a physician, and this fact is calculated to send the disciples of Mrs. Eddy into paroxysms of sarcastic mirth."

There are few Christian Scientists who do not number among their friends one or more physicians whom they have heretofore employed and for whom they have the highest regard, and they know full well that many of the best and ablest men the world has known were physicians whose names would grace that Temple of Fame, and they would gladly see the physician immortalized there; but even were all this not so, Christian Scientists have never deported themselves in the unseemly manner indicated.

Continuing, he asserts, "In the greater book of fame, however, the physician has a place," and he then proceeds to show this.

First, he says: "The nobility of his work is recognized by Paul, when he speaks of Luke as a beloved physician."

Paul did not say "Luke, a beloved physician," but "Luke, the beloved physician." This was in a letter in which Paul was commending several of the disciples, including Luke, and he applied the term "beloved" to two others also, and as to Luke, the word physician was used solely, of course, for identification, like the final words in "Matthew, the publican," "Simon, the Canaanite," and in a multitude of other instances all through the New Testament. When Matthew was thus mentioned, was that a recognition of the nobility of the work of the publicans?

Moreover, Luke had long since ceased to practise medicine, unless, to be sure, he had disobeyed the express words of command of the Master. There was, therefore, absolutely no recognition of the work of a physician in those words of Paul.

When some Pharisees asked why Jesus and his disciples ate with publicans and sinners, Jesus replied: "They that be whole need not a physician, but they that are sick." This he followed with, "But go ye and learn what that

meaneth," and then, apparently to avoid all chance of their failure, he made his meaning perfectly clear by adding: "I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance."

Nevertheless, and notwithstanding Jesus was himself a physician, practising and instructing others to practise a manner of healing immeasurably more potent than that of the doctors of medicine, this minister says Jesus' meaning was to "substitute a comparison between physicians [doctors of medicine] and himself, between their office work and his," and, "incidentally, to teach the doctrine that when one is sick he needs a physician [a doctor of medicine], as one in sin needs a Saviour."

That the sick need a physician was not a question then, more than now. But what kind of a physician they need was the question then and is the question now, and Jesus answered it emphatically and over and over again, for then, and for now, and for all time.

Next he declares: "Jesus paid a bright tribute to the exalted character of a physician when he called one unto his apostolic family."

There is no record of Jesus ever having called a physician unto his apostolic family; but if he did, and if this preacher's reasoning is sound, then Jesus also paid a bright tribute to the exalted character of the publicans and sinners when he called one of their number to his apostolic family, and to the exalted character of the fisherman he paid a still brighter tribute than to either physician or publican and sinner when he called a whole lot of fishermen.

Again, if Jesus did call a physician, because he was a physician—presumably Luke was meant—positively it was not to approve of his medical practice, but to disapprove of it, for he commanded him to change it; he commanded him to heal the sick as he healed them, which was without medicines or any material means.

Does our brother dare affirm that Luke ever disobeyed that command? Yet he asserts, "Luke was the first Christian medical missionary."

The woman whom Mark said "had suffered many things of many physicians," Luke tells us "had spent all her living upon physicians, neither could be healed of any," and we learn, also from Luke, that she was immediately healed by the means which Jesus told him and everybody to employ. Is it to be supposed for a moment that Luke ever went back to medicine after that?

Still again, at one time Jesus sent out seventy, commanding them to go before him and heal the sick and "say unto them, The Kingdom of God is come nigh unto you." And Luke says "the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Did Luke become a Christian medical missionary after that? And finally, did he also disregard the last injunction given on earth by this greatest man who ever trod the globe, and given to "as many as believe in his name:" "Go ye into all the world and preach the gospel to every creature, . . . and these signs shall follow them that believe, . . . they shall lay hands on the sick and they shall recover. And they went forth [all but Luke?] and preached everywhere, the Lord working with them, and confirming the word with signs following."

The early Christians continued to preach and to confirm the word by healing in his name for nearly three centuries and until the full meaning of Jesus' teaching was temporarily lost and pomp and ceremony was substituted for "signs following."

I do not understand that the earliest Christians healed in any other way; nor were there any medical missionaries among them. To-day the full meaning and true understanding of the teaching of Jesus Christ has been recovered, and it has been discovered to be scientific, to be based on a divine Principle, and although none have as yet been able to apply this Principle except in a small degree, the "signs following," have been wonderful, for tens of thousands of men, women, and children have testified to having been healed by Christian Science after trying medical means faithfully but in vain, and their testimony has been confirmed by those having knowledge of the facts, including often the physicians who previously treated them.

After twenty-five years of dyspepsia and ten years of agnosticism, the writer, a business man, encountered Christian Science, investigated it himself, found it was the Truth, and now for more than six years has enjoyed good health and a living faith in the verities of the Scriptures. During this period he had repeatedly witnessed in his family of seven and among relatives and others the marvelous efficacy of true Christian healing.

On one occasion he stood at midnight with a family around the bedside of one dying at the age of nearly ninety, given up by the doctors after weeks of effort; one whose

suffering towards the last was so great that the neighbors were disturbed by the groans; and he saw a Christian Science practitioner brought in, a meek and lowly woman who feared God and nothing else, a person who had never seen the patient, then unconscious; he saw discarded all material remedies and surgical appliances, without some of which the physicians had said the patient would promptly die in agony; he saw this woman sit motionless in silent prayer, while the relatives, who had consented to her employment only because a consultation of doctors held that day said the patient could not live, watched and waited, filled with unbelief; and during this period of prayer he saw the patient return to consciousness, pass into natural sleep, and awake wondrously better; and thereafter he saw the pain and suffering gradually and finally disappear, and two days later the patient sitting up, and two or three weeks still later, daily upon the streets. Hundreds of little crippled children have by the Christ cure been restored to perfect physical condition after surgical and medical means had failed.

But if the authors of these two sermons can accomplish it, this cause and this work shall go no further. And what are their arguments?

Only such as above recited, together with a mass of statements ignorant of what this Truth is and does, statements right in the face of contradictory testimony by many ministers of their own denominations, some of them eminent and occupying larger fields, with better opportunities of observation.

This Methodist brother says, for example, that "Christian Science teaches that prayer is not a necessity," and that "human things are divine." From cover to cover the Christian Science text-book glitters with exhortations to pray without ceasing, and declarations that human things are not divine.

In the other sermon the Baptist divine calls Christian Science "a colossal thief," but no arguments worthy of reply are used in support of this epithet. His conceptions of Christian Science are only exceeded in absurdity by his conclusions, which are: that it would take away Christ; would abolish schools and sanitary improvements; destroy social conditions, including the relations of father, mother, and children. Its teaching is the direct opposite in all these matters, but what folly to talk about what it would

do when we have before us what it has done for years and is doing!

There is one reference in the Bible to the physician, which our Methodist brother has passed by. Nor does its meaning have to be drawn with difficulty, but comes to us as clear and abundant as the waters of an artesian well.

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign. And they buried him in his own sepulchres."

WILLIAM A. CHILDS.

In the *Daily State Gazette*, Trenton, N. J.

We may be pardoned if we add somewhat to Mr. Childs' reply.

As to the declaration that "Jesus paid a bright tribute to the exalted character of a physician when he called one into his apostolic family," we have no fault whatever to find with the sentiment. Character as exalted as the world affords may be found among physicians. We have a brother who is a physician. We love this brother deeply, and regard him as among the noblest of men. He would do anything in his power to help his fellow-men. Christian Scientists do not dislike physicians in any personal sense. If they seem to oppose their system it is because they have learned that the system is not based on the highest truth. Believing this, they believe also in adhering to and advocating that which they believe to be best. In doing this they are not different from the medical profession or any other calling. Each feels it right to adhere to and advocate that which seems best. Therefore we have no fault to find with the sentiment expressed by our Methodist brother. But we cannot indorse the sentiment as historically correct. Jesus did not call Luke to his apostolic family. Luke was not one of Jesus' apostles. (See Matthew, 10 : 1-5, where the twelve are named.) Even had he been, our clerical friend's sentiment would not have been more happily founded. The apostles were not instructed by Jesus to heal with drugs and medicines. They were thus instructed: "Heal the sick, cleanse the lepers, raise the dead, cast out devils." Had Jesus been desirous of sending out physicians learned in the art of drug-healing, why did he select fishermen, and men who, so far as the

record shows, knew nothing of material medicine? The fact is, the apostles healed without drugs, and hence their healing works were called miracles. Luke, it is true, was educated as a physician. Tradition says he was also an artist. If Paul had referred to him as "the beloved" artist,—by way of designation,—there would be as much warrant for claiming that the profession, or craft, was meant, instead of the person, as in the instance we are considering.

Luke was the friend and companion of Paul, and Paul was not a personal disciple of Jesus. The best authority says that Luke's Gospel was written from the oral traditions of eyewitnesses and earlier documents, which a liberal education enabled the author to use with discretion.

Nevertheless, if our clerical friend were correct instead of incorrect in his biblical history, his position as to Luke is not tenable. Although formerly a practising physician, when Luke was converted to Christianity and became a Christian Evangelist, he healed without drugs, as did Paul and the other disciples.

In Acts, 20, Luke relates the incident of the young man who, while Paul was preaching, fell from a window in the upper chamber, and was taken up dead. Paul did not call upon "the beloved physician" who was present, but "went down, and fell on him, and embracing him said, Trouble not yourselves; for his life is in him . . . and they brought the young man alive, and were not a little comforted."

Nowhere in Luke's Gospel does he intimate that healing was done by drugs; but this book which he wrote teems with instances of super-drug and metaphysical healing,—in other words, healing through Spirit instead of through matter.

Luke relates, in Acts 3, the healing, by Peter and John, of the man lame from his mother's womb at the gate of the temple called Beautiful. He certainly writes approvingly of the incident, faithfully recording Peter's words, who said, "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus. . . . And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." No advocacy of the practice of medicine by Luke in this instance, surely.

Luke records Peter's words as to the healing of this

lame man, in the fourth of Acts thus: "Be it known unto you all, . . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." He also records the words immediately following, which are deeply significant: "This is the stone which was set at nought of you builders, which is become the head of the corner."

We ask our clerical friends—of the class in question—whether their contention would not set at naught this same stone?

Anything like a thoughtful reading of St. Luke's Gospel and his Acts of the Apostles effectually refutes the idea that Luke continued a drug physician after his conversion. It is evident that he, like his fellow disciples, was a devout believer in the healing Jesus taught, and Jesus, as all admit, healed superhumanly,—without drugs or material remedies.

The fanciful deduction of our clerical friend that "Luke was the first medical missionary," will not bear biblical investigation, any more than his assertion that Luke was one of the Master's apostles.

Luke, manifestly, as Mr. Childs says, never went back to medicine. He had learned to practise the higher and better method of healing, and did practise it.

If our clerical friends—of the class mentioned—will study more carefully the Bible they profess to elucidate, and in connection therewith, the Christian Science text-book, "Science and Health with Key to the Scriptures," and supplement these with the other writings of the Rev. Mary Baker Eddy, they will cease their unfair criticisms of the Prayer that heals the sick and reforms sinners, for they will certainly find that Prayer to be none other than that which Jesus taught and practised, and which "Luke, the beloved physician," both practised, and recorded in his Gospel and in the Acts.

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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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JANUARY, 1902.

NO. 10.

CHRISTIAN SCIENCE EXPLAINED.

THE following letter written by Mr. McCrackan to the editor of the *American Messenger* is herewith published with pleasure:—

To the Editor of the *American Messenger*.

Dear Sir:—If Christian Science were really what the writer of the series of articles in your publication imagines it to be, he would be justified in using even more derogatory language than he does in describing his impressions. Many Christian Scientists can remember the time when they themselves were not Christian Scientists, and they recognize the current objections as the same old ones which they used to put forth.

Moreover, it is pleasant to note Dr. Marsten's recognition of the protest which Christian Science makes against materialism and intellectual pride. Truly, these are lions standing in the way of all spiritual advancement, and it is greatly to the credit of Christian Science that it antagonizes and rouses them at once to battle.

The best proof which can be offered that the writer of the series in question is mistaken in his view of the teachings of Christian Science, is furnished by the fact that the practical results which would naturally flow from such teachings are absent. Christian Scientists, as a class, are good citizens. They are law-abiding. They are generally found to be public spirited and helpful neighbors.

Certain reports which have found their way into the press, coupling the name of Christian Science with unlawful

acts, repose upon errors. Nor do Christian Scientists invite people to join their faith, "on the ground that acceptance of it frees . . . the soul from all moral responsibility." To be a Christian Scientist means the constant denial of self, the constant battling with material thoughts, in order to attain a higher spiritual conception. There is no occult, mystic quality in the thought of Christian Scientists, for they are notably a wide awake, active, and happy set of people.

This faith does not teach any such nonsense as is involved in the statements that "all the world is nothing," and that "there is no real body." Christian Science teaches that the universe does, indeed, exist, and the body, too, but not as they appear to our five physical senses. Christian Science starts with God as Spirit, and shows that God's universe, including man, is spiritual and not material. Jesus said to the Samaritan woman, "God is Spirit." The common translation of the Bible makes him say "God is a Spirit," but the Greek is *Pneuma ho Theos*, and the Revised Version has made the necessary correction.

Now, if God is Spirit, and He made man in His image and likeness, then man must be spiritual, and must reflect God's nature, as the creature does the Creator.

The more advanced among the natural scientists are pretty well agreed that matter cannot be satisfactorily defined, except in terms of mind. Professor Wilhelm Oswald, of the University of Leipzig, 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."

That Christian Science has nothing in common with hypnotism and allied beliefs, is proved by the fact that its very nature, as well as its results, are different from those of hypnotism. The physical healing done by Christian Science is in each case the after-effect of a spiritual regeneration. No one can be healed in Christian Science without receiving a wonderful spiritual baptism. It is an uplifting, transforming process, which is not the result of any human will power or personal control, such as is exercised by the hypnotist. Mrs. Eddy says on this point, in "Science and Health with Key to the Scriptures," p. 486: "Will-power is but an illusion of belief, and this illusion commits depredations on harmony. Human will is an animal propensity, not a faculty of Soul.

Hence it cannot govern man aright. Christian Science reveals Truth and Love as the motive-powers of man." The healing done by Christian Science is due to prayer, carried beyond mere petitions for favors into a realm of realization where the eternal Truth dwells alone. No one has ever claimed such results for hypnotism, for while the latter system may possibly produce temporary exaltation, it is incapable of reclaiming and transforming the sinner, and of teaching him to "know God." Hypnotism acts in the mental realm as morphine does in the physical, and the last end of the subject is apt to be worse than the first.

It is one of the many merits of Mrs. Eddy's work, that she pointed out, more than thirty years ago, the baneful, and therefore unscientific, nature, of mesmerism and its outcroppings in modern hypnotism. At that time serious investigators despised the mesmerist and his work, but to-day an attempt is being made to use this seeming force, and to formulate upon it a system of suggestive therapeutics. At the same time its dangers are being forced more and more to the front, and the same investigators are fortunately the first to warn the public against them.

But Christian Science blesses him who gives and him who receives. It is a benign influence, for it appeals directly to God (Good), and at once relegates evil to the place where it belongs,—outside of true consciousness. Furthermore, Christian Science healing has never been confined to the special classes of disease which are reported to be healed through suggestive therapeutics by those who practise that system. In fact, it would be difficult to find any known disease which has not been overcome through Christian Science, and it is noteworthy that in the majority of cases the patients only resort to Christian Science after all other remedies have failed.

Dr. Marsten's references to "fat fees," and his statement that Christian Science "does not seem to be a call to the poor," indicates that his judgment has been affected by gossip, rather than by actual facts. It is the experience of those Christian Scientists who devote themselves to healing that they must surrender all hope of worldly preferment. The fees are not "fat." Many patients do not pay at all, and others only a mere trifle. As a matter of fact, both the clergy and the medical profession accept payment for their services, and rightly, too; then why should not Christian Scientists, who combine in a measure the avoca-

tions of both? Jesus and the Apostles did not charge a fee, it is true, for that was not in accordance with the custom of the time and country in which they lived. They accepted hospitality, however; they were provided with board and lodging, and Jesus said expressly that "the laborer is worthy of his hire," and enjoined the Apostles not to carry purse or scrip, implying that they were to live from the grateful gifts of those whom they healed physically and mentally. It is not so long since the country schoolmasters of our pioneer states taught without money payments, but were "kept" by the families of the pupils. Furthermore, no service can be said to be a strictly complete action until it has produced a corresponding sense of gratitude; and this sense will naturally express itself in material things among men who are still subject to material beliefs. As a matter of practical experience, giving without receiving tends to pauperize the recipient, as all those who have any experience in charity work have long since discovered. No one, therefore, need cavil at the small remuneration given to Christian Scientists for their work.

Dr. Marsten says: "It is difficult to determine, in many of their tracts, when they refer to Christ, whether it is a person or a principle that is meant." If there is any difficulty, it must proceed from the confusion in the mind of the reader. Christian Science itself carefully distinguishes between the man Jesus and his title of the Christ, or the Anointed. (See *Science and Health*, p. 228, paragraph XII.)

I commend to the attention of all investigators the definition of Christian Science contained in the *Standard Dictionary*. It reads in part: "Christian Science is based on teachings of Scripture, which it interprets, giving the Christ Principle and rule in Divine metaphysics which heals the sick and sinner. It explains all cause and effect as mental, and shows the scientific relation of man to God."

Further on the critic assures us, "But the New Testament teaches that man's life upon earth, and all its sorrow, sickness, and death, are realities. This is a world of sin. The world is real. The sin is real." This statement is exceedingly pessimistic, and the logical end of such a world would be chaos and destruction. Man's life is, indeed, real, for God is his life; but if "sorrow, sickness, and death" are real, God must have created them, and He is thus made responsible for all the seeming misery and abominations

which afflict mankind. Is the critic willing to take the responsibility for such an interpretation of the nature of God? Moreover, we read that God created all that was created, and saw that it was good. Unless we are willing to admit that "sorrow, sickness, and death" are good, we must acknowledge that God did not create them, and if He did not create them, then they cannot be said really to exist. In truth, sin, sickness, and death do not belong to God's creation, but are unrealities trying to pose as realities, shadows pretending to be substance, negations posing as positives. They are just as real as we make them in our thought, and no more. Man, as God created him, is not the sport and plaything of these delusions, and he should not sink subserviently under such evil suggestions.

Christian Scientists do not differ from all other Christians in their determination to destroy sin. It is with them, however, a question of method, due to an understanding of the nature of sin. To start out by calling sin a reality is to give it an advantage which it does not deserve and ought not to possess. This method of treating sin has not been found to produce results proportionate to the efforts expended. But to place sin at once where it belongs,—outside the pale of God's Kingdom,—and to make it unreal, is to gain a great start towards final victory. Magnifying evil does not destroy it, but magnifying Good tends to overshadow, and eventually to blot out, sin.

As a Christian Scientist, and one who enjoys the personal friendship of Mrs. Eddy, I beg to assure Dr. Marsten and all those who may have been misled by careless accusers, that any insinuation of blasphemy against Mrs. Eddy is totally out of place. Mrs. Eddy has never taught that "she was in a very large sense the equal of Christ." When a newspaper once ventured to ask Mrs. Eddy whether she was the second Christ, she answered in part: "There was, is and never can be but one God and one Christ and one Jesus of Nazareth." In her recent message to The First Church of Christ, Scientist, in Boston, Mass., of which Mrs. Eddy is Pastor Emeritus, she said: "Again I reiterate this cardinal point: There is but one Christ, and Christ is Divine." She does not seek "to have divine honors paid her."

Mrs. Eddy and all Christian Scientists must be exceedingly shocked at the insinuation that the word Mother, in the term "Father-Mother God," has any reference to Mrs.

Eddy herself. The term "Father-Mother God" is used to denote the completeness of the Godhead, and none but a critic who was deliberately trying to place the worst possible construction upon Christian Science, would venture to print such reckless assumptions.

The assertion that Christian Science is "a menace to social well-being," does not accord with the fact that hundreds of thousands, probably a million or more, men and women have been able to destroy claims of sin and sickness by means of its teachings. Can a faith be called "a menace to social well-being" which reforms the drunkard, frees the opium fiend from his drug, refines the gross materialist, heals the chronic invalid, and cures the consumptive and the insane? How can any Christian call that "a menace to social well-being" which is making Christians out of agnostics and so-called atheists?

There is nothing "pagan" about a denomination which makes Christians; it has no "mysteries," except the mystery of Godliness; it cannot be "untrue and unscientific" when it proceeds from cause to effect, and accomplishes good results; it has no need to pose "as a religion," for it is indeed true religion, when it brings men to a truer realization of the nature of God; it is not "shocking common sense and the moral consciousness" of any one, unless there be those who are shocked by seeing sin and sickness destroyed.

The assertion that Mrs. Eddy ever acknowledged her indebtedness to Bishop Berkeley's philosophy is a mistake. Mrs. Eddy has never done this, but she has said over her own signature: "I had not read one line of Berkeley's writings when I published my work, 'Science and Health,' the Christian Science text-book" (Message to The First Church of Christ, Scientist, Boston, Mass., June, 1901).

Christian Scientists have no desire to imitate any one but the Master and his followers. Jesus did not teach that hygiene, or so-called sanitary science, even in the rudimentary form in which they existed in his day, were means of preventing or healing disease, because he knew, and his followers knew, that Mind is Omnipotent over every material belief. The bugbear of heredity has been one of the most active beliefs in fastening man down to sin and sickness. It is pitiful to hear it praised. If it ever acted as a restraint it could only do this through fear, and fear is a poor motive for righteousness. On the contrary, it has far oftener plunged its victims into despair and suicide or into

recklessness and sinful abandon. Fortunately, this belief of hereditary taint is going the way of other recent medical theories. Advanced physicians are already discarding it, and Dr. Marsten will doubtless see the day when it will be considered as old-fashioned as the practice of blood-letting.

The accusation that Christian Scientists "meddle with medicine" is likewise a mistake, because Christian Scientists expressly declare that they do not believe in medicine, and never take it themselves, nor administer it to others. Christian Science practice has been before the world for thirty-five years. I have never heard of a case of contagion in all that time traceable to Christian Scientists.

Furthermore, can any one maintain that praying to God, with a spiritual realization of His Omnipotence, constitutes "sheer neglect"?

It becomes evident that Dr. Marsten has been influenced, I believe quite unconsciously, by the gossip and misrepresentation of "those near the Founder for years," and now parted from her, whom he quotes in his second article. If Dr. Marsten has, indeed, gathered his information from such a quarter, his mistakes are more easily understood. It is always better to go to original sources, in discussing Christian Science, as in other matters, rather than to its detractors, if one really wishes to find out the truth about its teachings and its practice.

In his sincere desire to point out what he imagines to be the results of Christian Science, Dr. Marsten tells us the sad case of a "young and wealthy Ohio woman," who died of "quick consumption," and of her "son, whose spine had been injured by an accident." I appreciate the feeling of delicacy which probably prompted Dr. Marsten to withhold the names of these persons; nevertheless, the natural result of this omission is that it is very difficult for any one, not directly in touch with these particular cases, to verify the details in case Dr. Marsten should have been mistaken in regard to them. From certain indications it has been possible to identify the case in point, and it is only just to the public to inform them of the actual facts. I am informed that the "young and wealthy Ohio woman" referred to never visited or saw Mrs. Eddy, in Boston or elsewhere. Hence it was impossible for Mrs. Eddy to have "made much of her," or to have "told her over and over again that there was nothing the matter with her." I am informed that the lady in question took Christian Science

treatment at intervals, and so far as she was obedient and faithful was benefited thereby, but that it is not true that any Christian Science healer visited her at the sanitarium where she died. Neither is it known that any Christian Science healer in Ohio gave her treatment during the last two years of her life. But taking the story as Dr. Marsten has narrated it, any one who is familiar with the extraordinary power possessed by thought, must realize the sad predicament in which this young woman was placed. We have the narrative of a conflict of thought among those around her, which seems not only capable of preventing a cure, but even of aggravating or actually producing disease. It is no wonder that a patient suffering from "quick consumption," which is not generally looked upon as curable by *materia medica*, should have succumbed. The utmost that could have been expected from *materia medica* was a mitigation of her lot, but this patient, knowing that Christian Science had healed more than one case of consumption, turned to it, as of course she had a perfect right to do. "At last she had to be taken, under her earnest protest that she was well, to a sanitarium." Christian Science heals mentally,—imagine, therefore, the unfortunate mental conflict which this removal under protest must have aroused. I have no desire to enter further into the consideration of this case, but certainly the young woman in question could not have advanced very far in Christian Science, if she could say, "I have given up my Christian faith; I'm in Science now."

It is one of the blessed results of Christian Science that the patients who come to it, for the most part become Christians if they were not Christians before. They learn to love the Bible, to study it, to take comfort in its promises, and to obey its precepts as best they may. Christ becomes to them a reality, and the works and struggles of Jesus become a source of constant inspiration.

Christian Scientists are ready and willing to be known by their fruits. They do not claim infallibility, they acknowledge their personal failures, but they are following to the best of their ability the commands of Jesus to "heal the sick." In the mean time they rejoice in knowing that: "Beyond the frail premises of human hypotheses, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical Science" (Science and Health, p. 264).

Yours truly,

W. D. McCRACKAN.

CHURCH DEDICATION AT ROCK VALLEY, IA.

SUNDAY, November 10, 1901, will ever be to the members of First Church of Christ, Scientist, of Rock Valley, Iowa, a memorable occasion. It was on this occasion that the patient, untiring, and courageous efforts (extending over several years) of the few and faithful ones who comprise the membership, were crowned by the dedication of a handsome little edifice to be their church home.

The day was a beautiful one and at each of the two services (both exactly similar), which were held at 10.30 A.M. and 2.30 P.M. respectively, there was an audience that filled the entire capacity of the church.

The services opened with an organ voluntary by Mrs. Vitzthum. Following this the congregation sang the beautiful hymn, "Still, still with Thee when purple morning breaketh."

At the close of the singing came the reading of the 91st Psalm and Revelation, 8 : 9-17. Next silent prayer, followed by the Lord's Prayer with its spiritual interpretation.

The congregation again joined in singing the "Communion Hymn" by Mary Baker G. Eddy.

Then came the two addresses, the first one being by the First Reader, Miss Minnie E. Grossenburg, which was as follows:—

Friends:—We welcome you here to-day to witness the simple ceremony of dedicating this church home to the service of Almighty God—our God who has made it possible for this little band of earnest workers to demonstrate this outward manifestation of the inward spiritual understanding.

It may be of interest to review briefly the progress of Christian Science in Rock Valley since its inception. In the spring of 1893 a loyal student of the Massachusetts Metaphysical College of Boston came across our state to teach a class in Christian Science.

She came at the urgent request of a few new students who had become interested in Christian Science, some through being healed themselves, others through the faith inspired by witnessing the healing of those near and dear.

After this first class we immediately began holding Sun-

day services in the homes of the students, but as they were far apart, for the sake of a more central location and after some shifting about, we were kindly permitted to meet at the public school building, where we have remained until now (about seven years). To the school officers, teachers, janitor, etc., we wish on this occasion publicly to express our thanks for their patience in bearing with us while we were yet unsheltered. And in return, we have ever noted with delight the progress of the Rock Valley public schools during our stay there.

In June, 1900, we became an organized church under the laws of our state, shortly previous to this having conceived the idea of a church building. This idea at first was faint, for what could our little band do? Certainly nothing in their own (human) strength, but step by step, we found that "Except the Lord build the house, they labor in vain that build it," that with God all things are possible, and "One with God is a majority." And so, by oneness of purpose, the one purpose to do the best we could, we pressed on.

During the interval between letting the contract for and the finishing of the church there were seemingly dark days—days that to one not relying upon divine Principle for guidance would have meant discouragement and defeat, but within the inner sanctuary of his own mentality, alone with his God, the Christian Scientist is quietly at work denying the false evidence of the material senses and thus preparing the solid foundation upon which his work rests.

Henceforth we worship under our "own vine and fig-tree," "The watchword of Christian Science is Scriptural: 'Let the wicked forsake his way, and the unrighteous man his thoughts'" (Science and Health, p. 135).

During these past years we have been steadily learning to look within our own consciousness (not without at our brother) for evil, and by this constant search of our own mentality (watching and praying unceasingly), we can testify that we have made progress in the way of putting out of our thought malice, hatred, revenge, evil speaking; and letting in the light of Love which heals the sick and the sinful.

We feel to-day that the dedication of this church is a most striking manifestation of the unity of thought and brotherly love existing between the different religious

denominations of our town—a condition very essential to the future growth and prosperity of Rock Valley.

May the growth of this church body founded upon the Rock, Christ, Truth, be sturdy as its birth has been humble, until it attains unto the "measure of the stature of the fulness of Christ," and may divine Love sustain us in our future work for this church. "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

The church tenets were then read.

The second address was made by the Second Reader, William Scharff, and is as follows:—

A sketch of our church as regards its financial growth and standing will now be given. To-day dawns a new epoch in the history of the church and the Christian Science Cause in Rock Valley, and we are here to thank the great Giver of all good for this our church home. And now, after advancing one step nearer the mount of revelation, a look back over the way trodden and obstacles overcome may give renewed strength to press forward.

We were duly incorporated under the laws of our state as First Church of Christ, Scientist, of Rock Valley, Iowa, June 16, 1900, with nine charter members. We then began looking for a place that we could call our own for holding our services. No suitable place to rent being found, we felt pressed to build a church. With no building fund on hand and no wealthy members (as the world counts wealth) error seemed to say, "You had better not even try." But through the understanding that Christ, Truth, is the Rock upon which to build, we pressed steadily on, first deciding to secure a building site, and to our surprise this lot was given us as freely as a cup of cold water. The donor, A. J. Warren, is well known and has probably done more toward building up our town than any other citizen of Rock Valley. Afterward during the building we were continually surprised by smaller donations, but altogether unsolicited. May the blessing of right thinking rest upon the donors. Next we secured plans and called a church meeting, which resulted in raising seven hundred and twenty-five dollars to begin on, and a unanimous decision to build if we could erect the building for one thousand dollars.

Soon the contract was let to the lowest bidder at eleven hundred and ninety-five dollars.

Since our organization and even before, when we were only a society, every expense, incidental or otherwise, has been met with usually a balance in the treasury, and to-day we can say that all bills for this building were promptly paid when due. One workman remarked, "That will come handy to me, as it is the first money I have received for work done this summer."

We are filled with a joyful pride as we look back over the past year's record of our advancement—our demonstration over the thought of fear and its limitations. May the sick, sinful, and tired ones find within this little chapel a haven of rest.

Miss Olive Tamplin of Hull then rendered sweetly and effectively the solo, "A Dream of Paradise," after which announcement of future services in the church was made, and the lesson sermon, subject, "Mortals and Immortals," was listened to. The congregation then sang the hymn, "Shepherd, show me how to go" by Mary Baker G. Eddy.

The Scientific Statement of Being was read from Science and Health, followed by the correlative Scripture from 1 John, 3 : 1-3. The benediction was then pronounced.

The Sioux County Bee, Rock Valley, Ia.

THE MUSIC OF GRATITUDE.

TO-DAY, could you but hear the song of human hearts, there would burst in upon your soul a strain of music, sweeter far than fancied angel songs, sweeter than the lullaby over the cradle, sweeter than the peals of old Liberty Bell when it first proclaimed the victory of freedom's cause. 'Twould indeed be freedom's song—the song of the liberty of the sons of God—the song of gratitude and joy from the hearts of countless sorrowing ones whose chains of sickness and sin have been cut in sunder by the sword of Truth, whose discords have hushed to let harmony be heard. The Christ-cure has come again to the sin-sick world, and is setting the prisoners free. Wise men can see the star o'erhanging the cradle of the new Idea of triumphant Love, and listening hearts can hear that celestial strain: "Glory be to God in the highest; peace on earth, good will to men."—*Waldo Pondray Warren.*

CHRISTIAN SCIENCE CHAPEL IN LOCKPORT, N. Y.

THE tenth day of November, 1901, was one of great rejoicing for Second Church of Christ, Scientist, in our city. The occasion was the dedication of our new chapel, located on East Avenue. In the front of the building is the reading room which can be thrown open to the audience room if needed. With its pretty stained glass windows and tasteful furnishings, our chapel is a very attractive place, for which our hearts are full of gratitude and praise.

Three services were held and all were well attended, the numbers in the afternoon being so great that many could not get inside the building.

The only addition to the regular service for the day was the following report and address by the clerk of the church.

CLERK'S REPORT.

This branch of The First Church of Christ, Scientist, located in Boston, Mass., and known as the Mother Church, had its birth, when, on May 27, 1896, twelve Christian Scientists came together by mutual consent and organized what was to be known as The Lockport Society of Christian Scientists; its object being united work and Sunday services.

After a time a higher and more complete organization seemed to be demanded, and on May 20, 1897, a meeting was held and the society was disorganized. Then followed, on June 8, our regular church organization.

In the spring of 1899 we purchased this building lot. That was our Easter joy and blessing. We soon began to consider the practicability of fitting up reading rooms in the old building standing upon the lot. This was accomplished, and we formally opened the rooms to the public on Thursday, July 20, 1899. Having this property, which must be held in trust, it was unanimously considered best to incorporate, and accordingly on September 5, 1899, our church became incorporated under the laws of the State of New York. We continued to hold our Sunday services at the church which we had been occupying for more than two years, but after a time it was deemed best to centre our work at our rooms, and accordingly on October 1, 1899, we held our first Sunday service at 36

East Avenue. Of course we labored under many disadvantages in trying to make the old rooms presentable and comfortable, but we joyfully worked on, knowing, as our text-book, *Science and Health*, assures us, that "Divine Love always has met, and always will meet, every human need." During the past summer it became possible for us to take another step in advance. We had never supposed the old building worth repairing, but upon having it thoroughly examined and tested, the frame was found to be sound. The work of tearing down and rebuilding commenced early in September. Delays have been the order of the day, requiring demonstration at every step, and although there are yet many things to be completed, we to-day throw wide open these doors to all who will enter, and with a warm handclasp we invite you to "Come with us and we will do you good." In numbers we have grown about fourfold from the time of our organization as a church. Two letters of dismissal have been given to dear ones removing to other fields of labor. Gifts from many loving hearts have come to us, and to-day we dedicate this chapel, free from debt, to the worship of Almighty God as revealed in Christian Science.

This brings the record of the outward manifestation of our church life up to the present hour. The dream and hope of fifteen years is beginning to be realized, in that a building has been reared in our city and dedicated to the cause of Christian Science. Whatever divine Love may have in store for us, time alone can unfold, and we can only live in the eternal *now*. In the glossary of our precious text-book we read that "Time is a mortal thought, whose divisor is the solar year;" and again, "Mind measures time according to the Good it unfolds;" so the questioning thought arises of what our gain has been toward the realization of the reign of harmony,—the kingdom of heaven on earth? In this glad hour it is our privilege to gather up the scattered threads of our church life, and out of them arrange a warp through which the angel of Truth may weave a bit of brightness that shall form a part of the undivided garment of Christian Science history. Whatever may be in store for us, we may fondly hope that our little church will rise into a larger usefulness, with added power to do its part in the great work before us, ever remembering that it is as individuals that our church will be made or marred.

"Except the Lord build the house, they labor in vain that build it." An outward manifestation is nothing unless the consciousness is purified from error; unless that greatest of all commandments,—the one that faces us as we enter these doors: "Thou shalt have no other gods before me,"—is obeyed. To obey this commandment we must first *know* Him whom to know aright is Life eternal: even that Life which is Truth and Love. We must know Him as our Father in whom we live, and move, and have our being. We must know Him as the *All*-presence and the *All*-power, even as Jesus the Christ revealed Him to the world. On this basis our blessed Master destroyed sin, sickness, and death; and it is a startling fact,—one that we may all as well recognize, that we can only comprehend him (the Master) in all the breadth and glory and grandeur of his redemptive work, in proportion as we follow in his steps. In the presence of his purity, impurity disappeared. Before his consciousness of health, sickness vanished; and his understanding of eternal Life destroyed death. His works were not the arbitrary setting aside of natural laws to show his power, but divinely natural acts, even the demonstrations of Truth and Love. His life was an object-lesson. He finished his work and disappeared to mortal sense, leaving the promise, "I will come again." At this day a light has dawned. A sleeping world has been aroused from its dream of life in matter to a glimpse of the Truth that Life is Spirit, and Christianity wedded to Science is again proving the unreality of all that is unlike God. To this end we are laboring. For this Cause we have built this chapel which we to-day dedicate. With great desire we reach out to others to share with them this understanding of the Truth which makes free. Our Cause is prospering most gloriously. Misapprehension or misrepresentation can never overthrow it. The fear of criticism and ridicule weighs little in the balances of God. Moral courage, a sincere desire for Truth at whatever sacrifice of personal opinions, will open the way and Christ will lead us to the Light.

And now, to this place may hungry hearts come for food. Here may weary souls obtain rest. Here may sorrow be turned into joy, and the tempest-tossed find peace.

May we each and all strive for a higher realization, and

consecrate ourselves anew to the work of "bringing into captivity every thought to the obedience of Christ."

Our hearts overflow with love and gratitude for every helpful thought, word, and deed; to the dear ones whose gifts of love have made our chapel a possibility; to the dearly beloved Mother who has so wisely and tenderly guided our feeble footsteps in the way made manifest through our blessed Master, Christ Jesus, and up through this to the all Good, the divine Principle of Being,—the Source of all that has reality,—God.

H. N. HOSMER, *Clerk.*

CHAPEL DEDICATED AT RILEY, KAN.

SUNDAY, November 24, 1901, will long be remembered by the Christian Scientists and others of this community, for it marked the opening service or dedication of their new chapel. The day was ideal and a large crowd, including delegations from Manhattan, Clay Center, and Junction City attended the service, in fact, many were unable to gain admittance to the church. Mr. Joseph G. Mann of Concord, N. H., was present and assisted in the service, as did also a quartette from Clay Center, composed of Mr. P. M. Wickstrum, Dr. Morrison, Mrs. Whitney, and Miss Wickstrum. This chapel was built at a cost of seven hundred dollars. It was dedicated free from debt and is a fitting monument to the energy and sincerity of purpose of the Scientists of this community.

The following address was delivered by Mr. A. Southwick, First Reader.

Dear Friends:—We cordially welcome you to this opening service in our little Christian Science Chapel.

As the infinite God "dwelleth not in temples made with hands," but in loving hearts, we invite you to worship with us.

Realizing with a deeper sense than ever the liberty there is in Christ Jesus, we ask you to enter freely into the spirit of our services and the joy of our Lord.

Solomon's Temple, often cited as one of the most magnificent ever built, and its dedication the most elaborate and imposing, was a fit place of worship for a nation. Our little chapel and its opening services are equally appropri-

ate for us. Certainly, the silent prompting of divine Love that produced such unanimity of desire, and thought, and action as eventuated in this structure is evidence equally of God's approval and assistance. As followers of Immanuel (God with us) and the Holy Scriptures, we have been led to do as we have done.

This house is the visible expression of God's kindness to, and care for, His children, and proves to us that "Every good gift and every perfect gift . . . cometh down from the Father of lights." To this little home we invite all the children of God and all others who wish to find a "present help in trouble." As is customary with Scientists, we dedicate it to the service of God free from debt.

We are striving to live a religion that, when properly understood and practised, is able to save both mind and body, even the religion Jesus the Christ taught and practised on the plains and hills of Galilee; and we wish all the world to share its benefits with us. The exposition of this religion by Mary Baker G. Eddy is called by her Christian Science. Christian Science, as we understand it, teaches what God is, what man is, and the laws governing their relation to, and their communion with, each other. It is founded on the teachings of the Bible, and is proved by its fruits. Hundreds have been healed and blessed by studying her book, "Science and Health with Key to the Scriptures," and applying its teachings to their particular cases.

Tens of thousands have been reclaimed from sin and infidelity and restored to virtue and health by its students and practitioners.

As in the time of Jesus and his apostles, Christianity met every human need, whether of body or mind, so to-day Christian Science, the same Christianity, destroys the evils that afflict mankind.

No human words can express the eloquent peace, joy, thanksgiving, and love it awakens in our spiritual nature. Mrs. Eddy says in her text-book, "The vital part, the heart and Soul of Christian Science, is Love." Paul says (Revised Version): "Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth

all things. Love never faileth. . . . But now abideth faith, hope, love, these three; and the greatest of these is love." John says, "God is love."

Christian Science is based on God, divine Love, and so can never change nor be overthrown. Its key-note is "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." Its mission is to destroy all evil, and thus to bring man into a realization, consciousness, and knowledge of his sonship, and the Fatherhood of God, and of an ever-present heaven.

A short history of the rise and growth of Christian Science in this neighborhood is no more than appropriate on this occasion.

About eleven years ago several persons were healed by its means. This evidence of its power and usefulness, coupled with the spiritual enlightenment and uplifting they received, convinced them of its divine origin, and they procured its text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, and some of her other works, and began their study.

Soon after, they organized a Sunday School with ten or twelve members. A few years later Mr. Joseph G. Mann, then of Junction City, organized a church and appointed Readers to hold and conduct regular services. For several years we met at the home of S. Montgomery. Our congregation becoming too large for the room, we rented Sargent's Hall in Riley, and held services there.

This hall not proving to be well adapted for our use we rented Knapp's Hall, which we have used till now.

During all these years many cases of healing have been wrought, both among our members and the public. These cases have confirmed the faith of our members and proved the promises of Jesus that "these signs shall follow them that believe," and "lo, I am with you alway, even unto the end of the world."

For some time there has been a growing desire for a building of our own in which to worship. Last March this desire became so strong that a collection was taken up towards a building fund. A short time afterwards, without solicitation and unexpectedly, we received two liberal donations from distant Christian Science friends. These came in such a manner and at such a time that we were convinced God's time for us to build was near.

In June last we obtained a charter from the state and organized under the name of First Church of Christ, Scientist, of Riley, Kan. A few weeks later we purchased three lots in the southwestern part of the town near the railway station. Here in the last few weeks we have builded this little chapel, in which we are now met for the first time to worship Him who has been so kind to us. God's hand has been so evident in this work that we can but love Him more than ever. The heart of every member has been ruled by the one Mind, giving unity of thought and action.

He has done all things for our highest good and success. Kind friends have been raised up on every side. Help—willing, gladsome help—has come to assist in these services.

For all these favors our hearts overflow with thankfulness and gratitude. The God of grace and glory will surely reward you all. The Spirit and the Bride say come, and we say come, and let every one say come and partake of this infinite salvation which God has prepared for all His children, and worship, with pure hearts and clean lips, that omnipotent, omniscient Love that created and governs the universe.—*The Riley Regent, Riley, Kan.*

MY CREED.

BY C. A. Q. NORTON.

I CLASP in faith the hand of God,
And trust His loving care.
I know no plan or creed that leads
So near His throne as prayer.
I have no room in my short creed
For aught but loving trust;
The future has no fears for me,
I know that God is just.

I do not wait in dread or doubt,
Only His love I know;
Nor shall I miss the good He gives,
If love for love I show.
And O, if my poor tired feet
Stray from the beaten track,
I can but feel that Love Divine
Will surely lead me back.

THE CHRISTIAN SCIENCE HYMNAL.

BY SARAH B. DAYTON.

A FEW words for the Christian Science Hymnal, as an educator of religious thought, as well as a spiritual inspiration, written from the standpoint of experience, may help to a higher estimate of its value. It may also suggest ways by which this collection may become more useful, not alone in public worship, but as an aid to daily spiritual growth; and possibly to voice culture as well, if conscientiously practised.

The writer has found it profitable to use the Hymnal freely, at home, and with a degree of regularity, as the Bible and Science and Health are used, taking perhaps, four or five hymns at a time. In this way, the entire Hymnal has been rehearsed, in order, several times, and each time with a higher appreciation of its merits. This continued and systematic exercise affords opportunity for becoming familiar with both hymns and tunes, and, in a way, with their authors.

It is interesting to see with what care and wisdom, the compilers of this Hymnal have made their selections; bringing into the service of the church some of the best poetic talent and most devout aspirations in Christian thought, since the period of the Reformation in the sixteenth century.

The hymn and its author are inseparable. And as one traces the development of thought as it has found expression in the hymns of the church, all through the Christian centuries, a recognition of the unity of Truth and the unity of the Church, as also what constitutes the true church, dawns upon the consciousness, as never before.

On page 65 of the Hymnal, in the hymn beginning "City of God," we read, "The true thy chartered freemen are, of every age and clime." "One holy Church, one army strong," "One King Omnipotent." The author of these inspiring lines, was among the original thinkers and writers of the first half of the nineteenth century. As we go from page to page, we recognize many more, nearly, if not quite, his contemporaries, and even still earlier, as well as those of more modern times who have enriched our collection from their storehouse of verse, all taking their place in history as "chartered freemen," as links in

the long chain of religious progress, soldiers, battling for the right.

In her message to the Mother Church, Boston, June, 1901, the Pastor Emeritus, Rev. Mary Baker Eddy, after penning her grateful recognition of those who had contributed to the early development of her religious character and calling them by name, writes, "I believe if those venerable Christians were here to-day, their sanctified souls would take in the spirit and understanding of Christian Science through the floodgates of Love." May we not think the same of our early hymn-makers, who lived and wrote prior to the discovery of Christian Science, whose thoughts and words blend so harmoniously with those who have more recently received their poetic inspiration through this great Revelation?

Mrs. Eddy has also given rare contributions from her own pen. In a wonderfully simple and unostentatious way, through these gems of experience and devotion, she has taken her place among a hundred other authors, to enrich the song-service of the church. Since the discovery of Christian Science, frequent testimonies have been given to its healing power through the hymns of its Discoverer, and others who have caught something of her spirit and life-purpose. Is it not a privilege to enter into the sanctuary of these devout hearts, and draw somewhat from the fountain of their inspiration? If at present, all have not developed a talent for writing hymns, all can sing or read those which are provided, and thus engage with profit to themselves and others, in this part of the church service.

Sacred song does not belong alone to the Christian era. Ever since "the morning stars sang together," the airs of heaven have been melodious with songs of praise to God, and their echoes have been repeated on earth, in all the ages, by pious hearts aflame with gratitude and love to the Giver of all Good. Old Testament literature is greatly enlivened by its poetry and song, welling up from the depths of experience, and representing all the varied religious emotions of the human heart, from deepest depression to highest exultation. Triumphant over Pharaoh and his hosts at the Red Sea, Moses and all Israel broke forth into song: "Sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." Miriam led forth the women with timbrel and

dance, taking up the refrain: "Sing ye to the Lord, for he hath triumphed gloriously." One hundred and fifty years later, in the time of the Judges, the prophetess Deborah celebrated in song, a remarkable victory over the enemies of Israel: "Praise ye the Lord for the avenging of Israel," etc., closing with, "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might."

The Psalms of David and others are classics in verse, and models for the Church universal, meeting individual and collective needs at every point of experience. The Songs of Solomon, with their wealth of Oriental imagery, are waiting still their full interpretation. The Prophets also wrote in poetic measure of the glories of the Messianic kingdom, and its promise of universal salvation. Rising above the gloom and moral desolation of his environments, Isaiah writes, "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that publisheth salvation. . . . Break forth into joy, sing together, ye waste places: . . . for the Lord hath comforted his people; . . . and all the ends of the earth shall see the salvation of our God."

Jeremiah lamented in verse over the sin of Judah, which had brought her into hopeless servitude; but found place in his lament, for hope in the fact that, "Thou, O Lord, remainest forever; thy throne from generation to generation." Habakkuk's prayer in verse was set to music, and accompanied by musical instruments; in which his faith and hope rose triumphant over adverse conditions. (Habakkuk, 3.)

These, and many other songs, reverberated through the centuries preceding the advent of the Prince of Peace, and culminated in the overture of the angels at the dawn of Christianity. The early Christians, in their gloomy prison-houses and in their meeting-places for worship, mingled their songs of praise to God with their prayers; and the hymns of the Christian church have ever been an important feature of its public religious service.

In St. John's Revelation, "the song of Moses the servant of God, and the song of the Lamb," was heard blending in strains of triumphant victory; "Great and marvelous are thy works, Lord God Almighty; . . . who shall not fear thee, O Lord, and glorify thy name? for thou only

art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

In "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, page 560, we read, "For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high Heaven, now rises clearer and nearer to the great heart of Christ."

The Christian Science Hymnal is an outgrowth of Christian Science. Unique in its conservatism, courage, and all-embracing love, it takes its place in this new religious movement, in glad recognition, with Whittier, "That all the good the past hath had remains to make our own time glad," yet with its rallying bugle call to battle against the aggressive claims of evil in the present, and insistence on man's spiritual "birthright of sole allegiance to his Maker" (Science and Health, p. 122).

Modest and unpretentious as is this compilation, it is nevertheless doing an important work as a promoter of universal harmony. It accompanies the Bible and Science and Health, as they go into all the world, and preach the gospel to every creature, and its hymns, sung by every Christian Science congregation on the globe, are swelling the vast chorus of the ages, in its divine service of song, and at the same time, helping to permeate humanity with hope, and joy, and brotherly love.

FEAR never but you shall be consistent in whatever variety of actions, so they be each honest and natural in their hour. For of one will, the actions will be harmonious, however unlike they seem. These varieties are lost sight of when seen at a little distance, at a little height of thought. One tendency unites them all. The voyage of the best ship is a zigzag line of a hundred tacks. This is only microscopic criticism. See the line from a sufficient distance, and it straightens itself to the average tendency. Your genuine action will explain itself and will explain your other genuine actions.—*Emerson*.

THE CHURCH.

BY ALICE MAITLAND FAIR.

IN Christian Science the building of a church edifice marks a most significant period of growth in the history of the church, because of the mental work which it calls forth from all its members, rousing them to see the meaning of the spiritual church, and to fulfil the duties it announces.

It has been my privilege during the past three years to share in the mental labors and blessings of a body of workers, in giving birth to their highest conception of the unseen Church of Christ, and perhaps a few of the thoughts which were brought out and proved through practical demonstration during that time, as well as some of the lessons which still remain to be learned, may be helpful to others, as they have been and are to me.

One finds, in Christian Science, that he never makes a demonstration of the Truth of Being, whether for himself or another, without gaining a little clearer sense of what the divine nature is like, and hence drawing a little nearer to God—nearer to Him in that the necessary purification of his mental condition has brought him consciously into closer sympathy with the nature and operations of the Mind which is Love.

And so it is that every individual effort to help scientifically in the building of a church involves the upbuilding of all sides of his character, or rather, the upbuilding of his true sense of the divine character, and the consequent reflection of it in himself.

The duty of every member is, first, to know the truth about the ideal church, and then to abide in it; to live it in thought and deed. In order to do this each must look to the universal church for his model, and think and act from that standpoint.

Just as one looks to the Christ, and dwells mentally upon his perfection in order to reflect his wholeness—health—it is necessary, in order to build individual churches correctly, to remember that in reality there can be but one church, which in God's sight includes all His children, and of which He is the One Preacher, Teacher, Governor.

Mrs. Eddy says, in Science and Health, "One God

unifies men and nations," and so one church unifies all the branches and the individual members in those different bodies.

Looking more deeply into the meaning of the church, we see how, in its spiritual significance, it stands as an unfailing rule of right, to be applied to the solving of all the problems of human experience.

When we avail ourselves of the privilege of this divine guidance, the church will become to us indeed the embodiment of the Christ; the expression of the Christ-character, individually and collectively.

We begin with the fundamental fact of Science that "all is infinite Mind and its infinite manifestation" (Science and Health), and know from that, that the ideal church must be a condition of Mind, like the kingdom of heaven, already within us, waiting to be understood and exemplified; and thence we see that our work as individual members of the church is to prove the existence of this ideal mental state, by demonstrating it daily and hourly in our lives.

To do this we must first have a definite sense of the characteristics of this condition of mind, for the model must be seen and studied before it can be reproduced.

Science and Health tells us that "the supremacy of Spirit was the rock on which Jesus built," and we can have no other.

The conviction that Spirit, not matter, is supreme, must underlie all that we think, and eventually be the basis of all our actions as well. Our consciousness must rest firmly upon this eternal fact in order to build every conclusion correctly, and to prove the truth about the spiritual creation—its harmony and immortality.

In the definition of the church in Science and Health, we find that the true structure is "Whatever rests upon and proceeds from divine Principle;" indicating that if we are to upbuild and express in our lives the Christ-character, all our acts must be prompted by love of the Principle of Right, rather than governed by any personal consideration or human opinion. In the words of the Mother Church Manual, "Neither animosity, nor mere personal attachment, should impel the motives or acts of the members of the Mother Church."

When through patient, persistent endeavor we come to act from this standpoint habitually, our edifice of good deeds will be reared truly and beautifully from the one

sure foundation, an ever growing, and living witness to the "house not made with hands, eternal in the heavens."

In its bearing upon the individual, this Christianly Scientific course of action brings a sense of peace and power which were unknown while we based our actions upon any thought of personal approval or other inferior motives, and the old heartaches and disappointments grow less and less as our foundation becomes surer.

While we are learning our foundation lesson we must not forget our corner-stone. Corresponding to the corner-stone in the material structure, whose contents indicate the object of the building, our character-building must have its corner-stone, its clearly defined purpose or motive, and what is it to be? Science and Health tells us, page 137, that "the corner-stone of all spiritual building is purity," reminding us of Jesus' words: "Blessed are the pure in heart: for they shall see God."

What higher purpose can man have than to see and thereby express the nature of God? Science proves that this is the whole province of spiritual man, and Jesus said, "The Son can do nothing of himself, but what he seeth the Father do;" summing up the complete relationship of God and man as Divinity and His reflection.

Upon these foundation stones given to us through the Bible and Science and Health, we are to build our super-structure of good works, "precept upon precept; line upon line, line upon line; here a little, and there a little," ascending through all eternity; each demonstration of Good proving a stone in the temple of God, and an additional joy in our expanding consciousness of Love.

So may each one of us prove to be a continual revelation of God growing "up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying [up-building] of itself in love."

THOSE who, in confidence of superior capacities or attainments, disregard the common maxims of life, should remember that nothing can atone for the want of prudence; that negligence and irregularity long continued will make knowledge useless, wit ridiculous, and genius contemptible.

Johnson.

DUTY'S CALL.

BY WALLACE A. REED.

I HAVE been a long time in fulfilling my duty toward the *Journal* and *Sentinel* for all the blessings and lessons they have shown me through the loving testimony of some of their more obedient readers. Always when I have read the calls for more testimonials from the Field, I have said to myself, although knowing that the solicitation applied to me as well as to every other reader, "Not yet, not yet." All these years since coming into Christian Science in the year 1893. I have allowed myself to be held back by the self-condemning thought that I had not succeeded in overcoming fully certain claims about which I was most anxious, and, of course, following such a train of reasoning, and holding constantly to that *anxious* thought to be delivered, what has been the result? Greater timidity, and shrinking into self, and a forgetfulness of the multitude of benefits which the dear, loving Father has heaped upon me.

But at last, the voice of Truth has become so real and powerful within me, that the images of material sense, which have so long striven to destroy all of Truth there was sprouting within consciousness, are discerned in their true character, namely illusion, and I am no longer held in that torturing bondage, which whispers unworthiness, unfitness, and "Why don't you heal your own ills?"

I desire to speak with heartfelt gratitude of the great uplifting and purification which Christian Science has brought to me. Where once discord was my state, now freedom and a more even temper reign. Money seemed hard to get and hard to part with, but Science has removed both of those beliefs.

Having once entered the lists of Christian Science, we are forced to progress, either by the suffering which drives us out of error and error out of us, or by obedience, patience, diligence, running with patience the race that is set before us. I have tried both ways, and I can thankfully say that at last I have found the latter way to be the path of peace for me.

I tried to mix Christian Science with a love for society, with the result that I found society gaining the upper hand, and feeding me with an ever-increasing exaltation of self.

Then I tried the same mixture of Science with private theatricals, with the same results, excepting that more seeming self-conceit crept in. Whatever we love most leads us at the time. But through all these experiences I am thankful for what I now know was Truth's still, small voice, which eventually led me up and out, until love for God and His Truth has become my uppermost and only desire, in the face of which desire, self must needs fade, and its true character be uncovered. Every experience, however unbearable it may have seemed to be at the time, has proved an angel entertained unawares, rather than a real burden, for the reason that it has helped, in a degree, in that destruction of self for which we are so earnestly striving.

Jesus' parable of the wheat and tares has been very helpful to me along these lines, because I can see now incidents in my experience where, if the tares (error) had been *instantly* rooted up, the few little seeds of wheat (Truth) would undoubtedly have come up with the other, and I should have been content to drop back into the old selfish illusions, willing to lose what little Truth I had gained, in being freed, in a material sense, from the error. But God's will is for our greatest good, and sometimes it is well that the tares and wheat grow together for a time, until God's reapers, His angels, gather the tares and burn them, leaving only the wheat.

One year ago last summer error strove to strike me down with a claim of typhoid fever, but through the loving aid of a brother Scientist here in Montana, and later, my teacher in Chicago, I was entirely freed in two weeks' time, without having remained in bed a day, and without being deprived of whatever I desired to eat. I learned a great lesson through this experience, and found that instead of being discouraged and fearful, I was really advanced in the understanding of God, and was more keenly alive to the quickening spirit of Truth than I had been before. That experience showed again that our seeming foes often prove to be our best friends, although that is not, of course, their intent. "Surely the wrath of man shall praise Thee."

I am reminded of a demonstration by a lady here over the attempted return of an old claim, which points out very vividly the old saying, "If at first you don't succeed, try, try again." This lady was awakened in the night by an argument of error, and, taking her Science and Health, sat by the table, and endeavored to meet the claim. It seemed

unyielding, but in the midst of the seeming suffering, something almost spoke to her in the same words that the physicians had always used when they attended her before she knew of Christian Science: "If it isn't better in the morning, call again." "That's it," she said, "Call again! I can 'call again' on my God, my only healer." She did, and retiring, arose perfectly well in the morning.

I love our dear Mother with an ever-increasing love, which enlarges and becomes sweeter and more unselfish as understanding supplants belief, and I find every word written by her in "Science and Health with Key to the Scriptures" to be true and life-giving.

Now that courage has come to my rescue, and led me to write, of course I am ready to urge other dear Scientists to the same task, who may be holding back for the same reasons that I did, waiting until *all* error is met and destroyed. Don't wait. Every little demonstration is a step along the way, and we cannot take all the steps at once.

AN OUTSIDER'S VIEW.

BY ALBERT T. YARNALL.

THERE is one conclusive argument which proves that the wonderful book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is not a bundle of human theories. Carefully following up every line of argument from beginning to end, we see there is not one concession to matter. Each separate thought combines with all the others in perfect harmony, making one complete whole which rests entirely in the realm of the real, the realm of Spirit.

That which is of human origin, matter, and material sense, will not deny itself. This is conclusive proof that Christian Science is not the product of a human mind, but Mrs. Eddy is the transparency through whom the Christ-truth shone upon a sin-sick world.

Some of us have been serving false gods so long that we cannot at first grasp the grandeur of this revealed Truth. And when we learn through earnest toil and endeavor how to drive away a few of the clouds that have obscured the light, we begin to realize somewhat the purity of the one who, unaided by human hand, explored the way for us, and gave to the world a work which is destined to be

unparalleled in its vast results. This book makes clear the fact that to be completely Christian, one must do as Jesus did, and thus find the way to holiness. Every thought, every act, must stand the test of Science and Christianity. God must be worshiped, not only on Sunday, but every moment of our existence.

And what do we mean by worship? Christian Science makes it clear. God is Love. Therefore, if I am manifesting hate in the slightest degree, in that much am I failing in worship. God is Truth. Therefore I must keep error out of thought. God is Good. Therefore sin must have no part in me. God is Life. Sickness and death are no part of God, and are not known by Him. God is Justice. I must be just to all mankind. God is Wisdom. I must not be ignorant of the things of God, for I am His image and likeness. God is Strength. The exercise of a human limb does not give strength, but an understanding of Him gives strength that never grows weary. God is Mind. Therefore I am not free from sin so long as I am manifesting any other mind than was in Christ Jesus. Many of us are tempted to say, "This ideal is too high for me." But if we have an ideal at all, let us make that ideal reality, perfection.

Christian Science contains the undivided garment of Truth, or it does not divide its strength with matter.

A house divided against itself cannot stand. Other religions make man a three-fold being: matter, intellect, and spirit. Christian Science makes man a one-fold being, inseparable from his maker, God, Spirit.

And this religion, even in its infancy, has within its fold, men and women whose lives are models of virtue and sincerity.

Through an understanding of divine Principle, these faithful ones who have obeyed the imperative demands of purity and Love; these Christian men and women who are forming an ever-increasing band of tireless workers, are carrying into all phases of life the healing power of Truth and Love, lifting the fallen, drying the tear-stained eyes, brightening the outlook of many a sin-sick heart, and bringing the kingdom of heaven down to earth, as a result of the consecration of their lives to God.

Far be it from any of us who are yet outside this fold to condemn such a beautiful, practical religion. Rather let us look deep down into our hearts and see if we ourselves are willing to take such a noble, self-sacrificing stand, and go and do likewise.

BE YE PERFECT,

BY HENRY C. LAWRENCE.

IN one of his marvelous epistles, after clearly setting forth our duty and relation to God, to Christ, and to our fellow-man, showing us the evils we must avoid and the good we should do, putting off the old man, the false self and its deeds, putting on the new, regenerated by a new revelation of himself as the image of his Maker (renewing of the mind),—after showing us all this, Paul says, "And above all these things put on charity, which is the bond of perfectness."

This disciple had a clear, practical conception of the Truth Jesus taught, and from the viewpoint of his rich experience he tells us that the greatest attainment in our spiritual growth and progress is charity, love, because it is the "bond of perfectness." Before Paul ever knew the Truth, its Teacher had said, "Be ye therefore perfect, even as your father which is in heaven is perfect."

Even before this, when the great Truth-demonstrator was as yet dimly perceived and foretold by prophets, God said through Moses, "Ye shall be holy: for I the Lord your God am holy." Ever since its enunciation, men have equivocated by claiming that it does not mean what it says. You cannot be perfect, say they. You can only try to be, and that is what the command means. The wording, however, is final, "Be perfect." Then says the doubter, How? How can sinning, mortal, human nature be perfect? No answer could be more simple. It cannot. Sickly, selfish, misnamed man never was perfect, nor ever can be, and he is not told to be. We are commanded to be our true selves, to be the image of our Creator, to reflect perfection. This spiritual, real man is already perfect, holy, obediently reflective of his Mind and Father.

One may ask, then, Why is the command given if man is already perfect? and why is it given to us if mortals cannot be perfect? Again the answer is plain. The command is given because of the false human conception of man, which says he is imperfect and needs such a thunderbolt, from which falsity the precept is intended to awaken us. It is given to us because we are deceived by this serpent and need a standard by which to measure our

illusive idea, and thus be able to bring our thought up to the perfect ideal. We must reach this ideal through the "bond of perfectness," by being kind, just, charitable, loving, *pure*. By not attempting to break this bond by unkindness, self-justification, hate. This bond of Love is unyielding yet tender, firm but forgiving, exacting and still lenient, through its own power destroying our doubts and darkness with the Christ-light which has been revealed to our consciousness. This is the bond of unity which "suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up, . . . thinketh no evil, . . . rejoiceth in the Truth; . . . endureth all things, . . . *never faileth*." The only seeming lack is our failure to put it into practice and live it, thereby becoming united to our ideal, "Love, wedded to its own spiritual idea" (Science and Health, p. 566).

Nothing can be more real or right than perfection, therefore the gain of this and strict obedience to the Master's word, is the consummation of our work. It was the end of his earthly mission. It is accomplished, however, only as he accomplished it, by constantly fasting (refraining from false evidence) and praying, by a lifelong sacrifice (of the material or earthly), and work. "To understand God is the work of eternity, and demands absolute consecration of thought and energy" (Science and Health, p. 308).

As Life is eternal and as the work is for Life, it is easily seen to be eternity's problem, ever unfolding until that eternity of perfection shall be reached. "With men this is impossible; but with God all things are possible." What less than complete consecration can consummate this desideratum? Eternal vigilance itself is the only veritable passport to this salvation. It means the putting off of all corruption, all fleshliness of mind and body, and the attainment of that "incorruptible" which the apostle's insight encourages us to believe and know will bring to pass the saying that is written, "Death is swallowed up *in victory*." Then shall our spiritual vision apprehend the divine possibility, "In this divinely united spiritual consciousness there is no impediment to the perfectibility of man in eternal bliss" (Science and Health, p. 568).

THE way to cure our prejudices is this—that every man should let alone those that he complains of in others and examine his own.—*Locke*.

ONE BY ONE.

BY CAROL NORTON.

One by one pure thoughts and holy
Lift us out of self and sin;
One by one bright gleams of glory
Show the goal we all would win.

One by one our trusts are strengthened,
As our lives to thee we give;
One by one our days are lengthened,
As in love we move and live.

One by one our aims grow purer,
As our deeds reflect our God;
One by one our songs are clearer,
As we rise above the clod.

One by one the years move onward
To the time of prophets told;
One by one their words float homeward,
Singing of one Lord, one fold.

Then within Love's ever-presence
We shall live amidst its light,
Knowing full that great Effulgence
Which men call the Infinite.

Know the mysteries of His kingdom,
Hear the chants of Spirit sung,
Be at one with that great Wisdom
From which all creation sprung.

PARTNERSHIP.

BY JAMES VAN INWAGEN.

IN my early life, after some years of office preparation, my father made me a partner in his business, where I had all the advantages of his mature experience and wise counsel, besides which his love and tenderness made the partnership one of perfect trust and confidence, the father oftentimes seeming to be an elder brother to me as well.

This earthly parent and partner passed away many years ago, and I was bereft of the wisdom and counsel which had so often guided me.

In later years the subject of Christian Science was presented to me, and after months of hesitation and indifference, the zeal of a dear friend prompted the beginning of a study on my part, which I now feel will never cease.

Among many other blessings and revelations, I have found a partnership with God, and realize that I have an infinite Father, who is interested in every (good) work that I do; helping me with his perfect wisdom and boundless resources, to meet all the problems of every-day business and social life,—an ever-present help in time of need, or trouble.

This feeling of partnership with the Infinite, has come to me solely as a result of a new interest in the teachings of the Bible, stimulated and illumined by the teachings of "Science and Health with Key to the Scriptures" and other writings of our beloved Leader. I now understand that the rich and positive promises of the Bible are for me, to-day, if I comply with the simple requirements.

Let me cite two or three that have been particularly helpful in meeting the hard problems of a busy man's life:—

"Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

"The Lord shall guide thee continually." "My presence shall go with thee." "Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

Are not the Scriptures, and our Leader's writings, full of the idea of a possible partnership with God, with Jesus

as our elder brother, showing us the way to the Father's side?

The beauty of this thought to me, is its universal practicability. Men, women, and children, in every station of life, in all pursuits and possible avocations, are eligible to an equal partnership, according to their grace and understanding, with their Heavenly Father, having the incalculable benefit of His infinite power, wisdom, and love.

The average business man devotes about half his conscious moments to business pursuits, through which he is enabled to provide (or hopes to) for himself and those dependent on him, besides furnishing the means for extending his benefactions in the various channels open to him, for the betterment and happiness of mankind.

It follows therefore that the God-principle should be omnipresent in the office or factory, as well as in the home and the church.

What can be more sacred than a business which is based on a standard of one hundred per cent in all production, whether of goods or labor, with the golden rule applied in its dealings with employees and customers? Such a policy awakens reciprocal feelings in the minds of those one employs, or has dealings with; smooths many otherwise rough places, and works wondrous changes in general results.

A partnership with God is all-inclusive and embraces Divine protection and guidance in all the affairs of life.

A CASE 'OF SLOW HEALING.

BY A. S. W.

A LITTLE more than a year ago, I began the study of Christian Science, although I had previously read many of Mrs. Eddy's books, and had laid them aside with regret that I could find nothing practical in them.

Physical conditions, however, which failed to respond to material remedies, sent me back to them, this time with the determination to search until I should find the Truth, if there were any to find. I had long been an agnostic, not from choice, but because in every direction there appeared to me so many inconsistencies. Even the Bible was a sealed book, and but seldom read.

Providing myself with the different books, the periodicals, and a healer, I went to work in earnest. It was not long before my entire time was given to reading and study, nothing else was in my mind, but the days grew into months, and there appeared no light. Instead of an inspiration, the mid-week meetings brought nothing but discouragement, as almost without exception, the testimonies were of instantaneous healing, and no one seemed to have difficulty in understanding Christian Science, while to me Science and Health was a series of contradictions, which I could not unravel.

In this manner seven months went by, my physical condition was unchanged, and seemingly the Truth was as far away as when I commenced. At last there came a time when I was indeed without "hope and without God in the world." While in this condition I picked up a little book of Scripture quotations, and right where it opened I read:—

"Remove from thee all doubting; and question nothing at all, when thou asketh anything of the Lord; saying within thyself, How shall I be able to ask anything of the Lord, and receive it, seeing I have so greatly sinned against him?"

"Do not think thus, but turn unto the Lord with all thy heart, and ask of him without doubting, and thou shalt know the mercy of the Lord; how that he will not forsake thee, but will fulfil the request of thy soul.

"Wherefore purify thy heart from doubting, and put on faith, and trust in God; and thou shalt receive all that thou shalt ask.

"But and if thou shouldst chance to ask somewhat and not immediately receive it, yet do not therefore doubt, because thou hast not presently received the petition of thy soul, for it may be thou shalt not presently receive for thy trial, or else for some sin which thou knowest not. But do not thou leave off to ask, and then thou shalt receive, else if thou shalt cease to ask, thou must complain of thyself, and not of God, that he has not given thee what thou didst desire" (The Apocrypha). With the reading of this came the assurance that in due time I would have the request of my soul, whenever I should be fitted to receive it.

The second night after reading this, the spirit of Truth came to me. At first it seemed like a strain of far off music, gradually it came nearer, and grew clearer, until

my consciousness was filled with harmony. I stood in wonder and awe as the beauty of God's spiritual creation seemed unfolded to me. The why and the wherefore of everything troubled me no longer. Every contradiction in Science and Health vanished, and I commenced to realize the Truth as therein taught, and ever since, like the tiny bud, it has been unfolding.

For my slow healing of rheumatism, I am indeed grateful, for by no other road could I ever have been led into the understanding of Christian Science.

The wonder to me now is, not that I could not sooner grasp this Truth, but that in one short year my mentality could have been so completely and entirely changed.

THE CAPACITY TO ENJOY LIFE.

Nothing contributes more to the highest success than the formation of a habit of enjoying things. Whatever your calling in life may be, whatever misfortunes or hardships may come to you, make up your mind resolutely that, come what may, you will get the most possible real enjoyment out of every day; that you will increase your capacity for enjoying life, by trying to find the sunny side of every experience of the day. Resolutely determine that you will see the humorous side of things. No matter how hard or unyielding your environment may seem to be, there is a sunny side if you can only see it. The mirth-provoking faculty, even under trying circumstances, is worth more to a young man or woman starting out in life than a fortune without it. Make up your mind that you will be an optimist, that there shall be nothing of the pessimist about you, that you will carry your own sunshine wherever you go.

There is longevity in the sunny soul that eases our jolts and makes our sides shake with laughter.

There is a wonderful medicinal effect in good cheer. Good news and glad tidings have a magic effect even upon invalids.

We often see a whole store or factory or home transformed by one sunny soul. On the other hand, we have seen them blighted and made dark by a gloomy, morose, fault-finding person.—*Success*, November, 1901.

TESTIMONIES FROM THE FIELD.

MY testimonial of healing appeared in the *Journal* for June, 1889, a few months after being healed. The physicians pronounced my case incurable during ten years of great suffering and hopeless invalidism. I was never taught to believe in any religion, but merely to respect it, until hearing a lady tell of her recovery by faith and prayer alone, and imploring me to do likewise.

After suffering several years longer I was compelled to do as she instructed. My prayers were unmistakably answered, and I was much benefited for a season. I then began to believe in a God. I prayed earnestly and constantly to know God of a surety. That prayer has been answered completely as revealed in Christian Science.

I first heard it spoken of by a very dear relative who had been much benefited. I said if this were God's power, which I really believed it was, I felt that it could heal me also. At the end of three days' treatment all suffering was completely destroyed. Improvement continued very rapidly, until, in a few weeks, I could walk alone. I often think of Paul's words: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Intervening years have had their seeming shadows as well as sunshine, only to give glorious proofs of the power of Truth over error. I should never have known what happiness was in any sense, were it not for this beautiful Light which "Science and Health with Key to the Scriptures," has thrown upon the book of books—the Bible. We know "the Great Physician *now is here*," healing both the sick and sinful, and regenerating all mankind. Some friends in the country invited me out to their place this past summer. I went there on Thursday, August 1, intending to stay only a couple of weeks at most, but circumstances lengthened it to five and a half weeks. I will give a brief account of some of the cases of healing while there.

On Friday, the day after my arrival, their young son, while working in the harvest-field, was struck across the shoulders with a heavy header bed, knocking him down. He knew a little about Christian Science and applied it, but

felt he must get some one else in his place. Failing to find any one by Saturday noon, and being near home, he came in (he was working several miles away), not knowing that a Scientist was nearer than sixteen miles. When told by his mother that I was there, he desired treatment, which was given immediately. Being much better next day, Sunday, he jumped on a horse so quickly and unexpectedly by the animal, that it threw him and he struck on his back. I worked for him again and harmony prevailed, and thinking he was able to work, he went to the field again.

The men were all afraid to have him work, but he began and worked a while when something snapped between his shoulders as though it had broken when he lifted a forkful of straw, and he fell. He did not work any more that day, Monday, and came home to be treated. A fire broke out on Tuesday. He went and fought fire, injuring his back again. I handled the error again until Wednesday evening, when he declared he was all right, and intended going off to work on Thursday morning, which he did, and did not return for over three weeks, and was not troubled in that way again.

The next day a young man who was staying there, wanted treatment for a badly sprained back. At the end of the second day, he declared himself as strong as he ever was, saying he believed it would not be many years till little else than Christian Science would be used as a remedy. He went to work again, lifting as much as usual, rejoicing that he was not laid up, and unable to do much for the rest of the season, as he would have been in the old way.

One night my hostess, who had been subject to cramps in the bowels, sometimes suffering untold agony as long as six or seven hours, had her husband call me to treat her, as she had suffered an hour. She had not wanted to disturb me, but at last felt compelled to. She resumed her sleep before the treatment was ended, and slept till morning. She had also been subject to a certain kind of hives, having a great dread of them, believing that it was liable to be very dangerous for her if they were not all brought out thick on her soon after the first symptoms. At last they appeared one Monday afternoon. I stayed by her about four hours, declaring and realizing the *all-power* of Truth and the *nothingness* of evil, meeting every claim that suggested itself, one by one. Then I felt that the error was conquered, and Truth would prevail to our consciousness, and

it did. The next afternoon she got up and dressed herself, and came in the adjoining room where I was sewing, and remained up. She told me that she often stayed in bed five or six days with that trouble, and this was the severest attack she ever had, and recovered much the quickest. The following Saturday she brought me home, sixteen miles. I saw her three times within the six following weeks and she looked brighter and better all the time. Other false claims with the family and with a horse were met successfully with Truth.

They all have the utmost confidence in the efficacy of Christian Science. The thought often comes to me that I have not worked in the Master's vineyard as I should like to do, but in taking a brief review of past experiences, I find that much has been done. The greatest work is with self. The rubbish of fear, anxiety, grief, sorrow, despair, and so on, that are educated in mortal mind, must be cleared out to make room for spiritual thoughts that radiate and are felt by all who are willing to partake of its beneficent influence. Our work is to follow the Master's teaching, subduing mortal beliefs, and breaking down their idols. Then the blessings of harmony come as our reward. Who could wish more? There is no end to the blessings. Before closing, I wish to express my gratitude to our Heavenly Father for revealing the practical truth of Christian Science, through dear Mrs. Eddy, and to her, for her untiring, unselfish, self-sacrificing labor of Love "for tired humanity's reassurance" (Science and Health), establishing the reign of peace and harmony on earth. Also to the editors of the *Journal* and *Sentinel*, and all who are working so valiantly and vigilantly at headquarters, for the Cause of Christ, while the Field reaps a goodly share of the benefit.

Miss Dollie M. Huls, Lewiston, Idaho.

It is a little over three years since I first heard of Christian Science, and had the privilege of attending a Christian Science service for the first time. During this period I have had numerous opportunities of proving to my entire satisfaction the efficacy of Christian Science treatment to meet and master each and all of the many phases of error which try to manifest themselves from time to time, and my interest, awakened at the first experience, has gradually broadened and extended as each successive claim has been

overcome by Truth, until now my sense of gratitude is inexpressible.

My first personal experience of the power of God to heal, was in the demonstration of the nothingness of a cold, a small thing it may seem, yet with great meaning to me, bringing a realization of the ever-presence of a God of Love,—God, whose very existence I had doubted. Next in order came the demonstration over the tobacco habit, rheumatism, grip, abdominal cramps, chills, and numerous minor troubles, each in turn overcome by Christian Science treatment. My sister was healed of typhoid fever in less than a week without material aid, and a claim of pneumonia destroyed for my brother while twelve hundred miles from the demonstrator, proving to me conclusively that distance is not a barrier to divine Mind.

It was the alarming and critical condition of my mother that first led us to Christian Science. In her case, as in a large percentage of Christian Science cases, *materia medica* was absolutely powerless and so confessed.

She had been ailing for some years, gradually growing worse and worse. Her trouble was declared, after long experimenting and investigation, to be locomotor ataxia, which I would describe as a sort of creeping paralysis. She was under the care of numerous experienced medical practitioners and specialists, who did the utmost in their power, and was also taken to the general hospital here, and treated at others, where every attention was afforded, but to no avail. I think I can safely state that medicine was taken by the pailful.

One doctor, on being pressed for a statement of the facts of the case, said that the disease in itself would not prove fatal, as it was in that stage, but that complications would inevitably follow, which would cause death.

As time wore on this prediction proved only too true. Slowly but surely the manifestations of the dread disease were becoming stronger and more apparent. The lower limbs were powerless, heart affected, sight of one eye completely gone, the other one scarcely able to discern light from darkness, joints and bones losing their substance until she was unable to stand on two crutches or turn herself in bed without assistance. This was her condition when Christian Science was proposed to us. Everything else had been tried and had failed, and almost hopelessly we

grasped at this last resource. God as our last resource! How strange it sounds now.

The improvement commenced from the first treatment, and the advancement was marvelous, considering her condition.

Some people say, "Why, that's three years ago, and she is not well yet." True, her case is not a quick one. After a few treatments she was able to go to church, but I had to carry her in. She is now able, and has been for a long time, to walk in, and up-stairs with very little assistance. All her other troubles have been destroyed, her eyesight is much improved, and from our experience in the past, we know that the demonstration will be completed.

To illustrate the point I wish to make, I would ask you to accompany me in thought for a few moments to the great wonder in nature—Niagara Falls. Suppose some agency should undertake to arrest the mad rush of that mighty torrent, bring it to a standstill, all the world would wonder. But suppose that agency should not only stop the downward race to seeming destruction, but should start those mad, foaming waters in the opposite direction, slowly at first but surely, a miracle would have been performed.

This was precisely my mother's case. Previous to coming to Christian Science she was hopelessly rushing headlong to destruction, as it were. All material remedies were powerless to arrest the rapid strides of the disease. Christian Science has not only accomplished this, but has turned the river of despair, and slowly but surely Truth is doing its work.

Previously the most encouraging hopes advanced were for a few months' sojourn on this plane of consciousness in utter darkness. Now the future is all brightness, the radiance of divine Love strewing the path for the onward march to grace and glory, with peace, hope, and happiness. And now would I plead with Christian Scientists to guard well this Divine heritage.

It behooves us one and all to do our part in reflecting that Love, the effulgence of which reaches out to the humblest in our midst. Let us remember we are all God's children.

In conclusion, I would like to pay a tribute to those to whom we are indebted for the Truth as in Christian Science. To our dear Mother, Mrs. Eddy, for these won-

derful revelations. To the teachers through whose instrumentality this Truth is reaching us, and to the demonstrators for their ceaseless, tireless, and self-sacrificing labor in our behalf.—*Arthur Blainey, Toronto, Ont.*

WHEN Christian Science found me I was on the verge of taking my own life. I had been a drinking man for more than twenty years, the habit growing stronger year by year until it had ruled me with a rod of iron for the last five years previous to my being healed through Christian Science. The last two years previous to my healing, I seldom knew what it was to be free from the influence of intoxicants. I had gotten so that I could scarcely retain anything I ate. My mind, and more particularly my memory, was practically destroyed. My home was anything but pleasant, rendered so wholly by my drinking. I at last came to the point where I realized I could do nothing more. The habit controlled me absolutely, and I thought, rather than disgrace my wife and child, and my relatives and friends, the sensible thing to do was to get my business in as good shape as possible and end my life of failure in Lake Michigan.

Words cannot describe, nor tongue tell, the suffering that a man who is addicted to the drink habit entails upon himself. So-called diseases, I am sure, even in their most aggravated forms, are nothing to be compared to the suffering of mind and soul that a hard drinking man goes through with. The last five years I have wanted to stop drinking, and honestly have done all I knew how or what to do in order that I might be delivered, but all to no avail.

For the past few years I had gotten so that I literally hated almost all men with whom I had any business dealings, and more particularly did I abhor the salesmen who worked for me. I despised them because I thought each one wanted to beat me out of money, and it was a rare occurrence when one did not beat me.

My wife, who so patiently and so bravely stood by me all those dark months and years, hoping and praying almost against hope, heard of Christian Science, and when I would not go for treatment she went herself to a practitioner, and in a very short time I was not only completely healed of all desire for intoxicants, but every particle of hate, was obliterated and love for my fellow-man filled the place instead.

Of course I then wanted to know what that power was

which had so completely transformed me, and I earnestly began an honest investigation of Christian Science, with the result that in three months an electric belt, which I had worn for more than seven years without a single day's intermission, for kidney trouble, weak back, etc., was laid aside, and I have never felt any need of it since then. I had worn glasses for nineteen years for severe astigmatism and other defects of the eyes, and in less than six months the glasses were laid aside without any inconvenience whatever.

Through the understanding which I obtained of Christian Science, I was enabled, within six weeks after first hearing of it, to overcome the worst case of smoke habit that I have ever seen in my life. I smoked all the time; the number of cigars ran from fifteen to twenty-five a day,—the heaviest Key West cigars that I could purchase. I had tried numberless times to quit the habit, but was never able to do so. But through an understanding of Christian Science the habit left me and I scarcely knew when or how. I simply knew that I had no further desire for smoking.

My wife had been cast down, but Christian Science raised her up. Our little boy, then three years old, no one ever thought would live. Three eminent physicians, one in Minneapolis and two in Chicago, said we never could bring him up. Christian Science enabled him to eat all and whatever he wanted; and in six weeks he was healed of a very bad case of rupture. He is now as fine and as healthy a boy as there is anywhere.

Through the understanding we had of Christian Science within three months after being healed, a case of rheumatism of thirty years' standing, sciatic and inflammatory, on the part of my sister, was healed, and she was as free from pain, swelling, and stiffness as if she had never had the rheumatism. She has never had a return of it since, and that was a year ago last month.

My brother in Pennsylvania was healed of the same claim through absent treatment. For months he could not walk except with crutches, and most of the time was confined to his bed. Inside of three weeks after receiving the first treatment he was doing his own plowing and harrowing, and has never had any return of it since.

We might tell of dozens of things that Christian Science has done for us, but it is not necessary. I do wish to say this, however, before closing, that for a business man Chris-

tian Science is simply invaluable. It is now a pleasure for me to transact business; before getting an understanding of Christian Science it was always guess-work. My business is more prosperous now than ever before. If Christian Science had never done anything else for any one, it has done enough for our family to entitle it to the thoughtful consideration of all who need physical healing and spiritual uplifting. There is no happier home in the world, now, than our home. I *existed* for thirty odd years, but have actually lived less than sixteen months.

Our hearts go out in gratefulness to God for this great Truth, and we are sincerely thankful to the Rev. Mary Baker Eddy, who has with such bravery and self-sacrifice borne the brunt of the battle of Truth over sin, sickness, and suffering. I also think I should be ungrateful indeed if I did not thank the dear practitioner, and later our teacher, who labored so faithfully for our healing, and so clearly taught us how to demonstrate this beautiful and practical Science.—G. A. L., Minneapolis, Minn.

I SHOULD be ungrateful not to add my testimony to that of thousands who have occasion to thank God every hour of their lives for the blessings which Christian Science has brought to them.

About a year and a half ago I seemed to have exhausted all the resources of *materia medica*, electrical treatments for months having been my last resort along material lines.

In my utter hopelessness, I telephoned to a Scientist neighbor, who came promptly to me and most lovingly led me into the joy of this Truth. Although my claims were numerous, and of years' standing, from the hour that I began to read our priceless text-book, the healing began, and to-day my heart overflows with gratitude, as I truthfully testify to a year and a half of almost unbroken freedom from physical distress.

Like many others, I knew at once that I had found the Truth, and it has made me free indeed. Christian Science came to me when I was literally without hope and without God. Having separated myself from all thought of religion, save to decry the evident failure of its mission to mankind, I seemed to have nothing to turn to in my extremity. For years I had sought health, through material means, with the usual discouraging financial obligations and no relief from misery. Only when I had found what con-

stituted my real relation to God through this Truth, was the tension released and health and strength restored. I had no treatment, but a child-like, humble willingness to know the Truth as given in Science and Health, opened the way to health and that peace which does truly pass all understanding.

I wish also to speak of what seemed to me at the time a wonderful demonstration. Some months before turning to Christian Science my mother, then in very delicate health, was called upon to pass through a series of overwhelming experiences.

All this was followed by a still greater physical depression, and the fear of never seeing her alive again was with me night and day, as she lived sixteen hundred miles from me. I told the dear Scientist of my fear and explained to her that my unusually reduced mental and physical condition was largely due to that. When she told me how to go to work to lift not only myself, but my mother, out of bondage, like a little child I took up the line of thought as given, and the relief to my overburdened mind was unspeakable. Knowing that my mother was very much prejudiced against what she thought to be Christian Science, I dared not mention it to her then, but her health improved to the extent that in a short time she traveled the sixteen hundred miles to visit me, and the following is a testimonial from her as to the power of Truth to overcome what seems, to material sense, a very long distance, and also that, as our dear Leader says, "Love giveth to the smallest spiritual idea might, immortality, and goodness." This is, in substance, the way she related her experience to me, and also to others: At about the time I began to work in Truth for her, the numerous cares which so oppressed her, were suddenly lifted, and a peace such as she had not known in years fell gently upon her. All this was followed by a very much improved condition of health, and during her visit she became deeply interested in Christian Science, and joined the church here with me last June. The blessings have never ceased to pour in upon her and me ever since we came into this wonderful Truth, and the work is rapidly spreading among other members of my family.

In conclusion, I will mention a case, which must set at naught the commonly expressed belief that faith in Christian Science is a necessary feature of its healing efficacy.

My brother, who had always ridiculed Science, developed very marked indications of serious kidney trouble, and was suffering intensely from nausea and pain in his head and back. As his last physician had failed to help him in any way, but instead had advised a change of climate, my brother felt satisfied that material remedies offered no avenue of relief, and was simply enduring the distress as best he could.

His wife, though not a Scientist, called upon one of our healers here, explained the conditions in detail, and while doing so the healer was able to realize the Truth so clearly that the manifestations of distress were wiped out then and there. This action was taken without my brother's knowledge. That evening he came home from business radiant, and with a most astonishing tale. It seems that all at once the aches and pains ceased, so suddenly as to startle him. He could not account for it, neither could his friends to whom he related the experience. Not until the next evening did his wife tell him what she had done, and of course no one *could* doubt that the healing was accomplished through the power of God, taught and demonstrated in Christian Science. As I said, this case utterly crushes the much dilated upon theory that Christian Science is merely a "faith cure."

I cannot express my gratitude for these "signs" of Emanuel—God with us.—*N. M. H., Salt Lake City, Utah.*

EVERY word of testimony of the healing and saving power of Truth, is productive of good results far beyond our expectations. Doubtless some very helpful testimonies are withheld, from the thought that they appear insignificant and of little value compared with the seemingly more wonderful demonstrations that are brought to our notice from time to time. What seem to be very little faults or errors often prove the most effectual barriers to our spiritual advancement, and every phase of error, physical or moral, overcome by Truth is a step forward on our journey from the material to the spiritual. The same understanding and application of divine Principle is necessary to overcome all discord and illusion, and the same denial of mortal sense testimony is requisite in every instance to vindicate the supremacy and omnipotence of Infinite Love.

My introduction to and acceptance of Christian Science was brought about principally by observing its beneficent

effects on its adherents, and the substantial happiness that they not only seemed to enjoy themselves, but also were so willing and anxious to share with others. The opportunity came to me some eight or nine months ago, very soon after I had commenced the study of Science and Health, to test the curative properties of Christian Science. Without going into detail, I was healed in one treatment of a claim of ague and chills which had given me considerable annoyance and that left me unfit for work for some hours following each attack. Furthermore, previous to having taken treatment I used tobacco freely in various ways and indulged frequently and sometimes to excess in intoxicating liquors. I have never had any desire whatever for these things since, and never shall, because the sense of pleasure in them has been eliminated.

The fact that I had been cured of the tobacco habit seemed to me very remarkable, as I had expressed no wish to be treated for it, and really did not desire to give it up, which fact seems to me to indicate that Christian Science operates for our good, even in opposition to our wishes.

A careful study of our text-book, and the earnest desire awakened thereby for a clearer perception of the Truth it reveals, have shown me the real significance of physical healing, which, to quote the words of our beloved Leader, serves as a "bugle-call to thought and action, in the higher range of infinite goodness."

Far more important to me, however, than these physical demonstrations, is the glorious sense of liberty that comes with the confident assurance of the ever-presence and availability of divine Love, and the absolute certainty, based upon positive proof, that divine Principle governs all harmoniously, and that "all things work together for good to them that love God." Christian Science found me a hopeless pessimist, passively acquiescent in what seemed to be the inevitable portion of mankind,—doubt, discord, and misery. It has, I rejoice to say, removed all these illusions, and in their place established a satisfying sense of peace, harmony, and happiness.

For these and many other blessings received through what at present is but an elementary understanding of Christian Science, I wish to return heartfelt thanks to God, the author of all being, and to our revered teacher, Mary Baker G. Eddy, who has shown us that man, made in the image and likeness of God, reflecting divine Mind, has not lost his birthright of dominion over all the earth.

John L. Richards, Chicago, Ill.

I ENCLOSE a letter which a prisoner in our penitentiary desires to send to the *Journal*.

We have a Christian Science Lesson-Sermon in the Colorado State Penitentiary, at Canon City, once a month. There are about six hundred prisoners in this institution, and we have from two to three hundred of them at our services. We have been told that the Christian Science service is better attended than any other held there. Eighteen prisoners receive the *Sentinel* and *Journal* regularly, and some have the *Quarterly*.

We have fifty copies a week of the *Sentinel* and twenty-five copies a month of the *Journal* to distribute at our services, and the gratitude expressed for them is very touching. One young woman told me that no one could know what a comfort they were to her at night in her lonely cell.

Some of those interested in Science who are now free, have written they are living honest lives and have no trouble in getting work.

The different teachers' associations in the state have helped us financially, which has enabled us to place hymnals in the prison chapel, and several copies of Science and Health and "Miscellaneous Writings" in the library, besides having plenty of literature for distribution, though one prisoner remarked he never could get a copy of Science and Health; that if there were a hundred copies there, they would all be in use.—*Minnie Shaffer Avery*.

The following is the letter referred to.

Dear Journal:—I feel it is my duty to write a few words to express my feeling and views in regard to Christian Science.

The first time I gave it any thought at all was in 1898. I became acquainted with a young lady who was a Scientist and a true one. She used to talk Science, but I learned more from her life than I did from her words.

When I came here I had been a constant sufferer for twenty-five years from nervous and sick headaches and stomach trouble. I had spent a nice fortune seeking for health, but got no relief.

The prison physician is a gentleman in every respect, and has been kind and attentive to me, but I continued to lose flesh and suffered terribly until I became so weak I could not leave my cell. I knew the physician was doing all in his power. One day while alone and lying on my

bed, I thought of the words the young lady had spoken to me, and I remembered she had been healed herself.

I had been reading "Science and Health with Key to the Scriptures," and I just resolved then and there to go to God for healing. I knew He had healed others and that He had not changed. While in silent prayer the racking pain in my head left and I fell asleep. I was not surprised next morning to find myself better, and I was able to dress and go into the dining room for breakfast. I have been gaining ever since, in fact I have become a new man since Christian Science services have been held here in the prison.

Since Christian Science has come into my life, my prison life has been really the happiest time I have ever known. I suffer no pain and I have no burden on my heart, for I have made my peace with God. I love to read the *Sentinel* and *Journal*.—L. D., Canon City, Col.

"LEANING on the sustaining Infinite, to-day is big with blessings" (Science and Health with Key to the Scriptures by Mary Baker G. Eddy). Truly it has been said and just as truly can it be proven by all who are willing to observe the Apostolic injunction; viz., "Prove all things; hold fast that which is Good."

Christian Science found in me a minister's son who had failed to profit by continuous teaching in the old thought. Some years ago I was pronounced by a professor of *materia medica*, whose works are in general use, a neurasthenic. I had been in this condition more or less for eight years, and up to two years ago when Christian Science was first brought to my attention (thanks to Almighty God) through a kind friend, I was almost constantly taking medicine and had in all eleven physicians who undoubtedly did their best, but without avail, notwithstanding almost all known drugs were prescribed, and further I had tried very many patent medicines. I was also put through forms of hygienic treatment and other things that offered inducements. At the time of coming into Science I was taking three times daily forty minims of cod-liver oil and three of creosote, also three drops of Fowler's solution of arsenic, and on the month or so previous had bought eighteen dollars worth of patent medicine. I was restricted to the simplest means of diet,—all stews, fries, sweets, berries, and tomatoes I had not touched for two years.

I started to read *Science and Health*, and before I had half finished the book once I was eating everything that any one does. I read the book eleven times straight ahead and many times skipping about. The book has done the work and I am a well man. My wife and I have recently had the privilege of class instruction through one of Mrs. Eddy's loyal students, for which we feel thankful, and highly appreciate the pains taken to show us the light. I feel we cannot be too humbly thankful to Mrs. Eddy, through whom God has voiced the Truth most abundantly to this and future ages. A true conception of Him wipes the tear from every eye. "Man's extremity is God's opportunity."

C. E. Meynell, Philadelphia, Pa.

I WANT to acknowledge what Christian Science has done for me. The spiritual healing I appreciate the most, for it is greater than all else. I was not looking for spiritual healing, but it came with the recognition, limited as it may be, of the Christ and of that tender, loving Father who always hears and answers prayer, and who honors all His children whose hearts are set upon Him.

I was born, raised, and grew to manhood in the Roman Catholic faith, in Ireland. The teachings appeared more inconsistent to me as I grew up, and eventually I ceased to worship or pray to God at all and went for a few years floundering like a ship at sea without a rudder, as I came to the conclusion that I was praying to one of whose existence I was uncertain.

I came to Christian Science for relief from many ills from which I suffered. One was a case of chronic constipation which I had been doctoring for several years, and when the specialist, patent medicine, and electric belt had failed to bring any satisfactory relief, I took a friend's advice to try Christian Science, but not without considerable hesitation. The result was that I have never suffered from this cause since the first treatment, and have never touched a drug since, nearly two years ago now. A most unpleasant nervous complaint also disappeared. I had used liquor and tobacco for about ten years and both have become obnoxious to me. A despondent, melancholy disposition has been changed to a cheerful one, and so many changes have been wrought in my nature that I might say all things have become new. For this measure of freedom and this guide through the road of life, I thank God

and Mrs. Eddy, and all who have helped me to see that I am one of God's children.

John C. Murphy, St. Louis, Mo.

It is now a little over six years since Christian Science was first brought to my notice by a kind friend who had been healed by it. I had been under the care of one of the best homœopathic physicians in our city for two months, but was not benefited, rather growing worse. I had pulmonary trouble, and had had several hemorrhages. I was given up by my physician, who said I could not live two weeks.

I then went to a healer, a lady, who was so kind and patient in showing me the way that I shall always remember her with gratitude and love. With the first treatment I improved and continued to do so. I read and study "Science and Health with Key to the Scriptures," and find great help and joy in so doing. The light is gradually becoming brighter and brighter, and my understanding of the Bible is much clearer than it ever was before.

It was a hard struggle for me at first, to give up my medicine chest of little pills, and the faith I had in their healing qualities. My father was a homœopathic physician and I was raised in that belief, but when they failed and all else was dark around me, the light came and I learned the divine Principle of Truth and Love, which heals all our sicknesses and sins and makes us free.

I am very thankful for the *Journal* and *Sentinel*, and read them with interest, and am helped by many of the testimonies. I regret that I am so tardy in adding mine to the list.

Above all I am most grateful to Mrs. Eddy, who has given this great Truth to this age. I want to know more of it, and to be able to demonstrate it in my life day by day.

Josephine Temple Wells, St. Louis, Mo.

IN just acknowledgment of what Christian Science has done for me, I submit the following for publication. I was healed of nervous prostration, catarrh of the stomach, and various other ills of several years standing. I had the very best medical skill, had tried all kinds of medicines, electricity, mineral waters, etc. Finally I went to an infirmary in Dallas, Tex., to be treated by a noted specialist. After returning home, not much benefited, I resolved that I would never take another dose of medicine.

Shortly afterward a friend wrote me of her being wonderfully healed through Science. I got "Science and Health with Key to the Scriptures" and studied it five weeks. I then went to a practitioner, who treated me. I purchased Mrs. Eddy's works, and applied the teachings as best I could to my daily life. I gradually improved in health as I improved in thought, until I was finally healed, sound and well. While I was being healed I sent for the pastor of the Methodist Church of which I was a member, to have a talk with him on the subject of Christian Science, but met with so little encouragement that, as a result, I withdrew from the church and am now a member of the Mother Church, and hope soon to unite with a local church. I am a regular subscriber to the *Journal, Sentinel, and Quarterly*, and have had the privilege of class instruction from a loyal student, from which source I gained a much higher understanding, and have been enabled to help others.

If any should desire to know the particulars of my being healed, I will gladly give the information.

Lula V. Padgett, Kosse, Tex.

SINCERE gratitude impels me to write these lines in order that I may tell of some of the benefits which I have received through Christian Science. 'About three and a half years ago I was brought into this beautiful Truth, by being healed of a claim of two and one half years' standing, an illness which made my whole existence a misery and life scarcely worth living. I was very, very thankful to receive relief in so short a time as one month's treatment. Of course I then took up the study of Science and Health for myself, but more than a year passed before I realized the full necessity of putting into thorough practice what I had learned therefrom. Many troubles came into my life all at once and I had to apply to a Scientist to help me to meet them.

Since then I have been able to do my own work and sometimes also to help others. I have overcome a severe claim of influenza within thirty-four hours, no one excepting my mother, who is also a Scientist, having noticed that there was anything the matter with me. An inflamed eye yielded very quickly, as a result of treating myself. In fact, it was noticeable that as I started denying the material senses and acknowledging the all-power of God, the swelling went down immediately.

Words fail to express my thankfulness to Mrs. Eddy for the grand uplifting work which she has done for the cause of humanity, and for the excellent reading which is contained in the Journals and Sentinels, to which we are regular subscribers.—*Lily von Arnswaldt, London, Eng.*

SOME time since I was asked to go to see a woman who needed help in Christian Science. She lived in a remote part of our city, a part with which I was unfamiliar and a very rough neighborhood. At first, I thought, "I don't know where she lives and I will wait and get one of the Scientists to go with me, for I don't like the idea of going alone." Error tried to make many excuses to keep me from being "about my Father's business," but I rejoice to say that Good finally triumphed, and I caught the first car going that way. As Love was leading me, of course I had no difficulty in finding the place. The husband met me at the door, his wife being so ill he had come home from his work. He invited me in to see her—a pale, delicate little body. She seemed very weak and miserable. She said that she had been an invalid for years, that she was a sufferer from nervous dyspepsia, that the physicians could do nothing for her, and she had about given up.

We had a beautiful time together, she eager to know, and I glad to tell of this Comforter, Christian Science. I gave her a treatment, and continued doing so for two or three weeks, at the expiration of that time she had found her perfect health in God, and is to-day a strong, healthy woman.—*K. S. P., Macon, Ga.*

I HAVE never been so awakened to work more earnestly, more consecratedly, for the Cause of Christian Science than I was this summer while attending the Communion service in the Mother Church. Our dear Leader's message is so comprehensive, that I am still studying it daily, and feel enriched by it each time. Whenever I have attended the Communion service, I have learned the same lesson, that as we meet all the dear ones, from every quarter of the globe, we must love each other more, for we are one family in Christ. Only by doing this can we love God more and walk in the blessed Master's footsteps.

I find the work is to be done in each individual consciousness, reflecting and radiating the light of Spirit, that all men may find an abiding consciousness.

I have had a clearer conception of our text-book, "Science and Health with Key to the Scriptures," a higher understanding of Truth to overcome the errors in human consciousness, and I want to express my gratitude through the *Journal* for all Mrs. Eddy has given us, in revealing "a perfect Principle and idea,—perfect God and perfect man,—as the basis of every thought" (Science and Health, p. 455). I am also grateful for the *Journal* and *Sentinel*, and for the standard-bearers of Truth, who have worked so faithfully and valiantly for the Cause, and we know that "Every good gift and every perfect gift is from above, and cometh down from the Father of lights."

Margaret C. Hall, Atlanta, Ga.

By Christian Science I was instantaneously healed of stomach trouble from which I had suffered a number of years. I tried every material remedy that offered me any hope of relief, but failed to receive the desired results. While I am indeed thankful for the recovery of my health, yet the moral and spiritual healing I received is more to me than all else. My healing resulted in my wife accepting Christian Science, and bringing into our home and life the only genuine joy and happiness we ever experienced.

Being engaged in business, I frequently have opportunities to apply Christian Science to some very perplexing business problems. The results have in every instance been most gratifying. Before coming into Christian Science, I had no use whatever for the Bible; now, it is one of our daily pleasures to study the Bible and Science and Health. Life seems to have opened up anew to me. The clouds of sense are gradually being dispelled, and thought is being lifted to a higher plane which enlarges my sense of Good,—God,—and all things beautiful and pure. My sincere desire is that my life from now on, may express my gratitude to the one who has made it possible for me to be so happy.—J. J. Kirkpatrick, Joplin, Mo.

I WOULD like to tell you of a demonstration which I had a year ago. I was very sick and the doctor said I had rheumatism of the heart, and told mamma I must not go to school or run and play. If I had the best of care I would outgrow it in a few years. I am twelve years old now.

My sister had been healed of several claims through

Christian Science so mamma thought she would try it for me. We sent for a healer; she could not come that day but she gave me a treatment and the next day she came out to the house, and in the afternoon I went with mamma to do her shopping. I walked and it was quite a long way from the house.

I only had three treatments and was entirely well. I have not missed a day of school since. Mamma got me a wheel and I rode all summer. I am very grateful to my healer and Mrs. Eddy for the Truth. I attend the third church. We are in the new church and it is a beautiful structure of Truth and Love.

Matie Whitman, Chicago, Ill.

I WISH to contribute a few lines to the *Journal*, to let its many readers know what Christian Science has done for me and my wife. We commenced looking into Science about four years ago. My wife, after trying a number of doctors and receiving no benefit, commenced taking treatment from a healer in Chicago. Her improvement was slow but sure. Since she commenced taking treatment, she has been able to stand all kinds of housework besides attending to her business (millinery). We have not only learned how to keep well, but have learned, or are learning, how to live. When one reads and understands how to live, there is no trouble about keeping well.

We can never be thankful enough for what we have learned by reading Science and Health, for it teaches us who to look to for help, and what God is.

Since the understanding we have gained, the Bible is a different book to us. We look forward to the Sunday services and the weekly meetings. Our congregation is not large, but it is growing.

E. A. B., Lake Geneva, Wis.

I RECENTLY heard of a demonstration which interested me, and I would like to give it. A man who is a Christian Scientist is employed in a factory where machinery is used. He has met with several accidents. The men in the factory all watch him very closely and say, "Well, this time you surely will have to have a surgeon," but he never did. His last accident was a crushing and tearing of the palm of his hand. It was so pushed back and torn away that the muscles and ligaments were plainly visible, and the men

said, "Surely this time you will have to have a surgeon. Probably you will never have the use of that hand again anyway." But he put them all off and was taken home. I think that they bound his hand up. He begged to be taken home, because his daughter was a Scientist and he knew he would have help there. He was treated by Science, and in a very short time,—I am not sure about the time, but think it was something like two weeks, possibly three,—the man was back again at his post, and Science had done the work. He is a very grateful man to think that he was spared the suffering of the surgical operation, and also possibly the loss of his hand.—*L., Cleveland, O.*

A SHORT time ago a young man came to me with one of his eyes tied up, having had acid shot into his eye from the work he is engaged in. He is a tin plate factory employee. He seemed to be suffering intensely.

I told him to lie down and sleep if he cared to. After sleeping an hour and a half he came out of the room smiling, saying, "I have been asleep, and my eye is all right." It was true, the swelling being all gone, and unless closely observed you would not have known anything had ever happened to the eye. He said, "I do not need my cloth now, so I will put it in my pocket." He did so, mounted his wheel, and rode away, his face beaming with joy; he resumed his work the next morning. The eye was completely healed in one treatment.—*Mrs. Linnie Woods, Elwood, Ind.*

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

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

EDITOR'S TABLE.

UNHAPPY CRITICISM.

A RECENT number of *The Watchman* contains the following editorial paragraph: "The explanation is given of Mrs. Eddy's popularity as an author that 'she writes what the people desire to read.' If that refers to English style, what a mistake literary men and editors are making in imagining that lucidity of expression is essential in any article that is to command public attention! What tyros in literature Gibbon and Macaulay were!"

As to the statement that Mrs. Eddy "writes what the people desire to read," no one familiar with the facts will dispute it. The people, in rapidly increasing numbers, are seeking and reading her writings. These writings are becoming more and more eagerly sought for and read as people come to know them. Many thousands of sincere persons find in her writings the words of comfort, help, and health for which they longed. Many of the world's best thinkers are reading her writings, because they find in them that which satisfies both their intellectual and spiritual cravings. This is *fact*, not assertion merely. Being fact how does it blend with the remainder of the paragraph from our editorial friend? Do people eagerly read, and continue to read, writings which they cannot understand? Does not the *fact* that these writings are being so generally read, refute the intimation that they are lacking in lucidity of style? Their style must be lucid to those who read them or they would cease doing so. In this busy age, busy and serious people do not idle away their time in reading what they cannot understand. If they read with the hope that they might understand, but found that they could not, they would give up the hopeless task and Mrs. Eddy would soon be out of readers. But the reverse of this is the case.

Take Mrs. Eddy's leading and greatest work, "Science and Health with Key to the Scriptures," and what is the *fact*? It has reached its two hundred and twenty-third edition of one thousand copies each, and the ratio of its increasing circulation is almost, if not quite, without precedent. If people could not understand it, would they

continue to purchase and read it? The query answers itself.

Now may we not respectfully ask the author of the paragraph which we are making the text of this article, where the trouble lies? Is it with the *many thousands* of his fellow-citizens to whom Mrs. Eddy's "English style" is lucid, or is it with the *one* who wrote the paragraph to whom—as we infer—it is not lucid?

May we not with equal respect ask our friend the further question as to how long and how sincerely he has read Mrs. Eddy's writings with a view to understanding them? If he has not so done, is he or is he not fairly in a position to say that the *one* who has *not* thus read, is a more competent critic than the *many thousands* who have?

We submit these queries in a perfectly friendly spirit for our friend's serious and candid consideration; and as a concluding query, we ask whether, in view of the *facts* here touched upon, he may not soberly arrive at the conclusion that his paragraph was lightly and thoughtlessly penned?

There are those who, having failed to grasp Mrs. Eddy's point of view at the beginning of their reading, continued until they were able to reach that *altitude*, and then what was before obscure became plain. We use the word altitude deliberately. Mrs. Eddy's point of view is spiritual. There must, therefore, be a measure of spiritual perception before Mrs. Eddy's English style becomes lucid to the reader. By the honest confession of many to whom her writings were at first obscure, but have since become lucid, the lack of lucidity rested with themselves because of their inability to spiritually perceive. To illustrate this we quote from one writer whose article was published in *The Christian Science Journal* for September, 1901, page 362. This writer was for twelve years a minister of the gospel and for several years past has been a practising lawyer. He writes from his own deep experience. He writes seriously, not flippantly. He was formerly—as his article shows—in a critical state of mind, similar to that of our present critic. He has changed his point of view. He changed it unwillingly and only by force of a conviction that was the outgrowth of *facts* which he could not gain-say. This is what he writes:—

"I was in the pulpit twelve years. The year before I left the pulpit my wife was healed after six years of invalidism

—having been pronounced incurable by physicians wherever she went. Becoming convinced that there was something in Christian Science I left the pulpit and took up the study of 'Science and Health with Key to the Scriptures,' and tried to understand Christian Science. I found myself unable to accept Mrs. Eddy, and I tried to separate Science and Health and Mrs. Eddy. The more I tried the more Mrs. Eddy seemed to pervade every part of it, until at last my opposition to her overshadowed all else, and I abandoned the whole thing in bitterness, anger, and disgust. After several years of struggle it began to dawn upon my consciousness that possibly it was my own conceit and some jealousy, with a few other pungent ingredients mixed in, which were making Mrs. Eddy the mark for my spleen and keeping me out of the Truth. I took Science and Health again, locked my old self-conceit in a dungeon where it could not be seen or heard, and a new light dawned upon me. I saw the message and became grateful to the messenger who brought me the message and showed me the way of deliverance out of the bondage to self. From that moment my life changed and my demonstration came. Then I felt that I must see this woman whom I had so misunderstood, and in half a year the demonstration was made and I journeyed over a thousand miles to see her. I saw an unpretentious, bright, sweet-faced woman who simply had no time to receive the suggestion of homage or adoration, who claimed no special prerogative by virtue of the message she had delivered, except the right to watch over that message so that it be not misused or misapplied; a woman whose simple pronouncement is 'Love,' whose only and constant command is 'Love.' This indeed struck me as a rare virtue. Where should I find a man so divinely blessed who would be less self-centred and more fitted for this revelation?

"I turned back to 'Science and Health with Key to the Scriptures,' and I heard the message, and the voice of the messenger was delightful to me because it gave the message without any sense of intrusion on the part of the messenger, but there was in my soul a deep sense of gratitude to the messenger."

This gentleman's experience is only one of many. They found that the fault was with themselves; and it was a fault composed of substantially the same ingredients. We draw no specific conclusions; we make no personal appli-

cation. We only say that here is food for much sober thought for sober people. We would rejoice if our editorial critic would place himself on this sober list.

There are many, many people to whom Mrs. Eddy's English has been so lucid that they have thereby been healed of all sorts of diseases and nearly every phase of sin. For more than nine years it has been our privilege to publish scores of testimonies from persons of this kind. With thankful hearts they told their experiences; they told not only of their wonderful physical healing, but, more fervently, of their spiritual enlightenment,—all as the result of Mrs. Eddy's "English style." They are all well-authenticated cases, and are upon record in our office. Many more have not been published for want of space. Many are yet on our files awaiting their turn.

Could our friends who lightly criticise, read and *believe* these; could they, or would they, attend some of our mid-week meetings and hear the earnest, heartfelt, touching, and marvelous testimonies from sincere hearts,—reciting, for the most part, their own experiences,—they would, we feel sure, no longer write jauntily upon so serious a subject, a subject so dear to many thousands of their fellow-beings.

Does our editorial friend desire, in the spirit of Christ, to aid his fellow-beings, to assist in lifting from them their cares, their sorrows, their burdens, and their sicknesses? If so, how is it that he deliberately attempts to sting so large a number of them? Is this true to the teachings of the Master he professes to follow? Is it true to the purpose of the religious paper he edits?

Our friend's reference to the literary style of Gibbon and Macaulay is not happy. It is a palpable *non sequitur*. Gibbon and Macaulay were chroniclers of historical facts from the coldest material point of view. There is a wide distinction between collating and expressing in words the cruel facts relating to wars, with their attendant scenes of carnage and bloodshed, and formulating into words the spiritual truth of supersensible things. What is good literary style in the one is bad in the other. It would be unhappy criticism to compare the historical writings of Josephus with the Psalms of David, or the sublimely spiritual and allegorical—or mystical if you please—utterances of St. John in Revelation. The former deal with bald material facts, the latter set forth unseen spiritual truth.

Mrs. Eddy's writings have place in spiritual literature

and no other. From this point of view only can her writings be fairly criticised. The fact that a writer is willing to hazard a comparison between Gibbon and Macaulay and her writings evinces one of two things: either that he is wholly unfamiliar with the letter of Mrs. Eddy's writings, or has no correct conception of their spirit. In either case he is an incompetent critic.

Fifty years ago Mrs. Eddy wrote for the leading magazines. She had large salaries for it; and the editors of some of these very magazines have recently written to her, asking her to name her price, and write for them.

We have not thus written merely because the editor of *The Watchman* is the author of the brief criticism under review, nor especially because it appeared in *The Watchman*. We have chosen rather to make that paragraph the text for a consideration of the *animus* which inspired the criticism. The *animus* is not worthy, therefore the utterance springing therefrom is unjust. A fair and correct deduction cannot follow a wrong or mistaken premise.

We can assure our critics that Mrs. Eddy's English style is abundantly satisfactory to all the thousands of happy beneficiaries who read it *understandingly*, and to these, criticisms of the kind in question have no meaning.

MRS. EDDY AS AUTHOR.

SINCE writing the foregoing article we have received a copy of the *Indianapolis News* containing the following able article from the pen of the Hon. Clarence A. Buskirk, Ex-Attorney-General of Indiana:—

To the Editor of *The News*.

Sir:—Your issue of October 26 contains an editorial which severely assails Mrs. Mary Baker Eddy, the Founder of Christian Science. You criticise her poetry. Were it not for the supercilious way in which you declare that "bad grammar is, of course, no crime," and indulge in similar sneers, I might pass this by. But one who is acquainted with such high and beautiful poetry as her "Christ my Refuge," "Shepherd, show me how to go," etc., cannot well refrain from pointing out how your critique deserves criticism. Opinions as to the merits and demerits of poetry, as you know, vary widely. For example, Byron, Keats,

Tennyson, Emerson, Whitman, and numerous others whose poems are now a priceless part of the music of the world's thought, have each and all been violently assailed as very poor poets. Even Poe, in one of his critiques, sneers at Longfellow as not entitled to a place on Parnassus. The apparent ease with which any would-be critic can climb, as he thinks, to the topmost of literary loftiness, is cleverly shown in Byron's famous lines:—

A man must serve his time to every trade
Save censure—critics are all ready-made.

But your editorial takes an original step in literary criticism. You select twelve lines from her poem, "The Isle of Wight." I charge that you have marred the meaning and music of those lines by ten mistakes of punctuation and the change of "now" to "know" in the ninth line. My authority in charging your editorial with these mistakes is page 393 of Mrs. Eddy's "Miscellaneous Writings," where the poem is printed correctly.

Even more unfortunate is the pretended quotation in your editorial from Mrs. Eddy's passage about the parable of the "ten virgins." This passage appears in her said "Miscellaneous Writings" on page 341. If you will refer to this page you will find that in quoting second hand you have not only garbled the text by the omission of entire phrases from the passage, but have also altered the phraseology and structure of its sentences. Mrs. Eddy has written much, and her writings are not only characterized by profound and wise thinking, but also by very high literary excellencies. I demand, therefore, your authority for imputing to her in your editorial such a sentence as this: "Never had no college education." To any one who has read her writings at first hand that sentence with its double negative is simply a most absurd imputation.

Your editorial imputes insincerity to Mrs. Eddy because over two hundred and twenty thousand copies of her "Science and Health with Key to the Scriptures" have been sold, and because, as you figure, she ought to have amassed a millionaire's fortune. She might have done so probably, but she has not, for her gifts to help the great spiritualizing movement to which she devotes her life, as well as her outside charities, have been constant and munificent. That she did wisely in copyrighting her writings, is shown by just such attempted misquotations as occur in your editorial. Your statement that she sells her photos at one dollar to three

dollars each is wholly untrue. Evidently, you have never studied Mrs. Eddy's writings or investigated Christian Science, or you would not descend to sneering at her as "a thrifty prophetess," or write of her doctrine as "a silly humbug." Every great thinker and reformer has much to antagonize.

*He fights alone, and from the cloudy ramparts
A thousand evil faces gibe and jeer at him.*

Emerson tell us: "The new statement is always hated by the old, and, to those dwelling in the old, comes like an abyss of scepticism. Beware when the great God lets loose a thinker on this planet."

For about thirty years Mrs. Eddy has been engaged in her noble mission. She began it single-handed. For years she endured shallow criticisms, misconceptions, misrepresentations. But those days have passed; for already there are hundreds of thousands who gratefully acknowledge, as I do, the inestimable blessings which have been brought into their lives through her blessed labors for humanity. Not only have the sick been restored, after drug medication acknowledged itself impotent to help, in thousands upon thousands of cases throughout the United States, the Canadas, and Europe; but her pure and uplifting teachings have been a noble bulwark against the growing atheism and materialism of the age—an evil portentous and imminent, which Whitman wisely warned against when he wrote: "What American humanity is most in danger of is an overwhelming prosperity, 'business' worldliness, materialism." Above the little tempests of criticism and abuse which have come and gone beneath her, her life devoted to her love and labor for poor humanity, is like a serene star shining with a faithful and unfaltering radiance. Her life has been a beautiful illustration of her words, occurring on page 224 of "Miscellaneous Writings," which I deem very appropriate to close this reply:—

"We should go forth into life with the smallest expectations, but with the largest patience; with a keen relish for and appreciation of everything beautiful, great, and good; but with a temper so genial, that the friction of the world shall not wear upon our sensibilities; with an equanimity so settled, that no passing breath nor accidental disturbance shall agitate or ruffle it; with a charity broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it,—determined not to be offended

when no wrong is meant, nor even when it is, unless the offence be against God." CLARENCE A. BUSKIRK.

Princeton, Ind.

[*The News* followed the punctuation of *The Atlantic Monthly* in "The Isle of Wight" excerpt. The "know" for "now" was a compositor's blunder, which we regret.—Editor *The News*.]

We heartily endorse all that Mr. Buskirk so ably says, and will add our regrets that the editor of the *Indianapolis News* failed to take any notice of Mr. Buskirk's demand that he give his authority for the sentence he quotes containing a double negative which he assumed and unqualifiedly asserted was written by Mrs. Eddy. It was due to himself, to the newspaper he edits, and to all interested, as well as to the person whose grammar he so flippantly attacks, that he should either have given the source of his information or have frankly stated that he knew of no source. We regret also that the silly falsehood relative to Mrs. Eddy's selling her photographs at one dollar to three dollars each, was not noticed or apologized for. If the editor thought it too ridiculous to be worthy an apology,—after writing and publishing it,—he should, in common courtesy, have said so. Mrs. Eddy never sold a photograph, and had hers taken only to satisfy the call for them. It may be that our editorial friends, both of religious and secular publications, will some day cease to run the risk of making themselves ridiculous by their attempts to ridicule others.

We do not suppose for a moment that the editor of the *Indianapolis News* really and seriously intended to do injury to another, and yet with a certain class of biased readers, or those unacquainted with Christian Science and its Leader, his thoughtless words might have such an effect.

It is almost needless for us to add our negation to that of Mr. Buskirk, but we will say for the information of our friend that, in our editorial capacity, for upwards of nine years we have been receiving numerous articles, communications, and private letters from Mrs. Eddy, and if she were in the habit of using such grammar as he attributes to her we would know it. It is enough for us to say that her most hastily written letters, or productions of any kind, are not only grammatically expressed, but bear the stamp of a diction which distinguishes her

style of authorship, or expression of thought, from all other writers with whom we are familiar, in that there is a weight and depth of meaning not found in prevalent authorship. This peculiarity is referred to in our foregoing article and explained on the ground of her spiritual perception. One who writes, as she does, from an exalted plane of spiritual comprehension, even unconsciously to herself, writes forcefully and convincingly.

Apart from this we have previously stated that her early education was carefully directed by the ablest and most scholarly minds, by men of eminent distinction in their profession, and her years of literary pursuit have kept her close in line with all progress in the world of letters.

If earnest people who really desire to benefit themselves, as well as their fellow-beings, will cease their light-headed and light-hearted flippancies and seriously study Mrs. Eddy's writings in the light of what those writings have accomplished and are accomplishing for mankind, their point of view will undergo a complete revolution. They will then see in her writings a serious and sacred depth of which they now little dream. This has been the experience of thousands equally as capable of judging as the class of whom we write, and the experience of the latter may become that of the former if they so desire. Let us hope that they will awaken to a realization of the duty they owe to this great religious movement in lending their aid toward its advancement instead of lightly undertaking to prejudice people against it. If the testimonies from the fortunate and happy persons who know experimentally the value of Mrs. Eddy's writings, appearing in just this present number of our *Journal*, are soberly read by our editorial friends, they should, and no doubt would, be sufficient to change entirely their attitude of thought toward Christian Science and its Discoverer, Founder, and Leader. They should bear in mind that they cannot ridicule the one who has presented this great Truth to the world without also ridiculing the Truth itself.

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—THE REVEREND MARY BAKER G. EDDY—

—THE—

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**CHRISTIAN SCIENCE
JOURNAL**

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

VOL. XIX.

FEBRUARY, 1902.

NO. 11.

CHRISTMAS GIFTS.

BY MARY BAKER G. EDDY.

Beloved Students:—For your manifold Christmas memorials, too numerous to name, I group you in one benison and send you my Christmas gift, two words enwrapped,—*love and thanks.*

To-day Christian Scientists have their record in the monarch's palace, the Alpine hamlet, the Christian traveler's resting-place. Wherever the child looks up in prayer, or the book of life is loved, the sinner reformed and the sick healed—those are the signs following. What is it that lifts a system of religion to deserved fame? Nothing worthy its name save one lowly offering—love.

This period, so fraught with opposites, seems lit for woman's hope with Divine light. It bids her bind the tenderest tendril of the heart to all of holiest worth. To the woman at the sepulchre, bowed in strong affection's anguish, one word, "Mary!"—broke the gloom with Christ's all-conquering love. Then came her resurrection and task of glory, to know and to do God's will,—in the words of St. Paul: "Looking unto Jesus the author and finisher of our faith: who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

The memory of the Bethlehem babe bears to mortals gifts greater than those to Magian kings; hopes that cannot deceive, that waken prophecy, gleams of glory, coronals of meekness, diadems of love. Nor should they repine, who

drink their Master's cup, over blossoms that mock their hope and friends that forsake. Divinely beautiful are the Christmas memories of him, who sounded all depths of love, grief, death, and humanity.

To the dear children let me say: Your Christmas gifts are hallowed by our Lord's blessing; a transmitted charm rests on them. May this consciousness of God's dear love for you, give you the might of love, and may you move onward and upward, lowly in its majesty.

To the children who sent me that beautiful statuette in alabaster—a child with finger on her lip reading a book—I write: Fancy yourselves with me, take a peep into my studio, look again at your gift, and you will see the sweetest sculptured face and form conceivable—mounted on its pedestal between my bow windows—and on either side lace and flowers. I have named it, my *white student*.

From the First Church of Christ, Scientist, in London, Great Britain, I received the following cabled message:—

December 24, 1901.

Rev. Mrs. Eddy, Pleasant View, Concord, N. H.

Loving, grateful Christmas greetings from members,
London, England, Church.

MILLER.

To this church across the sea I return my heart's wireless love. All our dear churches' Christmas telegrams to me are refreshing, and most pleasing Christmas presents; for they require less attention than packages and give me more time to think and work for others. I hope that in 1902 they will remember me only thus. *Dinna* forget that an honest wise zeal, a lowly triumphant trust, a true heart, and a helping hand, constitute man, and nothing less is man, or woman.

THE men whom I have seen succeed best in life, have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of life like men, facing rough and smooth alike as it came.—*Charles Kingsley*.

THE world is what we make it. Forward, then, forward in the power of faith, forward in the power of truth, forward in the power of friendship, forward in the power of freedom, forward in the power of hope, forward in the power of God.—*Henry Vincent*.

A STUDY OF THE SUBJECT OF CAUSATION.

BY REV. CHARLES D. REYNOLDS.

TO mortal thought, dealing with the evidences of the material senses for its witnesses, Causation is a problem needing solution.

Humanly speaking, all that man seems to see are series of "causes" and "effects." But this observation leaves him still in the dark. Thought pushes the question farther, Whence came the First Cause, or Power, and what is its nature? Reason not only assumes that there is a First Cause, but must know its inherent character, its nature, its essence. To know is to see from the beginning, to behold all things in this light of their origin. To know implies not only the recognition that things are, but *what* they are in cause and effect, and their relations. Can we know the fundamental substance, the Principle of all action and being, the fountain-head, the starting-point, the originating agent or agency—Cause? What is its substance? what its nature?

This problem has in times past resolved itself into a special study called, "Subject of Causation," "Questions, or Theories of Dynamics." In theology it is most frequently named "Ontology," "Ideas, or Conceptions of God."

A brief historical review of this problem cannot be without profit. Such a review implies an analysis of philosophy and theology. It involves (1) a consideration of the conceptions, or misconceptions, as variously held in our own day; (2) as held by the ancients. Leaving the assumptions of philosophy,—human methods and opinions,—we shall consider the subject (Cause and Effect) as approached by the Hebrew and Christian writings; lastly, the problem as solved in Christian Science.

CURRENT THEORIES AND CONCEPTIONS.

Ask for a definite statement of Causation, the character and necessary attributes of the force or Power which was at the beginning and from which all real being has proceeded, and instead of self-evident facts we are given a multiplicity of theories and opinions. Here, where all

should be clearest and demonstrable certainty, there is greatest confusion.

One belief, not at all uncommon, is that the primal force, at the beginning, from which all things proceeded, was wholly physical or chemical. This conception is that creative power is atomic action; that matter, possessing active and latent, positive and negative properties, is the great First Cause. Hence it must follow that all that is true and abides, is material from centre to circumference. There is no divine Mind but only human minds. Life and intelligence are evolved from organized matter. The chemistry of nature, by its processes, is transmuted, and for a time appears as life, consciousness, thought, memory, reason, faith, hope, love. In man, physical nature bursts into self-consciousness, looks into its own mirror, and recognizes itself,—holds soliloquy. By this belief everything is reducible to a basis of physics, the material is the real, the immortal, the unchangeable, the only substance and power. Thus there is nothing beyond nature, physical nature is the ultimate reality and power,—is God, if one cares to use that term. So, then, Cause and Effect must be viewed as alike material or physical, blending into one unbroken stream of continuity. Hence it follows that existence is a stupendous, self-created, unconscious mechanism, with power to conduct and sustain itself on mechanical principles. Heat, light, gravitation, etc., are spontaneously self-active, automatic. The mineral,—liquid, solid, gaseous,—came first, then the vegetable and animal.

To this connection belongs the atomic theory. It is belief that the universe is ultimately resolvable into indivisible, incompressible, indestructible, unchangeable, self-created, atoms. That these atoms, although non-intelligent, unconscious, irrational, with no power to foresee or fore-know, yet made themselves and act intelligently, fusing themselves away into the orderly activities of nature from liquid, solid, gaseous, up to man. Existing of themselves as the primal Cause, they have no further explanation and need none. This hypothesis, however, is a belief which is consistently held by only a few. It is wholly materialistic.

By far the greater portion of mankind reject the above theory as going altogether too far. It does not satisfy but leaves the problem in mystery. It carries the inference of atheism boldly upon its very face. Its logic denies that there is reality to spirituality. It leaves no place for re-

ligion. The average man is conscious of an illumination from spheres beyond, a light and warmth not of earth. Few thinkers are so overcome by the evidences of the material senses as to feel that they must deny all spiritual conceptions, crushing out all intimations coming from ulterior regions beyond. The average man, while firmly holding to the reality of the material, also has faith in a Something that is more than material or physical.

This reality, or power, he names Spirit. To this invisible force he assigns creative power and action. Ignorance, he says, could create nothing, matter is ignorant. Here, in Spirit, is the fountain-head. Not a cold, inanimate, lifeless, unconscious, unreasoning, loveless, impersonal force, but a Power, Cause, that lives, thinks, sees, knows, plans, guides, protects, manifests consciousness and love.

This brings us over from a materialistic to a dualistic form of theory. A belief in, and reliance upon, two substances, two realities, the one material, the other spiritual, wholly unlike, yet believed to be vitally and inseparably connected. This belief of union and co-operation has to be explained. It must be shown how the spiritual descended into the material, how the two are related and conduct dealings with each other. An almost endless variety of propositions (theories) are possible, such as the following: That in the beginning, Spirit, God, Cause, made matter; that He did not make matter but found it already made; that He is wholly immanent in matter, the active life thereof at every moment; that He is partly immanent in matter and partly above matter; that He (the spiritual cause) wholly transcends the physical order and inhabits a region of pure spirituality apart; that matter and Spirit exist as Cause and Effect; that matter and Spirit are identically the same substance or reality, being opposite poles, matter the lower or congealed side. Each of these statements has its own logical development and conclusion.

If we are called upon to choose,—and we are,—what shall be the principle of choice, and how shall we know if we have chosen aright? Popular belief asserts that there is a connection between the spiritual Cause and what we call the mineral, vegetable, and animal, but cannot demonstratively explain what the connection is, or describe its *modus operandi*. All the experiment, research, and in-

genuity of man along the line of physics has been fruitless to detect any relation between a spiritual Cause and a material, physical effect. How to bridge over the chasm between the spiritual and material, and establish the reality and connection of both, when no process of transition, or translation from the one to the other, or into the other, is discoverable, has always constituted the mystery of the dualistic belief. And just as materialistic belief, placing Causation in the material, is unsatisfying, and is rejected by the majority because it carries the inference of atheism boldly upon its face, so dualism carries within it the seed of pantheism, and fails.

ANCIENT THEORIES AND CONCEPTIONS.

Here, as exemplified by the Greeks and Romans, we find the same divisions and types of belief as those outlined above. Some assumed *earth* to be the foundation substance, the one simple principle out of which all things were produced; others began with *fire* as the casual power; others said *air* was first; others took *water* to be the creative power; others again said *light* was the primitive substance. A few took abstract quantities, such as *number* and *proportion*, for their starting-point; some spoke of "seeds" or "atoms."

Another class of philosophers had for their teaching the theory that creation began from the antagonism of two or more opposing elements, such as light and darkness, fire and earth, male and female; another theory advocated was that there were four self-subsistent elements, continually combined and separated under the influence of love and hate.

The fruitlessness of this way of searching led to scepticism, or, as we should say, agnosticism. No conclusive proofs were reached and therefore the belief began to prevail that the divine element of the world, the supreme Cause, the Source, cannot be ascertained, is unknowable, an inscrutable mystery, a mere hypothesis.

To overcome the difficulties, a few were driven to a more enlightened thought, irresistibly led toward revelation, or disbelief in the testimony of the five material senses, and the acceptance of a divine Intelligence as the only possible key to the solution of the problem of Causation. Only a few times do we find that the ancient pre-Christian philosopher approaches the inspired vision (spiritual conception) of the Hebrew patriarch and prophet. Aristotle, setting out with the proposition that the world is what it seems

to be to the material senses,—earth, air, water, etc.,—failed to systematize the order of the world and reduce it to any one of these known material essences. Or in other words, failing to prove that there is such a thing as material causation, he was forced to set up the hypothesis that a “thinking subject,”—an unseen, all-pervading, divine Intelligence,—set the universe in motion, giving it form and action through His pure energy and changeless perfection. But Aristotle contended for the entire *immanence* in matter of this divine Essence, and so ended his thought in dualism and pantheism.

Plato, more spiritual in conception than his illustrious pupil, in several passages in his works states that the Divine Element, the Deity, the Cause, or creative principle, is of the nature of Reason or Mind. The power he calls the Supreme Good, a knowledge of which is essential to goodness, virtue, justice, and temperance. This knowledge is Reminiscence. It is the “memory” which souls retain of a former state of existence, and is kept pure by abstaining from worldliness, keeping the thought from material aims. Matter, Plato defined as a negative condition, a zero quantity. He held that the divine Intelligence, or Deity, wholly transcends matter, and has formed the created universe by impinging or imprinting His ideas or thoughts on this formless, chaotic mass. The universe thus created is divine and productive. Nature, as crystallized into the four geometric forms of the four elements,—earth, air, water, and fire,—expresses the action of divine Mind.

But here again, with a transcendent Cause on the one side connected with a physical nature on the other, we have a complete falling into dualism and pantheism.

HEBREW AND CHRISTIAN CONCEPTIONS OF CAUSATION.

As already anticipated, we leave now the physical and semi-physical conceptions of causation to take up the subject of causation as handled by the Bible writers. It has always been claimed that the Bible makes a disclosure of the ultimate nature of existence, reveals the character of the Creator and the created, Cause and Effect. We were taught that the Hebrew and Christian writers, lawgivers, and prophets, had visions—received glimpses—which revealed the inner nature of all things. Their perception of the nature of Cause and Effect, tended to solve the difficulties with which they contended. The Prophets

and Psalmists. Paul and John, saw the path which leads out of the materialistic and dualistic entanglements. They perceived the dilemma and how these theories of the human mind may be overcome. Jesus so clearly understood the situation, was so exalted by his clear perception, that he was able to master every proposition of error and rose clear above it. Thus he became the Christ, the Way-shower. The Bible contains this record, showing how to overcome all evil.

It is one of the works of error that a book or literature containing this disclosure received through the consciousness of the world's most exalted souls, should be misunderstood and misused. Mortal thought either expects too little or too much from such a literature. It either debases its most exalted statements by bestowing upon them its own lower conceptions, or it declares that every word and statement, taken even at random, is literally true. This erroneous, supposititious proposition leads to confusion. The reader and student of the Bible continually finds, side by side, what appear to be contradictory and irreconcilable statements. Not perceiving the principle of which the Bible is an elucidation, the reader is placed in a situation where he must either become mentally passive, and refuse to think, or, exercising discrimination, he must reject one and accept the other of differing statements.

The Bible, understood in the light of the principle it aims to set forth, presents all,—the true as well as the untrue. On its pages are to be found statements that convey materialistic (atheistic) and dualistic (pantheistic) conceptions. Thousands of passages like, "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. . . . Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth," are capable of being understood dualistically, and are always so understood by one under the influence of dualistic conceptions. Many passages, read separately, like the following, seem wholly materialistic: "For there is no remembrance of the wise more than of the fool for ever; seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? As the fool. Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit." Even in the New Testament Paul uses the following material language: "Howbeit that was not

first which is spiritual, but that which is natural; and afterward that which is spiritual."

But to emphasize such passages as these would not be an intelligent use of the Bible. What we want to know concerning the Bible is the discovery or disclosure contained therein, the Scripture, the underlying secret, *what the revelation is* which it is declared is made known therein. How shall it be stated? And when stated, how can it be proven and known to be correct? Philosopher and theologian have tried in vain to roll away the stone of obscurity from mortal sight. But these efforts have been based upon materialistic and dualistic hypotheses, and have not supplied the needed knowledge. The glimpses which exceptional souls attained in times past have lain as gold needing sifting. The isolated, spontaneous utterances of Truth needed to be grasped as a whole and recombined in their unity and science. Mere book knowledge could not attain this. The way out of error had to come by way of discovery, and in accordance with its own nature or requirement. Only one fitted to receive it could receive it. There is no way of making it known except through the consciousness of one prepared to receive it. No fortuitous circumstance could cast it up at random, it had to come in its own time in conformity to its own law.

We have spoken of the materialistic and dualistic thoughts found in the language of the Bible, each representing a different conception of Causation. Here, without further delay, let us take up the task for which we have been preparing the way, the Truth which underlies the language of the Bible, the Principle to which it bears constant, repeated testimony. Christian Science, as a teaching, elucidates that Truth; practised, it is a practical, present proof that the teaching is correct and not theory. In this outcome we shall find Cause and Effect and their relation defined. This illumination is the solution of the question of Causation.

CHRISTIAN SCIENCE, OR IDEALISM, THE SOLUTION OF THIS PROBLEM OF CAUSATION.

The literature of Christian Science is the work of one woman, Mary Baker Eddy. Her writings are a complete elucidation of Causation. Perhaps there is not a weightier sentence, nor one which at the same time shows a more comprehensive insight, than the following from page 63

of the text-book of Christian Science, "Science and Health with Key to the Scriptures:" "Causation is the one question to be considered, for more than all others it relates to human progress."

If the outline thus far has been followed the significance of what is called Christian Science, or Idealism, must be almost instantly perceived. It will be seen that Christian Science is the *logical conclusion* of philosophical idealism, or transcendentalism, and that identical therewith is the revelation or spiritual truth contained in Scripture. There are many systems that are called idealism, but they are founded on dualistic premises. Christian Science is divine Idealism, of which all others have been but prophecies and foreshadowings. It is the Scriptural Principle. The Principle that underlies, and to which, consciously or unconsciously, every religion is a testimony, whether in Europe, Asia, Africa, or America. It is the unifying Truth, the basis of all harmony, politics, religion,—professional, commercial, social. It is the Science of Religion, the Science of Being, the Science of God and man,—Cause and Effect and their relation,—the Science of sciences.

Christian Science sets forth the self-evident existence of a great First Cause, its necessary nature and essential relation to its effects. Cause, it declares, possesses all perfection: is immutable, immortal, unchangeable, indivisible, indestructible; is omniscient, omnipotent, omnipresent; is self-created, self-existent, self-sustained; is the only substance and reality; is infinite and eternal as to time and space; is all-harmonious and good; is divine; is the only reality and Power.

This being predicated of Cause, nothing that is, or claims to be, of an opposite nature can enter in, either into itself or its effect. Nor would it be an intelligent question, in the face of these propositions, to ask for the origin or source of Cause. That would deny the very meaning which a proper use of the word Cause implies. The exact idea conveyed by the word Cause is that it is a power not "created," or "made," but existent of itself, self-originated, self-perpetuated, spontaneous.

Sometimes it is said, "I know God made all things, but who made God?" "Whence came He?" Christian Science identifies God with Cause. This question, therefore, would displace God as Cause, put Him among effects, and seek another Cause. Science teaches that there is no

mingling of Cause and effect. That which creates is Cause and remains Cause, that which is created is effect and remains effect. Christian Science therefore presents a very clear distinction between Cause and effect. The conception of Cause necessarily carries with it the idea of—First: To ask what was before that which was first is a contradiction, it is asking for the origin of that which it was declared had no origin, the cause of that which is itself Cause. Science teaches that all these conceptions are necessarily implied in the right use of the word Cause. The next step Christian Science takes is as to the necessary character or inherent nature of Cause: with what known substance shall the Origin, Source, Basis, Law, Fountain-head, Principle, Power, be identified? With Mind, Intelligence, Spirit. These in turn are identified with Life, Truth, Love, Good. The meaning of these words come nearer because felt and known in our experience. Therefore when the Christian Scientist says God, he means Cause.

Cause being defined, Christian Science takes up the relation between Cause and effect,—God, the universe, man. Here it differs from all the theories of materialism and dualism. Christian Science holds consistently to the premise that in the scientific order of nature, like produces like, not unlike. The effect partakes of the nature of the Cause. The Cause being wholly Mind every effect must be mental. The Cause being Spirit, the effect can only be spiritual. The Cause being Perfect and Good, the effect must be perfect and good. The Cause being Immutable and Immortal, the effect also is immutable and immortal. The Cause being Unchangeable and Divine, the effect is the same. The effect is the image and likeness of its Cause. Cause is not in its effect, it is not absorbed or subdivided by its effects; that would deny the proposition that Cause is indivisible and immutable. Man and the universe lives and moves and has its being in God. Creation manifests by reflection the attributes and qualities which inhere in Cause. Now if Christian Science rested here in these statements and went no farther, it might be called a beautiful theory, but of no especial practical worth. At this point, however, Christian Science pushes forward its statements to their logical conclusion. This logic applied is the power Divine which batters down evil. It is the fortress against which the false claims of sin, sickness, and death cannot stand. In the presence of these statements the testimony of the

material senses, that causation is in the material, that Cause and effect mingle and are yet unlike, is denied. Materialistic and dualistic conceptions are suppressed as material falsities. It is this Divine Logic of Christian Science which solves the problem of evil. Every effect which appears to be an effect but is not harmonious and good, is not an effect as it appears to be. Christian Science maintains this logic with reference to the entire range of mortal concepts. Birth, growth, maturity, decay, all that is finite and inharmonious, being unlike all that is contained in Cause, God, is evil. If evil, then, is not an effect where is its Cause? It has none, and is therefore no actual thing. Evil has no God, no Cause, it cannot be traced back to any Source. Not having Origin it cannot be accounted for. You cannot parse it, it does not belong to the grammar of the universe. It cannot be construed. It has neither subject nor predicate. What shall we say of it or do with it, then? The only disposition that remains to be made of evil is to classify it as illusion, deception, a belief of mortal mind. All that is real and true can be accounted for, explained. No one ever having been able to explain where evil comes from and what its nature is, so as completely to satisfy mankind, but evil being universally protested against as a contradiction, a caricature, a distortion, a counterfeit inconceivably inconsistent, a blemish, and a mystery, would it not be well to give Christian Science a hearing on this point?

Here it is seen that the above description is Scriptural. The mountain-peaks of revelation found in the Bible pointing the way of salvation most clearly to mortals are passages like the 23rd and 91st Psalms, the 8th chapter of Romans, and the opening verses of the 21st and 22nd chapters of Revelation. Herein mortal man and all materiality is set forth as temporal, as a dream, a shadow, a tale that is told; the material heavens and earth are represented as passing away, to be dissolved, and all sorrow and sighing and pain shall vanish into nothingness. The greater part of the Bible might be directly quoted to show that the underlying principle which it sets forth is the teaching concerning the unreality of matter and evil. It asks us not to be conformed to this world, because the world passeth away. It tells us that man, whose "breath is in his nostrils," is not to be accounted for. A fountain cannot at the same place send forth sweet water and bitter,

James tells us. Jesus assures us that we cannot serve opposites, God and Mammon, the flesh and the Spirit, for they are unlike and contrary; neither believe in evil as a reality, for evil has no truth abiding in it, but is to be disposed of as a "liar" and a "murderer" from the beginning.

Do we not here begin to perceive the revelation of Truth which exalted the Hebrew race, giving the consciousness of being a "peculiar people," a "chosen race," "the light which should lighten the Gentiles," which said, "Come out from among them, and be ye separate"? This corrective insight, compared with the beliefs and practices of heathen (unenlightened) nations, found joyous expression in words like these, "This great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?"

We conclude, therefore, that the Scriptures and Christian Science are at one with regard to the nature of God, the universe, and man; and the unreal character of evil. Throughout the Bible there is this one prevailing Scriptural conception: that all causation is in divine Mind, Spirit, which is the one God, the only Cause and Power. This illumined perception is the solution of the problem of Causation. It marks the beginning of Christian Science. Mrs. Eddy tells us that one of her first steps in Christian Science was "the Scientific certainty that all causation was in Mind, and every effect a mental phenomenon" (*Retro-spection and Introspection*, p. 38), and she found that the teachings and works of the prophets and of Jesus are to be explained by this principle. To perceive this is to receive the Christ, the divine idea of God, the Holy Ghost, comforting the needy human mind and healing it of all its misconceptions. Thus the philosophies of the world—materialism and dualism—are overruled and come to an end.

SUMMARY AND CONCLUSION.

Humanly speaking it would seem as if our choice must lie between Materialism, Dualism, Idealism; corresponding to atheism, pantheism, and Christian Science, each of which is supposed to stand for a distinct type of theory or hypothesis merely.

Materialism proves itself to be not a good basis to reckon from. Reared under its influence millions have thirsted to

know God but instinctively felt that to profess or practise religion of any sort is inconsistent and foolish. It makes out that all our hopes, our patient endurance and suffering, our prayers, our secret pleadings, our visions of spiritual heavens beyond, are empty baubles, alluring dreams, idle fictions, with neither reward nor purpose.

Man is deceived when, thinking himself created for some wise end, his reasoning is null and void, an empty cry. The very God to whom he would pray does not exist. Risen above his source, man is too high for his end, since he cannot attain the destiny toward which he strives and which he believes he should attain.

Likewise dualism has proven itself to be not a good basis to reckon from. It tends to promote the conception of God after the manner of human personality. The believer is continually baffled by the underlying proposition that if evil is, directly or indirectly, a part of the consciousness of God, then evil in man and nature must be but a reflection of the evil in God. Dualism rests in a belief in the reality and necessity of opposites. To have a universe or existence, this belief declares there must be a basis of like and unlike in antagonism: Spirit and matter, life and death, sickness and health, good and evil, love and hate, birth and growth followed by decay and death. It says we must have joy and sorrow, riches and poverty, thirst and its quenching, peace and war, success and failure, sin and its forgiveness. This popular misconception beclouds the true sense of God, Cause, man, and the universe. This belief in the commingling of perfection and imperfection hides the way of salvation. It mixes the human and divine, the spiritual and material, the mortal and immortal, holiness and unholiness. This is the theory that like and unlike blend and are convertible into each other, that both are necessary and unavoidable. But how, then, is the hope justified which inspires dualism, when it attempts to overcome what it admits to be inevitable. How are we to escape from that which we declare is inescapable. Such logic does not separate the chaff from the wheat, it inculcates fatalism, resignation to evil. Dualism does not point out an open way, it does not roll away the stone from the sepulchre, but points the way to the heavens beyond through patient submission to sin, sickness, death. It does not distinguish between the real and the unreal, truth and falsehood, fact and illusion, but calls all things equally real.

This logic does not point out the divine and unchangeable Perfection. Cause and effect are not elucidated, their nature and relation are not seen in its Science. If we say, "All is perfect and imperfect, like and unlike, matter and Spirit," where is the Science of Being? Dualism occupies the middle ground between materialism and Idealism. It is the kingdom divided against itself which cannot stand, but will vanish as the truth of Divine Science comes to light.

Idealism, or Christianity, re-interpreted and made known to this age under the name of Christian Science, is the culmination of every philosophy and theology, and is the only basis to reckon from. In its unfoldment of the law of Causation, Cause and effect, materialism and dualism with their atheistic and pantheistic inferences, disappear as errors of the human mind. Idealism reveals the fact that the material senses are a false representation of reality and hide the nature of Cause and effect,—God, the universe, and man. This discovery that things are not what they seem to the outward senses, leads us to see that all true knowledge is "*a priori*," "direct," "given," "first sight," "revelation," "spiritual consciousness," not material sense. Idealism is the knowledge "born not of the flesh" nor of "the will of man," but of God. It is the wisdom which astonished and confused the lawyers and doctors when they asked concerning Jesus, "Whence hath this man letters, never having learned?" Jesus and Paul and John did not base their knowledge on a supposition of the organic nature of matter or the unity of matter and Spirit.

Here, as one who has been a long time in the shadow of doubt and fear, we begin to move into the sunlight of the everlasting Truth. We begin to perceive the way of salvation. The way out of the mazes of materialistic and dualistic beliefs. Christian Science or divine Idealism defines Cause and effect, it analyzes the human and Divine. It elucidates, harmonizes, points the way, answers men's questions by solving their problems and supplying their needs. It heals mortal mind and body, destroying sin and sickness.

Christian Science is a complete illumination of Causation, a fresh apprehension and revelation to this age, through its Discoverer. It is as if this woman looked into the very heart of Being and beheld its substance, mode of action, form, and outline. The living Christ-Truth is made prac-

tical. Not since the Nazarene Master lived on earth, has the subject of Causation been grasped in its deep import, as now, revealing the Christ to mortal sight. Christian Science as a religious movement expresses the spontaneous activity of the divine Mind. The presence and nature of Truth cannot be hid from the consciousness of the race. Every fresh ray which has revealed clearer understanding of the great First Cause,—its nature and action, has been followed by a stir throughout the entire realm of human thought, effecting revivals in philosophy, theology, and religion, setting in motion new movements in politics, in social, commercial, and professional life.

The New Testament narratives, flowing from the life and teachings of Jesus, were meagre depositories, too often left to dull listeners and interpreters who understood not its Science. But the taint of human weakness has been detected, the key to that wondrous history has been discovered, and the veil of obscurity removed, so that all who wish to learn may find in Christian Science an analysis of the fundamental difference between Truth and error, human belief and fact, the suppositions of error and their background of Reality. The Old Testament prophets, psalmists, and lawgivers likewise built on Cause as Spirit or Mind, and saw effects as spiritual reflections. But as a race they failed to keep this conception always before them. Judaism buried it beneath a ritual and followed other gods.

The illumined consciousness of Jesus, the Christ, again pierced through this formalism and materialism and grasped the substance of Spirit and its likeness to be the real, which, through his ministrations, began like a flood to fill the earth, healing the sick and reforming the sinful. The first loss of hold in the understanding of this subject was marked in the early days by the disappearance of healing from the Christian assemblies, and a consequent larger faith in ritual and creed and physical agents to heal.

Before the advent of Christian Science we again find that this subject of Causation lay obscure in the general mortal material consciousness,—buried amid ritual, creed, and dogma. Its serious, intelligent, study was confined mainly to theological and the higher circles of academic learning, lost in materialistic and dualistic hypotheses.

It is sometimes said that it does not matter what we believe, and this is said on the basis that every teaching is only a theory, and that the Truth cannot be known. But

as we begin, so we must end, the conclusion is already contained in the premise. History teaches that whenever there is in consciousness a loose or slackened grasp on the mental nature of Cause and effect, confusion increases and a consequent loss from the moral and spiritual life; character weakens, and sickness, sin, and death press their visitations.

It will be easily seen, therefore, why Christian Science cannot work in friendly connection with any of the so-called material systems. The slightest compromise with materialism tends to obscure Idealism and causes the Scriptures to be read at a disadvantage. Christian Science comes to fulfil, to draw out, to illumine, to complete, to enrich, and correct what appears amiss. It does not invent new theories nor re-arrange old ones. It states fundamental principles and their rules, which every sincere student may apply and verify for himself. These fundamental principles and their rules, analyzing and expressing in our thought the nature of God, Cause, the universe, and man, and their relation, should be the necessary prerequisite of all education. Nothing is truly understood until it is seen in the light of its Origin. The effect cannot be known unless apprehended in connection with its Cause or Source.

To accomplish its educational end Christian Science does not depart from the ordinary use of words except to assign to them correct and uniformly definite meanings. It invents no new names for God. Perhaps the only departure is in the frequent and more intelligent use of the words Substance, Reality, Principle, Soul, Mind, Good, as synonymous with Cause, God.

In Christian Science the word God always carries with it the conception of Cause. An ever-living, ever-present, loving, conscious, all-wise, and good Power, the kind heavenly Father-Mother. Christian Science not only declares that there is a divine Power above us, but defines by proofs, what the nature and character of that power is. It explains the meaning which must inhere in the word Cause, God. Science takes away the false sense of God as "a person" having "a mind" and reveals the fact that God is Mind, Life, Truth, Love, Good,—all in One. And it explains that what proceeds from this Infinite, Eternal, Source, is like it,—is spiritual, not material. This only Power and Action is not passive, or latent, or in the process of becoming—it simply is. When these statements are

proven true, step by step, mortal thought, dealing with the evidences of the material senses, will be instructed out of itself and the problem of Causation will cease, having found its solution in Divine Science. The questions "whence?" "whither?" "what?" will be no longer asked. The wonder which is excited by the automatic and persistent character of the universe will also give place to the enjoyment found in spiritual understanding. Christian Science changes the outward seeming for the inward fact, the true for the false, the real for the unreal, the delusive for the actual and symmetrical. Through Science, Cause and effect are seen in their primal relation, and their inherent character and essence is perceived as Spirit and spiritual. Thus the inherent or necessary nature of the Fountain-head, the Starting-point, the Originating Agent, the Principle of all action and being, is verified, and the kingdom of heaven, which the Master declared is within us, is established.

MAKE ROOM FOR THE CHRIST.

BY M. S. V.

No room at the inn for the Lord of Life,
No place for the baby head,
And the child of Love in his swaddling clothes
Was laid in a manger-bed.

No room,—and I ponder the story old
Of that peaceful Christmas night,
Of the crowded inn, and the sleepers there
Who saw not the blessed light;

Who heard not the song that the angels sang
Of the Christ child's holy birth,
And only the watching shepherds knew
Of the love that had come to earth.

Make room—for to-day is the Christ on earth,
And this shall be still the sign,
In the raiment of purity, peace, and love,
We shall find the child divine;

For the angels' song has not passed from earth,
Nor gone is the light from men;
In the Healing Love that has come to bless,
We may know the Christ again.

DOES THE WORLD NEED CHRISTIAN SCIENCE?

BY SAMUEL GREENWOOD.

CHRISTIAN SCIENCE, which came in so quietly a few years ago as to be almost unnoticed, has made such steady progress, and is asserting itself so vigorously, that mortal mind has been startled into a more just and careful examination of this new phase of Christian religion, or rather this restoration of primitive Christianity. With all the pros and cons of press and pulpit, the fact is almost universally accepted that Christian Science is here, and most decidedly here to stay. The old question, What will we do with Christian Science? is superseded by, What will Christian Science do with us—with the world, with the problems of the race? And here the question comes in, Does the world need Christian Science? Let us see.

Has humanity a physical need of Christian Science?

Mortal man has become a slave to his sense of physicality. His body tyrannizes over him by his own consent. Like a pagan with his wooden god, he bows down in fear and helplessness before this tyrant of clay. He feeds it, clothes it, cares for it, spends his living upon it, and takes its miserable dole of health and happiness as including all he has a right to expect; and even this may be diminished or discontinued without notice. In his zeal to be at home in this body he has through ignorance forged the fetters of his own slavery, and shut the door of his escape from the ills of the flesh.

Is man satisfied with all this? Not at all. The desire for freedom has ever been with him, and never more than now. That he has not attained his liberty is not for the lack of effort, but of understanding. He has tried everything except Spirit,—God. The one door through which alone he can accomplish his deliverance is the understanding of the reality of Good, the unreality and powerlessness of evil.

Go to the hospitals, the sanitariums, the prisons, the homes for incurables, the blind asylums, the deaf and dumb institutes, and witness the suffering and the despair, the lives shut out from the sunshine and joy of health and usefulness that is the birthright of every child of God. Think of the many weary centuries of just such suffering

through which humanity has come; think of the pathetic failure of prevailing systems to remove these conditions from human experience, and because of this, because of the universal need, the world-wide hunger for something *beyond* the physical,—the metaphysical,—Christian Science, the only true metaphysics, is here.

Though essentially a purely spiritual system, this Science of Mind offers effectual help to those in physical need; it holds out its hand to all who have fallen into the slough of disease. Unlike all human systems of therapeutics struggling in the same mire of materiality with those it would lift out, Christian Science stands on the rock of eternal Truth, and on that rock it would lift all mankind, there to realize that health, the wholeness and harmony of being, is its rightful and abiding possession.

It reveals to the children of men that suffering and disease are not their true estate; that they live in needless fear of a body which, by their own confession, is but "a senseless clod," whose utmost limit is "earth to earth" and "dust to dust." In Christian Science, it is found that this personality of flesh is in no sense the true man, the child of the perfect Father, but is merely the representation of a mistaken sense of this child; and suffering, disease, and death are the results of the *falsity* of this sense. No other system since Jesus prophesied of this full revelation of Truth, has ever attempted to remove this cause of all man's woe from the range of actuality, and bring to light his true being as the undying reflection of Mind, no less exempt from disease, deformity, and decay than is the source from which he emanates—God.

In the face of what Christian Science has already accomplished in the deliverance of mortals from the doom of disease and pain, who will say, if he has experienced but a tithe of human suffering and despair, and the helplessness of men's devices, that the world of physical humanity does not need Christian Science?

Does the world need Christian Science morally? Let us go back to the allegorical beginning of mortal man, and in addition to perfect health we find that he began his sojourn on earth with a sound moral character—a morally perfect man. There seems, however, to have been a falling away somewhere, as he was not found proof against temptation, and he has continued down through the ages, yielding to temptation, till he is in a very bad state.

And is man satisfied with this? Not at all. The instinctive love of righteousness, of uprightness, has been ever with him, and never more than now. That he has not been restored to his rightful, upright condition, is due to mistaken methods rather than lack of desire or of effort. As with sickness, so it has been with sin; he has tried everything except God,—will-power, hypnotism, penance, superstitious faith, etc., none of which has ever quenched the fires of sinful desire. Humanity is still struggling with this horrible nightmare of sin, which has been the burden and the legacy of every generation since the advent of mortal man.

That all merely human systems of reform have come short is too sadly evident. Take an average daily paper and count its items of crime, immorality and corruption for one day. Go to the police and criminal courts, the reformatories, the prisons, the saloons, the cities' slums and gilded halls of vice, and take their testimony. Think of the city police, a very army for multitude, maintained to prevent crime, or bring the criminal to punishment. Think of the world's armies and navies, maintained at such tremendous cost, the confession of universal moral weakness, of fear, hatred, envy, jealousy, revenge, covetousness, selfishness, and cruelty. Think of all this, and say whether the world does not need something higher, something more potent, than the present methods of dealing with this moral leprosy.

Mortal man is in bondage to the belief that he is a fallen, depraved creature, sinful by nature and desire; and earth is full of wretchedness in consequence.

Christian Science has come to the world because of its deep moral need. Standing on the basic truth of the allness of Good, it offers the same effectual help to sin-enslaved mortals as to those burdened with physical ills. It reveals to the children of men the self-evident facts that the "image and likeness" of God could never fall while God's integrity remained; that the ideas of perfect Mind must essentially be perfect, and *hold* their perfect status in that Mind; that the *reflected likeness* of the Creator must always image forth its original. These facts are indisputable; the only thing new about them is their application. What is called the fall of man, or his degenerate condition, is but a mistaken view of himself based on the accepted belief that there is something besides God, infinite Good,

and that this something has conquered him. This erroneous conception, which includes the whole of mortal existence, is but a mistaken and temporary sense of life without, or outside of, God. It naturally follows that this wrong sense is dispelled as the Truth of Being dawns in thought, and man responds in purer thoughts and holier living. When men begin to regard themselves in their true light, as the offspring of Good and not evil, the bonds of sin begin to loosen. If this beginning is honestly made, final deliverance is merely a question of progress. In this progress one phase of sin after another is left behind, each making a battlefield and a victory where the powerlessness and unreality of evil were made evident. That the application of the truth of the omnipotence and omnipresence of Good is made practical in Christian Science is proved by the constantly increasing number of cases of sin healed—destroyed—in the practice of this Science.

In the face of past failures to effect the reformation of mankind, who, that has seen but a fraction of the degradation to which the human mind has fallen, will say that there is not a need, and a most pressing need, for some new factor in the working out of the salvation of men? And in the face of what has already been accomplished by Christian Science in this direction, who shall say that this factor is not Christian Science?

Does the world need Christian Science spiritually?

The necessity for a religious system whose practice will meet the entire need of humanity in this present time, is a sufficient reason for the appearance of Christian Science among the religions of the world. The people are waking up, and beginning to think. Men are breaking loose from the trammels of religious superstition, and are demanding the same proof of religion that they do of mechanics or mathematics.

The Christian Scientist appreciates that wealth of pure purpose and exalted living, the loving sacrifices and endeavors, that have enriched the churches in every generation. Their lofty faith in God, their unselfish love, would have accomplished the same good apart from the creeds and dogmas they believed it their duty to accept, for they were reflecting Good to their highest sense. We thank God for these, for they have kept alive the flame of Christianity amid the darkness of religious materialism, and made possible the discovery of Christian Science.

Why have so many religious systems failed? Because they have stood on the same plane with those whom they sought to save. Let us go back once more to the story of a material creation. We find that man, morally and physically perfect, was commanded not to eat of the fruit of the tree of the knowledge of good and evil; if he did so, he would die. The story says he did so. It is admitted, I think, by all students of theology that the whole calendar of sin, disease, sorrow, misery, and death has followed as the consequence of the partaking of the fruit of this tree—the knowledge of good and evil. Now one would naturally suppose that the condemnation of this knowledge by God and the dire lessons of experience, would teach mankind that it is a very bad knowledge indeed. And one would more naturally suppose that the institution which has taken upon itself the task of leading man back to his original estate wherein he did not know evil, would side with God by also condemning this double knowledge, and seeking to eliminate the knowing of evil altogether as being the cause and continuance of man's downfall. Alas! not so. All religions have recognized and still recognize that knowledge of good and evil which God in the beginning condemned. Which is right,—scholastic theology, which accepts evil as something to know, or God who condemned evil as something man ought not to know? If this knowledge has "brought death into the world, and all our woe," ought it not to be discarded as soon as possible, that we may be free from the consequences of knowing it?

The religion that is to redeem the race, that is to lift it out of the horrible pit and miry clay of its sense of evil, must be from above its own level. It must stand on that higher plane where the knowledge of Good (or God's knowledge) alone is recognized. It must be the revelation of that infinite creative Principle, Love, which made and keeps all perfect, and whose creation is the abiding reflection of Himself. It must be a religion that realizes the tremendous import, and accepts the conclusion of these simple premises, as something which may be practised by mortals here and now. Such a religion is Christian Science. And who that knows of the lamentable failure of past systems to accomplish man's deliverance from error, will say that such a religion is not needed?

What did Jesus do with the sick and sinful who came to him for help? He healed them. What did he say that

all who believed on him should do? The same works which he did. What did Jesus say constituted the sign (proof) of a believer? Healing the sick and casting out evils. The disciples, the apostles, the early Christians all bare testimony by these "signs."

Christian Science declares that infinite Love, "the Father" of Jesus, has not changed; and Jesus said his Father did the work. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." In other words, he reflected the omnipotence of God, whose power belongs to no "age," and has never "passed." Christian Science has demonstrated that the light of omnipotent, limitless Love does dispel the dark shadows of disease and sin from the human mind and body. God's will has not changed; His power is not divided nor diminished; His mercy has not ceased to endure, that His church on earth should weakly relinquish this glory and prerogative bestowed upon His people.

The statements of Christian Science are not visionary, nor hopelessly idealistic. No one's word need be taken on so great a subject. There is proof that is indisputable. Any one who will earnestly and honestly study the textbook of Christian Science, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, can bring this proof into their own experience.

That the world has need of a scientific Christianity, physically, morally, and spiritually, is manifest by its helpless subjection to disease, sin, and death, and by its spiritual darkness as to the nature of God's infinitude, and His ever-present readiness to deliver from evil; and who that has a common charity for mankind, an earnest hope of freedom, and an honest faith in God, will cast a stone at this loving emancipator, Christian Science, that is destined to continue the successful factor in human salvation so long as a need of it remains?

A MAN should not allow himself to hate even his enemies; because if you indulge this passion on some occasions, it will rise of itself in others; if you hate your enemies, you will contract such a vicious habit of mind as by degrees will break out upon those who are your friends, or those who are indifferent to you.—*Plutarch*.

CHRISTIAN SCIENCE AND THE JEWISH PEOPLE.

BY JACOB S. SHIELD.

ONE of the most significant facts favorable to the rapid growth of Christian Science is that many Jewish people are accepting it for physical, moral, and spiritual healing. The fact is that Christian Science seems to be the focal point to which thinking people of all religious creeds are turning. There must be more than a common reason for this, especially since Christian Science offers nothing in the way of worldly conceits upon which fashion, fad, or fancy can be said to have an influence. Quite the contrary is true, for this Science proves the shallowness and insignificance of such worldly things. The true reason for its marvelous growth lies in the relief it affords from the many sources of human suffering. Christian Science does indeed give relief to poor, suffering humanity, whether the cause of such suffering is from the effects of sin, bodily affliction, or pecuniary difficulty; all these find a remedy in it.

On account of the varying and shifting of creed affiliations, it may not seem so strange that large numbers from other Christian denominations are coming into Christian Science, but that it should offer a religion acceptable to the Jew, presents—to say the least—an argument which thoughtful men will not pass by without consideration. I may be called upon to render proof of my claim that many Jews are embracing the Science. I am not prepared at this time to give any accurate statement of the number, but can say that I have made the acquaintance of nearly one hundred in the last eighteen months; nine of these live in our little town of four thousand inhabitants. Along with a large family, I was brought up in the Jewish faith, and was a proud disciple of it until the very last proof of the Truth of Christian Science had been given to me. It was always my firm impression that the breach between Judaism and Christianity could never be compromised. And when we consider the centuries of the past, with all its history of intolerance, persecution, and destruction, and then see the little band still clinging to the old faith, is it to be wondered that it was thought such a seeming chasm could

never be closed, and that there could not be a blending of the two? Indeed, it is quite clear to me how strongly interwoven are the ties and attachments binding the Jewish people together, and because I am of the same web and woof, my words should reach the Jewish heart and arouse—if nothing more—the desire for investigation of the Science which has already won so many of the faith.

Reason and truth have taken the scales from my eyes, and I can see the dawning of the "new day" when the Brotherhood of man and the Fatherhood of God will be understood and realized. As the proof of anything calling itself Christian must be conclusive to convince the Jew of its truth, I will endeavor to point out a few reasons why Christian Science may be acceptable to him. In the first place, this Science does not require either the Jew or Gentile to repudiate or renounce anything that is good or practical in other religions. Instead of taking away any of these it adds to their very essence, and instead of converting the Jew to something that has always been his enemy, it blends him with his fellow-man in a union of purified hearts, and brings a refining and regeneration which all must undergo, Christians as well as Jews. Jesus denounced ritualism, hypocrisy, idolatry, sin, sickness, and death, and proved that Love was the Christ and saving power.

Christian Science brings to our understanding the fact that the works of Jesus in healing the sick and overcoming false human laws, are as practical now as they ever were. He distinctly said, "The works that I do shall he do also; and greater works." But these teachings were originally misunderstood and resisted by both Jews and Gentiles, and have remained a mystery ever since. Christian Science is bringing them to light and uncovering the Principle whereby Jesus did his works. He proved that the mortality, which is subject to sickness, sin, and death, is illusive and false, and that the real man is of Divine creation and indestructible.

Christian Science teaches that man must put off these false conceptions in order to know himself as the image and likeness of God. It maintains that God is infinite wisdom, infinite power, and infinite presence. None of these terms suggest a destructible, corporeal existence. Now if the divine Mind is endless power, endless wisdom, and endless presence, and man is God's image and likeness, does it not follow that the real man reflects wisdom, power, and presence?

The material senses conclude that man is material; but the very opposite is true. The understanding of this gives man control over that which seems to be matter—in other words, it makes reality the master of unreality. Counterfeit money will pass from hand to hand by those who labor under the illusion that it is real, and it will seem real to them until the truth about it is discovered, then the value of the counterfeit is reduced to nothing. Just so with the mortal or counterfeit mind, its conclusions seem very real while we do not know the truth about it, but as soon as man's spiritual existence is comprehended, material beliefs pass into nothingness.

It is not my purpose to discuss the Principle of Christian Science, as the text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, explains this, and any wishing to understand this Science must study it diligently and with patience; and though the understanding may be cloudy at first, it will surely become clear to those who seek it for a good purpose.

The question will be asked what proof I have to offer that Christian Scientists will not persecute the Jews and eventually be as intolerant of them as all other religious organizations have been. The answer is, this Science proves that all viciousness, intolerance, prejudice, bigotry, envy, hate, sensualism, licentiousness, lasciviousness, and every other evil constitute the mortal or counterfeit man and must be put off,—abandoned and destroyed. Christian Scientists know that evil thoughts blacken the soul and exclude the glorious rays of the Divine Light. If our windows are blackened and smeared with dirt and paint and pitch they will prevent the sunshine from entering our rooms; in like manner is the light and power excluded from us if our thought is stained with hate, prejudice, envy, etc.

The first lesson we must learn as Christian Scientists is to expel all evil from our consciousness and let the opposite, such as love and charity, take their place. If we exclude evil from our consciousness, good will take its place. This is the "Emanuel," or God with us. And so with Good or God with us, we have dominion over the earth, as was originally intended. Let my Jewish brothers say if there is anything in this which they could not accept.

If, therefore, Christian Scientists eliminate from their thought all manner of evil and substitute love and charity, what possibility is there of persecution? It is not a beau-

tiful dream that I am telling of here, though it may seem so to those knowing nothing about the Science or Scientists, and especially to those who have never been used to anything except the snub and sneer of their fellow-man. I know it to be a fact that every true Scientist is warring with himself to-day and every day, yes, every hour, to overcome and dethrone, for all time, any and all thoughts contrary to good. The reward for this lies not in the plaudits of the world nor in the possibilities of material gain, but in spiritual power, which is the pearl of great price.

My first investigations of Christian Science were like many others, fraught with much scepticism and doubt, more especially, perhaps, because the word Christian seemed irrelevant to Science. One of my Jewish friends recently said, "It would be all right if it were only called Jewish Science." Such prejudices are misleading, but will cease when men of all creeds shall awaken to the understanding that Christian Science is no more for one or the other faction or creed than mathematics or music. In the progress of my early investigations I felt some assurance from the personnel of its followers, as I saw men among Christian Scientists who stood foremost in the ranks of social and professional circles; and this satisfied me that it could not be altogether ridiculous and erroneous. My good wife and I had been under the care of numerous physicians representing all the 'pathies known, and though years were spent in treatment, relief seemed farther away than the first day, and so at last we concluded to put aside specialists and specifics and try Christian Science. The result was not only gratifying but amazing. My wife was cured of spinal disorder, dyspepsia, hay fever, etc., and I was relieved of a compound inguinal hernia for which I had worn a truss eleven years; and after wearing glasses for sixteen years I was able to lay them aside and do all my work, which was absolutely impossible before. These proofs were followed by others in our family until every member was thoroughly "renovated." In the face of these proofs what other conclusion could we come to than that Christian Scientists knew more about curing the sick than the medical profession? To convince myself still further, however, that it was indeed a Science which did the work, I took up the study with all possible vigor and devoted from three to five hours to it every day. I can truthfully say that each

day brought greater revelations. After studying about six months we took class instruction. Since then (a little over a year) many demonstrations of remarkable healing have resulted; and we stand to-day as advocates of the Truth without the least doubt as to its ultimate spread to all peoples and nations throughout the world.

It is sure to change the conditions of mankind and eventually bring health for sickness, love for hate, righteousness for evil, life for death, and deliver man over from his unreal to his real dominion. How much of love and reverence the world owes to our beloved Leader—Mrs. Eddy—can never be told or estimated. It is gratifying to know that she has revealed a truth which must stand for all time to come, and that she has opened the way for the realization of a united Brotherhood. May God grant its rapid advance.

In conclusion let me commend Christian Science to all my friends, relatives, and the world generally, but most of all to my co-worshippers of the Jewish faith. May God be pleased to lead them into the glory of the everlasting light as taught in Christian Science.

Warsaw, Ind.

SEEING.

BY EDNA WADSWORTH HUDSON.

I LOOK to Thee for help,
My God, my Father, when I stray:
I look to Thee for light,
Hoping to see the only Way.

Longing to see the Allness,
The Life, the Truth, the Love of Thee—
Something to hold me there—
So that I cannot help but see.

I strive to know the joy
Of Life when weary wanderings cease:
Then shall I understand
The meaning of Thy perfect peace!

"KNOWN AND READ OF ALL MEN.

BY JOHN B. WILLIS.

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.—*Paul to Timothy.*

IF we were not so accustomed to the fact, it would prove no less surprising than painful to discover the extent to which truth is apparently limited, its consummations delayed, upon the plane of earthly life, by the weakness and inadequacy of its human expression.

Who would have dreamed that the gospel which dawned upon the world at Bethlehem with such clearness and splendor, should have so far and so speedily lost its essential nature and efficiency as to have become in the fourth century little more than a bone of contention among sordid and unspiritual men?

The anticipation of this possibility, however, explains in part the sadnesses of Jesus, and of all spiritual leaders since. Now, as then, the Truth is often so superficially apprehended, so haltingly obeyed, and so feebly expressed by its would-be friends as to beget offence when it would otherwise be unresisted if not welcomed.

Truth ever excites and antagonizes error, but a large part of its defamation and defeat, in human history, has been the result of the narrowness, inconsistency, and un-wisdom of its votaries. It would be no less useless than disagreeable to dwell upon this in thought, did the recognition of past failures not prompt all noble hearts to that increased prayerfulness and carefulness which lead on to better things.

In considering the present conditions which emphasize our responsibility, we must remember that they are in no sense extraordinary or peculiar.

The inauguration of an advance religious movement has invariably antagonized reigning prejudices, and when its progress has become so marked as to seem prophetic and alarming to traditional opinions, its representatives have at once been foisted into a prominence which focused upon them the most critical attention. The more intense and deep-seated the opposing prejudice, and the more vital and assertive the new thought, the more vigorous the protest and the more deliberate and calculating the scrutiny of

every act and expression of those whose ideas are reckoned a menace to the stability of things conventional and sacred. Emerson, who was himself an upheaver of the supposedly fixed, warns us to beware when the great God lets loose a thinker on the planet, for then all things are at risk. The more exalted its ideal and standards of requirement, the more devastating becomes the new thought, and hence the more disturbed and exacting the old,—and all this inevitably.

Now Christian Science certainly comes to-day, as of old, to bring a sword. Its glory and its strength reside in the fact that demonstrable Truth "pierces even to the dividing asunder of the joints and marrow" of commonly accepted ideas and habits. This is Truth's nature and function, and the vigor of the resistance to its demands is the convincing evidence of the greatness of the need and the wholesomeness of the effect of its coming. The strength of the reaction always measures most accurately the force of the blow, and the violence of the mental resistance to Christian Science is but an indication of its adequacy, which is to be anticipated and understood.

Maintaining as it does an attitude of unswerving loyalty to the Scriptures, and to all fundamental teaching of historic Christianity, the criticism to which our faith is subjected strikingly reveals the altogether unwarranted consideration which to-day, as in our Lord's time, is given to creeds and dogmas, and while most intelligent men of all schools unhesitatingly concede that neither uniformity nor conformity in these things is essential to salvation, yet so wrought are they into the warp and woof of our every-day thinking, and so far have they shaped and conditioned religious activities, that to question their value or authority, is to awaken an outcry which would suggest that the very foundations of faith were imperiled. Surely, though slowly, the world is awakening to a broader, more wholesome and progressive view, but meantime he whose convictions run athwart even these appendages of Christianity, which are but man-made and incidental, is subject to condemnation with the atheist and the defamer. It is ours to recognize these existing conditions and fully meet them with a display of the highest degree of circumspection and in-offensiveness. With what patient self-possession, what silent endurance of misjudgment and misrepresentation, what unflinching kindness, gentleness, wisdom, and tact

should we "handle" the situation and demonstrate that humble superiority to detraction which rendered our Lord's life so unique, and which is being reflected so strikingly in the bearing of our Leader, the Rev. Mary Baker Eddy.

More offensive perhaps than all else, to contented conservatism, is that assertiveness of Truth which imposes upon men the ideal of a more unselfish and spiritual life. Its representatives are looked upon as constituting a "more holier than thou" caste, and accused, not infrequently, of entertaining a pretentious and insufferable conceit.

And just here a marked contrast between human judgment in things it ranks secular and things sacred, becomes conspicuous. When a physicist announces the discovery of some new law or fact in the ordering of nature, he is permitted to speak in terms which are either wholly indifferent to ruling ideas, or which simply trample upon the glory of their investiture and authority. Indeed, the more destructive to the old, the more certain and generous the welcome to the new, if it stands the test of demonstration; and natural scientists not only expect but covet this order of things. In speaking of his own investigations, an eminent philosophic writer has recently said: "I bring no gold with me unless some part of my work can bear the test of the most fiery trial. Let the dross suffer, let the teaching be tried wholly without mercy;" and in this he but voices the content and readiness with which all such investigators anticipate the retirement and disuse of the old, when a new, which is more adequate, is found.

On the other hand, though good people have for years been praying earnestly for increased spiritual illumination and endowment, it has often happened, when one ventured to say their prayers were answered and a clearer, more practical and effective apprehension of Truth was demonstrably present, that the herald has been subjected to prompt excommunication, without even a formal attempt to verify, by legitimate tests, the truth of his assertions. All this is most incongruous and unfortunate, but we do well to adjust our course and conduct to the fact by the exhibition of a full complement of self-possession, humility, and love.

As professed Christian Scientists we declare the supremacy of the spiritual, the nothingness of the material; that God is All-in-all, the ever-presence which removes every occasion of anxiety and fear; that we are indeed brothers,

and that divine Love alone should govern us in our every relation and activity. We declare that we are the legitimate channels for the manifestation of the life, and love, and supremacy of God, Good, and that it is our privilege and duty to continue, both consciously and unconsciously (impersonally), the healing and redemptive work of the Master. We declare that the things of this life, the gratification of material sense, can afford no real joy or pleasure, and that to know and reflect God is the supreme end and satisfaction of our being.

Now if we but frame this splendid ideal and averment, and place it over against our daily performance, our imperfect demonstration of Truth, we shall be able to realize the legitimacy and inevitableness of the criticism to which we are subject, and have a very practical means of estimating the constancy and the amount of thoughtfulness, modesty, consistency, and good-sense which we are called on to exhibit. To come short in these things is to invite a swift condemnation for ourselves, which is our wholesome penalty, and to excite a prejudice and contempt of incalculable disadvantage to the Cause we have undertaken to represent.

Criticism of our imperfect exhibition is by no means to be deplored. It is an evidence of the very encouraging fact that men are sick and tired of religious pretence. They are not tired of Christ, or of any real good, but they have no respect for the "show without substance" which characterizes so much religious profession, and our frequent discoveries that no small part of the criticism to which Christian Science is subject, is directly traceable to the superficial apprehension and indiscretion of its well meaning representatives, should be a constant stimulus to thoughtfulness and wise reserve. Mrs. Stowe added a pertinent chapter to "Paley's Evidences" when she declared that the crowning assurance of the divine origin of Christianity is to be found in its persistent hold upon the world, despite the inconsistency and unworthiness of its exponents.

When we realize what a sun-burst of light and truth has come to us, and how much restless and afflicted humanity needs, and in its heart longs for, the peace and comfort which the understanding of Divine Science alone can bestow, we shall not fail to be on our guard lest through our faultiness some struggling heart be turned aside and miss the way to its highest good.

"What I say unto you, I say unto all, Watch." Heeding

this our motto for every moment and occasion, we may forget all the past, save its lessons, and "press toward the mark for the prize of the high calling of God in Christ Jesus." Daily companionship with these words of our Leader will help us greatly in our endeavor:—

"A real Christian Scientist is a marvel, a miracle in the universe of mortal mind. With selfless love, he inscribes on the heart of humanity and transcribes on the page of reality, the living, palpable presence—the might and majesty!—of goodness. He lives for all mankind, and honors his Creator" (Miscellaneous Writings, p. 294).

"Let us be faithful in pointing the way through Christ, as we understand it; but yet us also be careful never to 'judge unrighteous judgment,' or condemn rashly. 'Who-soever shall smite thee on thy right cheek, turn to him the other also'" (Science and Health, p. 441).

COUNCIL.

THE glance that doth thy neighbor doubt,
 Turn thou, O man, within,
 And see if it will not bring out
 Some unsuspected sin.

To hide from shame the branded brow,
 Make broad thy charity,
 And judge no man, except as thou
 Would have him judge of thee.

For did thy face the colors take
 Of sins thy nature hath,
 Thou wouldst be checkered as the snake
 Thou killest from thy path.

To plow and plant and pray for fruits
 To bless the toil is ours;
 Sometimes from out the thorniest shoots
 God hangs the brightest flowers.

Alice Cary.

HALF the world is on the wrong scent in pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving and serving others. "He that would be great among you," said Christ, "let him serve."—*Drummond.*

HELPFUL LESSONS.

BY FRANK HERVEY FITTZ.

AN ever-increasing appreciation of the faithful work of those who have charge of our publications and gratitude for the help that I have received from reading the testimonies of others make me esteem it a privilege to try to help others by writing of some experiences which helped me to a better understanding of Christian Science.

When I first became interested in the subject I thought that anything of a helpful nature would have to come outside of the line of my daily work, for to my thought there seemed but little in machine-shop work that could point to spiritual facts; but I am thankful that I have since learned that environment is no barrier to Truth, and many times during the last five years I have mentally exclaimed while in the shop, "This is none other but the house of God, and this is the gate of heaven."

The first help that I received in the shop was when I was struggling with the, to me, astounding proposition that God never changed, because for years I had firmly believed that God did, frequently, change His will, especially in answer to prayer, and that persistence in prayer would often result in prevailing upon Him to do exactly opposite to what was His original intention. The more I thought upon the subject the more discouraged I felt, and I began to doubt as to whether I should ever be able to grasp this fundamental fact.

One day while in the shop my eye rested on a valuable try square which was used as a standard, and the thought came to me that the reason we turned with such confident assurance to this try square was because we knew that its blade was *always* at an angle of ninety degrees from its beam, and that it *never* changed to suit our convenience, but that we had to bring our work to its standard. The shop seemed flooded with soft, clear light as, much faster than I can tell, the great truth about God filled my heart, for I saw that upon the *unchangeableness* of God the whole universe depends; if He were otherwise we could never be sure of anything, for all would be confusion if we tried to work to a standard that was liable to change. Many times since I grasped this fact the way has seemed dark, but

at such times I have been encouraged more than I can express by the knowledge that in spite of everything the standard remains the same.

The next help that I received in the shop was when I was trying to understand the necessity of reversing the testimony of the physical senses in order to arrive at the fundamental facts of Being. (Science and Health, p. 14.) It seemed to me that this teaching was not practical, for the evidence of the physical senses seemed very real, especially in case of sickness, and to have to reverse this evidence seemed a task too great to be undertaken.

One day toward night a shopmate who had just been turning a piece of brass about a foot long in an engine lathe called me to him and said, "I have a conundrum for you: which way is my lathe running?" I looked at the rapidly revolving piece of brass as the shimmering electric light fell upon it, and to the best of my eyesight the lathe was running backward, and then I glanced at the belt by which the power was transmitted to the lathe and laughingly replied, "My eyes tell me that the lathe is running backwards, but after noting your belt my reason tells me that it is running forward." It was a perfect optical illusion, and the incident gave me much encouragement, because I saw that it was my knowing the truth about the belt that enabled me to assert positively which way the lathe was running, because it must run in the same direction that the belt did from which it received its power, and then I was able to comprehend that if God remained the same, and if man was made in His image and likeness, then man must forever express all the health, harmony, and other characteristics of God, no matter how much the physical senses testified to the contrary, "For in Him we live, and move, and have our being."

Soon after this I concluded to try to demonstrate for myself, and with what understanding I had gained I was able instantly to remove all pain from a severe burn on my hand; then I overcame a physical ailment that had troubled me for over two years. To say that I was astonished at these results is to state it very mildly, but after a few days, on thinking it over, I said to myself, "Oh, pshaw! these things would have gotten well anyway." Again I received a lesson, this time a rebuke, from my every-day work. We were engaged in the manufacture of electric arc lamps, and a certain part did not work as

it should, so a change was made in the conditions under which it worked with very satisfactory results. I never hesitated to say every time the subject was mentioned, "That is because we made that change." One day a quiet voice deep in my heart said, "Don't you think the result would have been the same any way?" and instantly the dishonest thought that would rob God was uncovered, and I saw what a wrong thing I had done by not giving Him the glory that belonged to Him. I also saw that honesty required me to acknowledge that it was solely through the teaching of Science and Health by Mrs. Eddy that I was enabled to come into such accord with God that these results followed, for I realized then that what little study I had given the book had wrought a change in my consciousness just as distinctly marked as the change we had made in the lamps. Since then I have tried to be honest toward God, myself, and my fellow-men in telling of the many blessings that have come to me and mine through the understanding of Christian Science.

I have met Christian Scientists who have at times been discouraged by what seemed to them a slowness of growth when they compared their present progress with the rapid strides which they felt they made at first, and yet to those who know them intimately the steady changes in their modes of thought and daily life indicated faithful work. I have been much helped along this line by observing the building of a machine from plans and specifications in the shop. When the roughing out work was being done and great chips fell from the lathes and planers, it was easy to note the progress each hour, but when it came to the finer work of finishing, it was very different, for men would work all day with eyeglasses and instruments that would measure closer than one thousandth of an inch, and yet when night came it seemed as if almost nothing had been done; but every day was bringing the work nearer completion. I also noted that the finer the work, the more skill it required to do it, and that the drawings were consulted more and more, for a mistake made during the finishing stage made much extra work to rectify it, but a faithful study of the plans and careful work finally accomplished the desired result, and the machine stood in finished completeness the exact idea of its builder.

The helpful lessons that I drew from all this were that when we first begin to bring out God's perfect idea in our-

selves there are so many things that are so unlike the perfect pattern that we cannot help seeing them, and the chips fly fast as one after another they are removed, but every Christian Scientist knows that when the most glaring faults are overcome the work is but just begun, for complete regeneration requires the closest work on our part to detect and destroy every subtle form of error with which the human heart is filled. How careful we have to be to keep always in view the perfect idea, and how closely we have to follow the instruction of our text-book. Though the progress may seem slow to our impatient thought, yet we should rejoice at the mighty work that is being done, and know that each day is bringing us more and more in accord with the One Mind.

A few words in conclusion. I have noticed among mechanics a general disposition to speak well of those from whom they received the instruction that helped them to become skilled workmen, and the more this early instruction has been appreciated and practised, the louder the praise. I find this to hold true along the line of Christian Science, for the better I understand it and the more I practise its teaching, the more my heart goes out in loving gratitude to Mrs. Mary Baker Eddy for what she has done for us all by bringing to our comprehension the better understanding of God.

YOUR isolation must not be mechanical, but spiritual, that is, must be elevation. At times the whole world seems to be in conspiracy to importune you with emphatic trifles. Friend, client, child, sickness, fear, want, charity, all knock at once at thy closet door and say, "Come out unto us." But keep thy state; come not into their confusion. The power men possess to annoy me I give them by a weak curiosity. No man can come near me but through my act.

Emerson.

No man rejoiceth safely, unless he hath within him the testimony of a good conscience. . . . O how good a conscience would he keep that would never seek after transitory joy, nor ever entangle himself with the world. O what great peace and quietness would he possess, that would cut off all vain anxiety, and think only upon divine things, and such as are profitable for his soul, and would place all his confidence in God.—*Thomas a Kempis.*

BARTIMÆUS.

BY ARTHUR J. BOLINGER.

HUGGING my staff in my blindness
I begged of the passer-by,
As sat blind Bartimæus
Till the Master heard his cry.

I heard the shouts of the people
And I knew that the Lord was near,
But I hugged my staff the closer
'And shrank as if in fear.

I heard the divine compassion
Of the voice that might bid me see
And still, though I knew its meaning,
I crouched in my misery,

For I feared the light of knowledge,
I knew it meant ways untried,
I knew there was labor and sorrow,
So I wavered terrified.

But at last I turned, and the Master
Bade me open my holden eyes,
And 'twas him I saw, not my labor,
As I gazed in glad surprise.

Then up I sprang, and flinging
My useless staff away
I followed, nor heeded the shadows
When around glowed the brightness of day.

TESTIMONIES FROM THE FIELD.

I FEEL an ever-growing sense of gratitude for the little understanding I have of Christian Science, and I also feel that I must give my testimonial in the *Journal* that possibly it may help some one else. Christian Science came to me nearly three years ago. I had been confined to my bed for two months, and suffered untold agony, with no hope of recovery. I had been given up by three of the best physicians in the city. My claim was kidney trouble in its last stage. After everything that *materia medica* could do for me had failed and I was left to die, in the very last hour, when all hope had fled and I realized that the end was drawing near, a friend came to me and suggested that I try Christian Science. After consulting with my children, we decided to try it as a last resort.

I sent for a healer, one who had been recommended to me as a very successful practitioner. When she arrived I was suffering terribly. After the first treatment all pain left me. I was resting very comfortably, and could breathe more easily. On the second day I was entirely free from pain and was able to sit up in bed. I wanted to get up, but my daughters thought I was losing my mind, and would not even allow me to speak of it. The third day I felt so strong and well I could remain in bed no longer.

I managed, after a long debate, to convince my daughters that I was in my right mind, and they finally allowed me to get up.

I ate a hearty dinner and was able to digest my food well. I had not been able to digest solid food for many weeks previously. I gained strength very rapidly, and in a few days I was able to be around the house and assist with the housework. I was very much interested in this new faith and began to study Science and Health and the Bible, which is a new book to me now.

As I began to see the light of Christian Science, one ill after another began to disappear. Everything seemed to come to the surface to be destroyed by this Truth.

About six weeks after the above healing I was taken with a severe bowel trouble which did not seem to yield to the treatment for several days, till finally one morning I remembered that several years ago the doctors

told me I had all the symptoms of a tape worm. I had my healer treat me for that claim, and after two treatments I was relieved of a tape worm, which, if it had been measured, would certainly have been more than seventy-five feet in length. We kept it in clear water for a time to show the neighbors, it was such a wonderful cure. I had read of a great many wonderful healings, but I thought this was the most miraculous of all. To me then it did seem most wonderful, but as I grow in the understanding of Christian Science I know that God can cure all our ills, great and small. I must say that I was also healed of a claim of weak eyes. I had worn glasses for several years. My eyes were so weak I could not see to read fine print, and could scarcely read or sew by lamplight. After my first healing, I had no use for my glasses. I could see better than I had for fifteen years. I am startled sometimes when I think how much I owe to Christian Science. It has brought me out of great darkness. It has taught me the Truth that will make us free. I was brought up in the Catholic Church, but I could not understand God. I did not know how to love Him. I was taught to believe what I could not understand. To me He was a God of fear and a God of punishment.

All my children have accepted this beautiful Truth, and it certainly has brought peace and happiness in our home. I give my testimony as a token of love and gratitude to my dear healer, who faithfully and unselfishly worked to help me out of so many dark places, and to Mrs. Eddy, who has given to the world this precious revelation of Truth which teaches us what God really is, and what He does for us.—*Mrs. E. Lepicier, Flint, Mich.*

A FEW months ago I had to have considerable dental work done. For five years or more intense fear had kept me from having work of any extent done, and the need had become very great.

This time the sense of fear was so great that twice when I went to make an appointment I was unable to do so. Unreasoning fear completely overwhelmed me, and I returned home without making my appointment.

Finally I went to a practitioner for help, and was treated. I made my appointment with the dentist, and when the day came, I went almost entirely free from nervousness.

When he had finished I asked him if the cavity was not

a large one, and he laughingly replied, "If it had been any larger there would have been no tooth." This work was done absolutely without pain.

I had in all four treatments from the practitioner, and six appointments with the dentist. I had less and less fear each time, and *no* pain. The little electric drill, that used to fill me with such horror and pain, didn't trouble me at all. I did not fear that it would hurt me, and it didn't.

At my fifth appointment the dentist filled a large cavity in an eye tooth, close to the gum. The gum, so he told me, had to be pushed back a sixteenth of an inch.

He stopped in the middle of his work and asked sympathetically, "Am I hurting you very much?" "Not at all," I replied; "go right ahead." "Well," he answered, "I noticed that you were perfectly quiet, no muscles twitching, but some people can cover pain very successfully."

I smiled to myself as I remembered how on former occasions I had almost cried from nervous fear, even when there was but little actual pain.

It took two hours to complete the work on that tooth, and to prove to my own satisfaction the help I had received from Christian Science I asked him if that work was usually painful. "Yes," he replied, "nearly always, it is terribly painful. I have seen people almost crazy from the pain." Then for the first time I told him that I had had Christian Science treatment.

At my next and last appointment, he asked, "Is this Christian Science treatment expensive or difficult? I know nothing of it except the name, and I am asking for information, for I assure you, I have patients whom I would be very glad to have take that treatment. Their teeth are so sensitive and they are so nervous that it is almost impossible to work for them. You have no idea how such patients wear on a dentist. It makes it very hard for us. Now for all the pain I seem to give you, you might be marble, and I can work right along without thinking of you at all."

I told him the price of the treatment, and also that I had been but once to the practitioner, as the other treatments were absent. Then he asked for her address, saying, "I shall certainly try to persuade Miss — to go to her for treatment."

Do you wonder that I am grateful for this proof of the power of Christian Science?

Other dentists had told me that my teeth were very sensitive; then where was the pain after the fear and nervousness had been destroyed? It went with the fear that had caused it, proving conclusively that pain is mental.

Fear is bondage. "Where the Spirit of the Lord is, there is liberty."—*M. S. C., Baltimore, Md.*

WHEN I applied for Christian Science treatment I did not know it was the Christ-cure, wherein Truth alone heals.

The second interview with my healer, I inquired about the medicine. She immediately placed Science and Health in my hands.

There was a struggle over the thought of giving up drugs, but from the first day's reading of Science and Health, the belief in *materia medica* was destroyed, and never since have material remedies appealed to me, under any circumstances.

Spirit and matter are opposites, therefore cannot mingle any more than light and darkness. If we use drugs, we put matter before Spirit, thereby breaking the first commandment, "Thou shalt have no other gods before me [Spirit]." How important, then, that the student be clear on this subject, and abide steadfastly in the consciousness of God's allness. Every practitioner knows his best demonstrations are where *materia medica* fails to give relief or encouragement. As evidence, I submit three cases of healing.

A gentleman suffering from toothache asked for Christian Science treatment, stating that a dentist and two physicians had offered no relief on account of an abscess. A few moments' treatment relieved all sense of pain, and by morning the abscess had entirely disappeared. This demonstration led to the patient's being treated and healed of consumption.

One of my neighbors had a large rising on her jaw, which very much disfigured her; the eyes, mouth, and throat being almost closed, and the whole nervous system in sympathy. Her physician prescribed an anæsthetic which she persistently refused to use. He left, telling them to let him know the next morning if it was ready to lance.

She and her husband then asked for Science treatment. Within an hour, she was able to take some food, and in another hour's treatment, was entirely relieved of all pain,

and no sense of pain ever returned. I assured her that her face would not have to be lanced. The swelling disappeared very rapidly that night, but it was three or four days before her face looked perfectly natural.

Only a few days ago, another friend suffering with an abscess and a bad tooth, which her dentist could not save and remedies failed to relieve, turned to Science and was healed in one treatment.

I cite these cases because mortal mind says that tooth-ache is the most exasperating pain, and that an abscess or rising is something really *there* and cannot be denied. But Christian Scientists know that even a little understanding proves the Gospel of Love to be the most potent and effectual remedy, and the results are quick and positive when the patient turns absolutely from matter to Spirit.

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

W. Greenie Burson, Dalton, Ga.

HAVE there been any cases of healing by Christian Science in Ottawa, Ill.? This question I can answer in the affirmative for myself and also for my wife.

Of Christian Scientists I can say they fulfil the Scripture, "I was sick, and ye visited me: I was in prison; and ye came unto me."

I became involved in a quarrel with relatives, and in July, 1900, I was falsely charged by them, with a low crime, for which, through false witnesses, I was put in jail, to await action by the grand jury in December, 1900.

The Christian Scientists commenced holding services in the jail I think in September, 1900. The first Sunday they were there I gave one of them a slip of paper bearing my wife's address.

I was heartbroken because of my wife and children being in destitute circumstances. I was very sick, suffering from bronchial trouble and asthma. The jailer said: "I am afraid Atkinson will not live for his trial, he is failing fast." The Scientists gave me "Science and Health with Key to the Scriptures." I tried to read it, but it had not much interest for me; I wanted material help for my wife. I wanted to be cleared of the vile charge against me, and I wanted to be well, to be free from the bronchial trouble and asthma, from which I suffered.

Telling me that Christian Science *could* heal all my diseases and troubles did not do it, and the weeks passed. When the Christian Scientists appeared I was keen to hear what they had done for my wife and to urge them to do more, to look after her in her near trial. I was full of fret, worry, and whining. I was getting afraid that death was near me. One Sunday the First Reader was told by another prisoner that "None of us fellows are sick but Atkinson, and he is in a bad way." She (the First Reader of the Ottawa Christian Science Church at that time, 1900) said, "Let me see that man."

And for the first time I talked with a Christian Science practitioner who knew error as error, and knew how to rebuke it. After she had talked to me my eyes were opened. I was healed there and then.

From that time I gained in spirits and in flesh, and had hope. Error had no longer any power over me. The prosecution did not appear against me, and I was set free, never being brought to trial. My wife and her young babe had been tenderly cared for and protected.

She had been healed by the same practitioner of the claims of piles and kidney trouble. The infant had been healed also. This at the close of the year 1900. To-day we are all the manifestations of physical health and strength, grateful, happy, and prosperous, all due to Christian Science as understood and demonstrated by a true, loyal woman, who follows the teaching of Jesus as interpreted by Rev. Mary Baker G. Eddy.

Samuel Atkinson and Elsie Atkinson, Marseilles, Ill.

ONE morning this summer while I was away from home, my little boy, four years old, fell from our dining-room window, landing flat on his back. That was two stories and a half from the ground. He was picked up insensible and carried into the house, and when I found him was groaning constantly. As soon as he saw me he said, "Treat me, mamma." I took him in my arms and treated him, trying most of all to overcome my fear; he soon fell asleep and I laid him down. As I took up Science and Health this passage came to me from page 491, beginning, "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." As I repeated this the sense of fear entirely left me.

He soon wakened, and as it was lunch time I offered him some milk. He tried to sit up, but fell back on the pillow very faint. I said, "Jimmie, what makes you groan so?" He answered, "My back pains." This I denied vigorously, and he then asked to be carried into another room. I lifted him up and stood him on his feet, but he sank to the floor, saying, "Mamma, I can't walk." I said, "Jimmie, God's child can always walk," and I took him out to the hall and let him hold on to the wall and my hand, and in this way he managed to keep up, trying very hard to help himself, and I kept on telling him that he was God's child, and of course he could walk. By four o'clock he was perfectly well, and when the neighbors came in to inquire about him they found him running around as usual. He has never had any further trouble from the fall. I know that I could never have made this demonstration without the knowledge of God which I have obtained by studying the Bible in connection with Science and Health. I have found the Bible a new book when read with the spiritual interpretation which our text-book, Science and Health, gives us.

While I am deeply grateful for the physical healing, I feel that the spiritual uplifting which I have received is by far the greater blessing, for I can now say, Whereas once I was blind, now I can see; and deaf, now I can hear.

This demonstration was made in Chicago; our landlord was a physician and lived in the building with us. Some one ran to tell him of this accident, but he calmly said, "Oh, well, that won't make any difference; they are Christian Scientists you know." I was very thankful to him for this declaration, and the next Wednesday evening I saw him with his wife at our meeting.

Mary Coit Wheeler, Kansas City, Mo.

For a number of years I have been a teacher in our public schools, but because of a nervous trouble and with the doctor's advice, I gave up my work for a while to relieve my nerves of the mental strain.

A copy of Science and Health by Mary Baker G. Eddy was shown me by one who was interested in Christian Science. I determined to purchase it and investigate the subject. I gave five dollars for it, a second-hand copy, but I have never regretted my bargain.

The following I copy from my note book dated February

21, 1901, at Kansas City, Mo.: "At 3.30 P.M., February 20, 1901, I went up to the Christian Science Reading Rooms, New York Life Building, to ask for a Christian Science treatment, something I have never done before because of poverty and also I thought, understanding as much as I do of Science, I ought to be able to demonstrate for myself."

The mental conflict and return of claims of a nervous disorder were too strong. I asked the lady present to give the treatment. She requested me to take a chair in the consulting room. I sat down and waited. She asked me no questions, but remained in silent prayer for ten or fifteen minutes.

I gave her a dollar, and after spending a short time in the reading room I went to my own room and obeyed the inclination to retire pretty early. I rested but did not sleep. The sharp pain in my head continued at times severe, but I felt no fears of the nervous disorder.

I rested in spite of the pain in my head, and beautiful thoughts like a pure river of water of life, *free, free*, kept flowing through my mind. The bond of dogmatic fear and mortal will was broken at last.

While thus resting the beautiful thought of the River of Life and the word *freedom* kept repeating itself in my mind. A beautiful vision of "the woman," as spoken by John in Revelation, came to me. A peaceful joy, free from fear and anxiety, like the joy of innocent childhood, joyful even amidst the sorrows and trying scenes surrounding it. With this peaceful joy came the thought, *no longer bound*.

Pain and anxiety born of fear disappeared before the rays of rational thought, painful nerves forgot to cry their mystic tingles. Divine Love strengthens and ennobles and destroys the frantic delusions of the flesh. O peaceful river of Life! thy cleansing waters flow onward ever to purify and make strong the weak. Love divine bears the wanderer safe o'er the waves. The murmur of thy waves brings rest and healing to the tired nerves.

George W. Taylor, Mound City, Kan.

FOR many years I was a great sufferer from stomach trouble and various other complaints, being confined to my home at times for days and oftentimes weeks. Of all men I was most miserable. My sickness, it is needless to state, was a great trial to my wife and family.

My attention was called to Christian Science after having

exhausted every material remedy without benefit. I received but three treatments. I had not partaken of any food except rice water for ten days previous to my first treatment, and was in a most deplorable condition.

After the second treatment I partook of as hearty a meal as I have ever eaten, without any ill effects. I have continued to eat heartily ever since, a condition of affairs I had not known since boyhood, and had never hoped to realize. This was in July, 1900, and to-day I find myself still in a perfect state of health and have no thought of any other condition. Health and happiness have been restored to our home where before sickness caused much sorrow. I can further affirm with many others that the physical healing that comes through this wonderful understanding of Truth as taught in Christian Science is the least it offers to mankind.

I am engaged in the active pursuits of business life, having the same problems to confront me each day that we all have in our various pursuits. I am brought in contact with all sorts and conditions of men, and I can state for the practical side of Christian Science thought that I have seen mountains of difficulties removed and cast into the sea of nothingness and dissolved through the consciousness that Good is ever-present and no contrary condition has any existence in reality.

• The reading of "Science and Health with Key to the Scriptures" is a wonderful help to the understanding of the Scriptures. I read in the Scriptures: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) 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." The thoughts herein expressed have been a great help to me, and I am trying each day to bring into captivity every thought to the obedience of Christ.—*Walter J. Little, San Francisco, Cal.*

I WISH to tell you of the healing of a little girl five years old near this place last spring. She was very ill for two months, and the physicians who were called in finally said they could do no more for her. The child's body had wasted to a mere skeleton—nothing but skin and bone. She had taken only a little Mellin's food and olive oil

during two months, and even this was forced upon her, for she never asked for anything to eat. She was almost sleepless, only nodding for a few moments occasionally in the daytime, and that in a sitting posture. At night there was never more than an hour's sleep.

When I first took the case, the parents knew nothing of Science, but called for it, thinking as a last resort to try what they supposed would be (as they put it) "words said over the child." After the first treatment, little Mary asked for something to eat, and the next day got out of bed and tottered into the kitchen, which greatly alarmed the mother, as the child had been so long unable to stand.

In two weeks Mary was brought eleven miles to our reading room, and on her third visit there—the day President McKinley's party went through the town—she ran from window to window, looking out and shouting gleefully at the procession passing in the street.

During the treatment the little limbs began to put on flesh, and the color to return to her cheeks. The sleeplessness was the last to yield, but soon the mother wrote to say, "Mary goes to bed at half past six and sleeps till six in the morning without waking."

The mother was herself at this time suffering from an internal trouble. She asked for treatment, became an earnest student of Science and Health, and was healed. In a letter received a short time ago she says, "I have had no sign of my old trouble whatever since writing to you. As for Mary, she sleeps so late in the morning now, that I think she must surely be making up for lost time."

So this is what Truth has done for this family, and surely we should thank God, the Giver of all Good, for Christian Science, and for the beloved Leader, Mary Baker Eddy, who has made 'his work possible in our age.

M. B., San Mateo, Cal.

LAST March I entered a Christian Science Church for the first time. Brought by a friend, I knew nothing of Christian Science, except by name. I came with an open mind, determined to get all the good possible, for I was neither well nor happy. The meeting impressed me and I think divine Love began to bring me into the fold that night.

Before I left the church, I spoke to one of the kind healers, and I went to see her the next day and the day

after. After that, the healing was done by absent treatment, the beautiful letters written by my healer helping me very much. Mental worry, want of sleep, headache, and other claims, have all been helped by Christian Science. But the health brought to the body is as nothing to the joy and peace it brings into one's life. "Old things are passed away; behold, all things are become new;" we become a new creature in Christ.

How can we thank God enough for bringing us "out of darkness into His marvelous light"? By trying to reflect His likeness more and more, in thought, word, and deed; trying to "work in our Master's vineyard," and to help others to get this pearl of great price.

I had always been considered delicate, but I soon learned that a child of God could not be delicate. After a little I emptied my medicine cupboard, and filled it instead with Christian Science literature. I have read my Bible all my life, but since I have studied "Science and Health with Key to the Scriptures," it has been a new book to me,—a revelation,—a real light on one's path along the heavenly way.

I subsequently went through a class, and what a blessing that class has been to me! And now already, through divine Love, I have been granted the joy of helping to lift a burden from one who was heavy-laden. Truly we can say, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine."

M. A. H., Hertfordshire, Eng.

ABOUT four years ago I entered a Christian Science Church for the first time to attend a Sunday morning service. I had just begun the study of this beautiful religion, and had only a very slight knowledge of it, but knew that it was the whole Truth and I had an earnest desire to learn more of it. I entered the church with a sense of loneliness and shyness, for in the large congregation before me I saw no familiar faces, and I did not even know how a Christian Science service was conducted. I was dressed entirely in black, having lost a very dear relative a short time before, and I could not fail to notice, as I seated myself, how gloomy my apparel seemed amid the pretty colors worn by those around me.

When the service began I forgot myself completely and

became intensely interested. While I was listening to the reading of our dear Mother's "Communion Hymn" for the first time, it lifted me completely above my gloom and sorrow. When the second stanza was read, just as I heard the words: "Love wipes your tears all away, and will lift the shade of gloom, and for you make radiant room," a beautiful crimson light came streaming in through a tiny window over the upper gallery, completely transforming my sombre robes into bright and beautiful ones, and illumining the book I held with a crimson glory. As I turned to see where this light came from, I noticed that it touched no one but me, and the thought came to me that it was to teach me that my mourning garments would be changed as promised in our beautiful hymn, by the glorious light and warmth of divine Love.

This experience has always meant very much to me, and in my darkest hours, when the struggle with error seemed hard, I have always thought of this beautiful promise, for to *me* it *was* a promise, showing me how divine Love illumines and beautifies all that it touches, making radiant even the dark garment of grief and woe.

E. W., Biltmore, N. C.

THIRTEEN years ago Christian Science found me a helpless invalid, having been in bed most of the time for three years and a half. Two severe operations were failures, and every remedy known to humanity had been tried. Utter despair and darkness encompassed me. Through a dear friend Christian Science was brought to my notice, and I was lifted out of this abyss of suffering, mental and physical, into the glorious light of Truth and Love.

This beautiful spiritual awakening that came to me was manifested, not all at once but in a few months. I found the words of Isaiah had been fulfilled: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

Blessing after blessing has followed. At times the struggles between sense and Soul have seemed severe. God has never left me alone. I do feel thankful for every experience I have ever had in Christian Science. I am learning that if we expect to wear the crown, we must bear the cross. "The real cross, which he bore up the hill of grief, was the world's hatred of Truth and Love," says

Mrs. Eddy of Jesus, in "Science and Health with Key to the Scriptures," p. 355. We must follow in his footsteps and bear this cross, until the hatred of the carnal sense is overcome through the realization that Love is power, for Love is God.

How shall we express our thanks for Science and Health? Only through its teaching has it been possible for us to make practical the grand truth of the Bible. How shall we express gratitude to the one who wrote Science and Health? Only by living the glorious truths of her teaching.—*Mrs. Mary Lizzie Alexander, Los Angeles, Cal.*

ABOUT two years ago I first heard of Christian Science through a lecture delivered in Jacksonville, Fla., where I had gone to seek health and strength. After being under treatment by many physicians, I was told that the only thing that would do me any good at all, would be change of climate. We decided to go to Florida, it not being very far from our home and work being offered there for my husband. We had been there nearly three months and there was not the slightest improvement, in fact, I was a great deal worse, and so wrote to my physician in Chicago. The physician wrote back to me, saying that he had probably made a mistake in sending me to Florida, that Mexico would be better.

I called on a specialist in Florida, he gave me no encouragement, and did not think the climate would help very much. After being under his treatment for two weeks, growing worse every day, a lady who had read the announcement of a lecture to be given on Christian Science that evening asked me if I would not like to go to hear it. She was not a Scientist, but we both went. She was suffering with the same claim, some lung trouble, and thought it might be something to help us. It certainly did help me.

After the lecture I felt great peace, and a few days later, learned more about this beautiful Truth by daily going to the reading room. I am very grateful to the dear friends and Christian Scientists for their loving kindness shown to me. By reading "Science and Health with Key to the Scriptures" many diseases left me almost immediately, among them catarrh of the stomach, dyspepsia, headaches, and many little troubles. Those not yet overcome I know will be as I grow in grace.

Mrs. Louise Reich, Chicago, Ill.

FOR a long time I have thought I would like to testify to the great benefit that Christian Science has been to me and my family. The first and greatest demonstration we have had was the healing of my daughter two years ago, who had had bladder trouble from birth, which was not helped after having four doctors who did all they could; one doctor telling me that if she was not cured soon, it would be serious. We sent her to a sanitarium, where electricity was applied, and after spending six weeks there, she came home, but was even worse than before. As she grew older a complication of diseases appeared, which was indeed serious, threatening to make her an invalid for life. In addition to these troubles, she had enlarged tonsils which caused deafness and severe earache, for which we consulted specialists and had her throat operated on, but to no effect, as the tonsils grew again. Her breathing was so hard, that one evening a friend who heard her from downstairs said to me that she would be afraid she would choke before morning. We could see she was wasting away and could not live long in such a condition. In despair we decided to try Christian Science, but only half hoping she might be helped. The first treatment was given one Monday evening, and the healing of bladder and internal troubles was instantaneous. The tonsils and deafness all disappeared by Friday, so that one week of treatment cured her entirely. She is now fifteen years of age and the picture of health and happiness, enjoying her studies at school, being first in her class last term. I could write pages of demonstrations we have had in our family during the last two years, and cannot thank God enough for the blessings which we have received through the understanding given us by Christian Science.—A. M. O., *Ottawa, Ont.*

FILLED with love and gratitude for the blessings received through this beautiful Truth, I undertake to write these few lines for our *Journal*, knowing they will be the help to some dear reader, that the different testimonies have been to me. A few weeks ago I had a bad fall, and at first felt unable to get up, but with the little understanding I had of this Truth I declared the allness of God, and realized that God's perfect child could not be hurt. All seemed well until evening, when my foot began to pain and become very much swollen. As I was away from home and was not able to put my foot to the ground, I had to be

taken home in a carriage. I was put to bed and my husband called on one of our dear friends who immediately gave me treatment. Although the thought of my friends (not in Science) was that I would not be able to walk for the next few weeks, as they were sure my ankle was sprained, I was able to get up the next morning and do my ironing.

This being such a wonderful demonstration, filled me with love and gratitude, giving me happiness I never experienced before.

The next day there was an accident at our home; a man not in sympathy with Science having an arm broken and crushed by a runaway. With the love and gratitude of the day before in my heart, it was an easy matter to see that all is possible with God, and declaring Him our life and strength, realizing His omnipotence and ever-present help, the broken member was set without pain, to the surprise of all around.—*Minnie Lembach, Hastings, Neb.*

I WAS asked by a friend to go and see Mr. T——, and to speak to him about Christian Science, with a view to placing his wife under treatment. She had suffered many years from a disease, the nature of which I did not inquire into, but which caused intense pain. The doctors had administered morphine constantly, and were still doing so, so much so that the brain was perceptibly affected, and a kind of nervous affection of the muscles had also resulted.

I went and talked for a time with Mr. T——, who said it would be impossible to leave off the morphia, but that he would like me to see his wife. She was brought into the room, and I remained with her perhaps ten minutes, trying to present something about Christian Science to her as simply as possible. I then left them some Journals, and went away.

The matter then passed completely from my mind, and it was not till several months had elapsed that I met my friend, and remembered to ask her about Mr. and Mrs. T——. Her reply was, that she had often meant to let me know that from the moment I left the house, Mrs. T—— had improved in every way. The morphia was left off, and she was quite well. A third person who was in the house at the time, and whom I never saw, has said that it certainly was most remarkable, that from the time "that Christian Scientists" had been there, Mrs. T—— had steadily recovered.—*Mabel S. Thomson, London, Eng.*

ONE year ago last spring I realized something must be done for my eyes. They had caused me much pain during the previous year. For years they had been very sensitive when out in a bright sunlight. About the time I had fully made up my mind to have my eyes fitted for glasses, a friend suggested that I try Christian Science treatment, stating that then I would have no use for glasses.

Very little more was said concerning Science; but inasmuch as it was Christian, I thought there would be no harm in trying it. So the following month (July, 1900) I called upon a healer. The result was that in seven treatments not only my eyes were healed, but the claim of dyspepsia, from which I had suffered more than I can tell, entirely disappeared.

I am now reading "Science and Health with Key to the Scriptures" and other Science literature. I cannot say I find it all smooth sailing. We cannot slide out of our ways of error into Truth. We must work out of it, as our healer told me; and I find it just as she says. It may be of interest to add that for more than a year we have never called upon a doctor or purchased a drug. I wish to say that I am truly thankful for what Christian Science has done for me, and in the future I hope to gain more of the Truth which makes us free.

M. V. P., Banner, Wis.

It is more than ten years since I first heard of Christian Science, and during that time stubborn prejudices have slowly disappeared, mistakes have been corrected, doubts have been removed and in their place is the consciousness of God's unerring wisdom and love, and the knowledge that He is the Creator of all that is right and real and of nothing that can hurt His children.

Christian Science lessens the fear of responsibility by showing that God is absolutely just and that all He requires is that we should do our duty—do to our brother as we would he should do to us—and obey the voice of Truth, which becomes clearer and louder as we practise obedience to it.

Many years of country life prepared me for the revelation that health and happiness are not dependent upon good food, fresh air, and beautiful surroundings. A good home, kind friends, and congenial work made me keenly conscious of the ingratitude of being discontented.

I was hungry for love, but I knew we must give love if we would get love, and I did not know how to love till I learned the way in Christian Science. The way is that which Jesus revealed; the footsteps, self-sacrifice, toil, strife with all that is unlike God; and the reward, now and always, clearer glimpses of Good, God, and the certainty that, no matter how wrong things may seem to be, God is All-in-all.—*Catharine Verrall, Brighton, Eng.*

I WANT to express my gratitude for a demonstration I had a few days ago in overcoming a severe burn.

My daughter's little boy, thirteen months old, in passing along before the open grate, fell with one hand right into the fire. He screamed and his mother, who was sitting by the window in the back part of the room, sprang to him, and seeing his hand right on the red-hot coals, exclaimed, "Oh, he is terribly burned!" I was sitting in the room at the time, and audibly declared, "He is not burned. There is no sensation in matter, and matter cannot be burned or suffer. He is God's child, and God is right here and will take care of him." In about a minute the child stopped crying. The mother saw some soot on his hand and washed it off with soap and cold water, and she and her niece examined the hand and said the fingers were all blistered. He was showing no signs of suffering and got down and went to playing, using that hand as usual. Before noon the two women examined the hand again and said the blisters were all gone, but the skin was in wrinkles, and about three in the afternoon they again looked at the hand, and by the appearance, they could not tell which hand had been burned.—*P. H. Wilcox, Los Angeles, Cal.*

OUR little boy four years old was placed under Christian Science treatment for what *materia medica* would probably pronounce catarrhal fever. He cared for no food but milk, would leave his play to lie down and sleep a great deal of the time.

Throughout one night he was delirious, and his skin was as hot to the touch as it is possible to imagine flesh could be. He was treated from Sunday night until the following Tuesday noon, when Truth was completely proved for him, and he became his natural self again, eating a hearty dinner and showing hardly even a suggestion of weakness. This was the next day after the night of delirium, and not one

symptom ever returned. His quick recovery without a single material aid of any sort, is to us a proof that what is not good is not real. We feel very grateful also to the dear friend whose understanding that God is all was clear enough and strong enough to bring about such a beautiful demonstration.—*Ruth Noble Warren, Laurel, Miss.*

CHRISTIAN SCIENCE was first brought to my notice some eighteen months ago; at that time I had been a great sufferer with stomach trouble, and in fact a complication of diseases, for nearly four years. I took medicines and I think I tried everything in the line of patent medicine and also different physicians, but without any cure.

In three weeks' time I was entirely healed. As I awakened to the thought of the power of divine Love, one trouble after another disappeared. Many battles were fought before concord with God was ever-present. I have had many very beautiful demonstrations in my own home, and also for others. I thank God every day for Christian Science and what it has done for me and mine.

I am most grateful to Rev. Mary Baker G. Eddy for our text-book, "Science and Health with Key to the Scriptures," for it has indeed unlocked the Scriptures as no other book has done.—*Mrs. Charlotte E. Exton, Lorain, O.*

A LADY came to me for treatment who had been under the care of physicians about four years. She had undergone an operation which left her in a worse condition than previously, and the only hope promised was that another operation should be performed. The first having proven such a failure, it was with horror she contemplated the second. She remained in this condition some time, and was reduced in flesh to ninety-seven pounds.

After two weeks' treatment with Christian Science she was healed, and the troublesome conditions removed. She had been a consistent member of an Orthodox church since her girlhood, and was considered a fair Bible scholar, but had not the understanding of the healing Principle which the Scripture teaches.

She is now in perfect health, is a loyal member of our church, and a devoted student of Science and Health.

Belle Black, San Antonio, Tex.

I WOULD like to acknowledge gratefully what a blessing

Christian Science has been to me. I was healed of curvature of the spine and several minor ills. I had to wear a wooden jacket for the spinal trouble, but after applying for treatment took it off and have never used it since. This occurred about four and a half years ago.

I had to wear glasses for astigmatism, but dispensed with them in a very short time, and to add to this, my nerves were in a very bad condition. I had been an invalid for quite a long time, and had given up all hope of ever being well again.

I am now well and rejoicing that this Christ-Truth was brought to me. I have not only been healed of my physical ailments, but have received countless other blessings.

Words cannot express my thankfulness to God and to Mary Baker Eddy, our Leader, who so lovingly brought this Truth to us.—*J. B., Milwaukee, Wis.*

I WANT to tell of a little experience I had of the wonderful power of Love. The other day there was something happening that would ordinarily rouse intense anger, for I always had thought that righteous indignation was a proper feeling to have.

In this case right at the very moment that my feelings were first stirred, I commenced to say, "God is Love. All is Good. There is no other power but Love," and almost immediately my feelings were as calm as though nothing was happening, although this that had stirred my anger continued for some time.

But the power of Love without a word from me quieted the cause also, where if I had given way to my indignation, there would have been a great upheaval. Oh, the comfort of knowing that Love rules over all!

G. A. S., Orange, Cal.

It has now been four years since I first found Christian Science, and what it has been to me in that time I can only tell in part. Whatever seeming trouble comes, I have a never-failing friend in Christian Science, and I do feel very grateful and thankful. I have never been situated so I could help others very much, but my son had been complaining a great deal, and asked me to treat him. I did so, and at the end of a few weeks a ten-foot tape worm passed, the head remaining, but with a few more treatments, the head with three feet more added came. He has be-

come fleshy and is feeling better than ever before. Let me urge all who are afflicted, unhappy, or financially troubled to read Christian Science literature and earnestly seek its truths, and they will find rest and peace.

F. E. M., Dallas, Tex.

I HAVE been wonderfully benefited through Christian Science. It seems as though we should always be ready to give a little word of testimony.

Shortly after I became interested in Christian Science, I made a trip through the State of Pennsylvania, and I was greatly pleased with the work that I saw being done in the little towns that I passed through,—the wonderful healing and the great benefit that people were deriving from this Truth in these towns. One lady told me that shortly before I was there she had been taken to a Christian Scientist for treatment and had literally to be carried into the house. She had suffered for years and years, and the doctors had failed to do her any good. In a very few weeks she was completely restored, and when I saw her, she was the very picture of health.—*H., Cleveland, O.*

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EDITOR'S TABLE.

WHAT IS GOD?

THE first inquiry of Christian Science is: What is God? To the answer to this question is devoted the greater part of the Christian Science text-book, "Science and Health with Key to the Scriptures," for in this question are embraced the correlative questions: What is man? What is the universe?

From page 578 of said text-book we quote the glossarial definition of God:—

"The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; Substance; Intelligence."

All through the text-book God's omniscience, omnipresence, and omnipotence, as well as His absolute supremacy, are most strongly emphasized. Does this imply an impersonal God? Only in the sense of a limited, corporeal, or anthropomorphic God. The personality of Infinity, of Life, of Truth, of Love, of Intelligence, is insistently dwelt upon.

In what sense is God as Principle understood to be personal? Principle is one of the leading synonyms used in the text-book to designate God. To illustrate: God is the *Soul* of the universe and man. God is the *Life* of the universe and man. God is the *Love* of the universe and man. God is the *Principle* of the universe and man. He is creative Principle—the author of all that really exists. There is no other creator or creative Principle. This is the logic of the teachings of Mrs. Eddy in all her writings. When understood it becomes the acme of logic, for in the measure that it is understood it can be practically demonstrated.

In this we get a different conception from that which charges upon Christian Science a lack of belief in God because He is held to be "a principle" rather than a person. The Christian Science teaching is, not that He is a principle merely, but Divine Principle in the highest and broadest sense of the term. It is this that gives Him His oneness, His supremacy, His all-presence and all power.

It is by bringing ourselves into intelligent communion with this all-existent, all-present, all-active, Divine Principle—"the same yesterday, to-day, and forever"—that we are enabled to heal sickness and overcome sin in ourselves and in others. The prayer of the Christian Scientist is not so much a supplication to God that He will respond to the human need, as a realization that by virtue of His all-ness He has already provided the remedy, and it remains only for men to bring themselves into such spiritual relationship to Him that His ever-existing law becomes operative in the human consciousness, and the practical results follow, as in case of compliance with any law or condition. In this sense Christian Science teaches that healing disease and overcoming the sins of the flesh are rather divinely natural than supernatural. In other words, these results are accomplished under universal law, not by an overruling or suspension thereof.

JESUS' HEALING.

According to this teaching it was by reason of his understanding of this all-ness of the Father that Jesus was enabled to heal sickness and destroy sin. It was in this sense that he and the Father were one. His oneness with the Father consisted in his doing the Father's will. In the measure that he reflected the Father's nature and character he was one with Him. He was, according to his own declarations, at once the Son of God and the Son of man.

The entire teaching of the Christian Science text-book is that mortals can be saved from sickness and sin only by the most implicit obedience to the teaching, example, and practice of Christ Jesus; that there is no other way of salvation.

How is he to be followed? Not by worshiping his human personality or deifying his humanity, but by being about his Father's business as he was about his Father's business, so far as his teaching and practice are understood. To take up the cross and follow him, means doing the works he did and taught should be done.

What are these works? "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."

"Go ye, therefore, and make disciples of all nations; . . . and, lo, I am with you alway, even unto the end of the world. He that believeth on me, the works that I do shall

he do also; because I go unto my Father. . . . 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."

Were these commands intended only for his immediate disciples? Evidently not. He said: "These signs shall follow them that believe." Equivalent to saying *all* that believe. Jesus' personal disciples did not understand that his command was addressed to his immediate hearers, for these disciples healed the sick and raised the dead as well as the apostles. So also did many who were not his personal disciples. According to the Ante-Nicene Fathers, or the early Christian Apologists, they and their followers likewise healed the sick and raised the dead down to the third century. There is, therefore, no warrant for the assumption that the teaching of Jesus was intended only for his immediate followers. They were for all peoples and all times.

It must be remembered also that Jesus prophesied the doing of greater works than he had done. It is evident that none of his disciples did greater works than he did, nor as great works. Have these greater works yet been done? There is no record of any work so great as the restoration of Lazarus to life. Then either these greater works remain yet to be done or Jesus' prophecy was untrue. Is it not more consistent with Jesus' teaching and prophecy to rest on the assurance that the Divine Principle of healing will yet be so well understood and so fully demonstrated that greater works will be made manifest?

This is the claim of Christian Science, and a study of Scripture in the light of Jesus' teaching and prophecy, leaves no doubt of the correctness of this teaching.

THE CHRISTIAN SPIRIT.

IN the *Biblical World*, published by the *University of Chicago Press*, and edited by the President of the University, William R. Harper, there is an interesting editorial entitled, "Two obligations of the Church to a Christian Society." We quote briefly from this article:—

"There never was a time in which the Christian spirit was

more manifest than to-day. The religious interpretation almost universally given by the daily press to recent events in our national history; the multiplication of institutions for the care rather than the punishment of the criminal and unfortunate; the appeal to avowedly Christian motives in matters of international dispute; the appearance of a new moral sense in municipal politics; the rise of interdenominational religious bodies; . . . all these are but a few of the evidences of the fact that social life is growing Christian. In literature the same is true. There never was a time when so many religious books were read, or when the interest in religious problems was so general, not merely among members of churches but throughout the entire novel-reading world. And finally, whether as friend or foe of the Christian faith, it seems inevitable that every prominent scientific man should sooner or later enter most earnestly the field of religious discussion.

"But there is another side to all this great movement. The statistics of organized Christianity show that the growth of many denominations in certain portions of the country has practically ceased. There are, in fact, great sections of the United States in which, if accurate statistics could be obtained and all due allowance made for the double counting of members and the erasure of members whose whereabouts are unknown, the membership of several denominations would show a decided decrease. Statements concerning the inefficiency of the church among working people may be exaggerated, but unfortunately are not altogether without foundation. The great socialistic movement, though having for its watchwords some of the most fundamental principles of Christianity, is yet often openly hostile to the church as an institution. Whatever may be the number of young men passing into the ranks of the ministry either without theological training or ill prepared, it is no longer a matter of doubt that the number of students for the ministry in colleges and theological seminaries is diminishing, not merely in the United States, but in England, Scotland, and Germany.

"Such an apparent contradiction as is to be seen in an extraordinary growth of the Christian spirit and a stationary, if not a retrograde, movement on the part of organized Christianity, merits serious thought. Such facts make it impossible to say that Christianity itself is declining, but they do raise the question as to whether the church has any

permanent mission in modern civilization. For the decrease of the efficiency of organized Christianity is due to no local cause, but is probably inevitable as a result of the extraordinary development in the thought and commerce of the last fifty years. Is it then something to cause despair, or is it simply an indication that in a society in many of its phases increasingly under the influence of Christian ideals, the mission of the church itself needs to be restated and reinforced?"

President Harper submits the inquiry, How may the religious efficiency of the church be increased? He answers: "In a multitude of ways, of which we wish now to mention but two: by devotion to a positive Biblical message, and by insistence upon religious worship." In the course of his discussion he says that the day for euphemisms and conscience-ruining theological casuistry is past. If the Bible has any message for to-day's life, it is time the church spoke it in words that men of to-day will understand. But it is not enough, he says, for the church to teach religion; it must give its supporters an opportunity to express religious life in worship. Why should a church service, he asks, be a combination of music and lyceum?

The concluding thought of the article is thus stated:—

"There is a gospel to preach; there is a God to worship and love. The church that makes men believe this and helps them to live according to their faith will not lack members or influence. Such a church will be devoted to every form of social service it can prosecute effectively,—institutional, charitable, economic, municipal; but all this activity will spring spontaneously from a membership who have been taught Biblical truth and have been aided to worship by an emphasis upon Biblical piety.

"For these reasons, and more than all because men are really studying the Bible, we believe that the next few years will see a new growth of the church, because its leaders know the Scriptures and believe in the message of the Scriptures."

Thus we see the trend of thought away from the religion of creed and dogma and toward the more practical and the broader Christian life, and toward a more general study of the Bible by the laity. In proportion as the world learns of the Church and its method of worship which places the healing of sin and sickness on the plane of practical church work, it will turn to it as a church home.

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—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."

VOL. XIX.

MARCH, 1902

NO. 12.

EASTER DAY.

BY GEORGE I. WOOLLEY.

EARTH may bloom fair on Easter Day,
The sun's resplendent glory
Above the mists of night in strength arising,
Their terrors all despising,
May tell anew
From skies of blue
The resurrection story.

But dreary clouds may cover o'er
The cheerful sky, and rain
Cold and forlorn,
On this dear morn,
May hearts depress and spirits lower
That joyous should remain.

But neither sunshine glad can make,
Nor sad cloud break,
Upon this blessed day, the Christian's peace;
Within his heart a breath of Heaven blows
'And all storms cease,
The sun of Truth and Love shines out,
Driving the shapes of darkness in confused rout,
And bringing sweet repose.

A THIRD OF A CENTURY OF CHRISTIAN SCIENCE.

A LECTURE BY CAROL NORTON, C.S.D.,

Delivered at Cornell University, Ithaca, N. Y., March, 1901.

PREFACE.

CHRISTENDOM has passed through the doorway of the twentieth century. The ideals of Christianity are rapidly becoming universal. The English language is fast becoming the language of humanity, and hand in hand with this language go the truths of the teachings of Jesus. Christian Science is the most-thought-of aspect of the Christian religion of these early hours of the new century. It is truly twentieth-century Christianity. Christian Science recognizes in the individuality and spiritual teaching of Jesus the individualization and expression of all true religion. Jesus Christ was an idealist, and "ideals," says Emerson, "govern the world." The definite achievements of Christian Science in the realm of religion, healing therapeutics, and scientific deduction during the last third of the nineteenth century prefigure its greater works during the century within whose borders we already stand. What has Christian Science accomplished? What is it at the present time doing? What has the race a right to expect from its practical operation during the days that are to be? These are pertinent questions to be calmly considered, dispassionately discussed, and prayerfully investigated. Blind prejudice is self-imposed ignorance. A dogmatic sense of religion is mental stolidity. A one-sided or prejudiced point of view is a position without view or vista. Fixed ignorance of either religious or scientific truth is inadmissible in this age of enlightenment and impartial investigation. Wrong traditional influences are no part of a progressive mentality, and thinking minds are always open to the light whencesoever it cometh.

JESUS CHRIST IN LIGHT OF CHRISTIAN SCIENCE.

The religion of Jesus has within itself the elements of universality. It is a gospel of brotherhood, fraternity, fellowship, social science, and co-operative progress. Jesus' kingdom of righteous dominion is for this world, but

partakes not of its worldliness. According to Christian Science, Jesus Christ is at once Son of God and son of Man. His divinity or immortal selfhood is one with the divine Nature that we call God. His humanity is one with universal Man, *i.e.*, "God made manifest in the flesh." This humanly divine manifestation is neither earthly nor sensual, but illustrates the symmetrical proportions of sinless humanhood. Such character constitutes the eternal normality of God's man. Christian Science looks upon Jesus as the central figure of present and future religious history and spiritual conquest. Far above the plane and action of a mere wonder-worker it places the deeds and words of Jesus. Referring to the works of Jesus, especially his healing of sickness through mental or spiritual processes, Matthew Arnold writes: "This action of Jesus, however it may be amplified in the reports, was real; but it is not therefore as popular religion fancies,—thaumaturgy (wonder-working). It is not what people are fond of calling the supernatural, but what is better called the non-natural. It is, on the contrary, like the grace of Raphael or the grand style of Phidias, eminently natural; but it is above common, low-pitched nature; it is a line of nature not yet mastered or followed out."

Is Christian Science evangelical in its attitude toward our Lord and Master? It recognizes in Jesus the fulfilment of the Messianic prophecies and hopes of the Hebrew people. It teaches his immaculate conception, spiritual incarnation, baptism, and his reception of the descent of the Holy Spirit. It accepts the record of his power over the elements, the genuineness of his divinely natural deeds miscalled miracles, his works of healing, regeneration, and divinely compassionate forgiveness of sinners. It accepts his Atonement as a revelation of the divine process of atonement with God. It bows in humility before his Gethsemane struggle, and sees in the tragedy of Calvary the great climax in the drama of atoning love. It believes in the truth of his Easter morning resurrection, and teaches that he restored himself, healing his wounds and removing the winding sheet from his own body and the napkin from his head in the tomb. It accepts the story of his post-resurrection words and acts, as recorded in the Gospels, and sees in his final ascension above matter the scientific fulfilment of his own prophecies and the possibility of individual immortality demonstrated. Therefore Christian

Science accepts Jesus Christ as the Way-shower, and in this acceptance lays legitimate claim to being evangelical in its attitude toward the personality, individuality, and work of the Saviour.

Does Christian Science take a liberal view of the character and life of Jesus? Christian Science reiterates the ancient Hebrew statement as to the nature of God, "Hear, O Israel: The Lord our God is one Lord," and therefore it reaffirms the words of Jesus, "My Father is greater than I." Christian Science sees in Jesus and in his sinless ascending life a perspective ideal of our own possibilities. Jesus prayed that all men might be one with the Father even as he was one. He commanded men to be as perfect as God was perfect, and as if to comfort them with the possibility of this marvelous attainment, said, "Ye shall know the Truth, and the Truth shall make you free." Christian Science, therefore, teaches that God is One as Spirit, Mind, or Truth. Super-personal, yet personal as supreme individual Being to each and every one of His creatures. According to the philosophy of Christian Science the life of Jesus Christ and the power that his career manifested over sin, physical disease, and death, expresses an illustration of man in tune with the infinite Harmony called God. Christian Science illustrates the divinely designed possibility of spiritual manhood. Creeds, dogmas, materialistic speculations, blind belief, and a merely ecclesiastical point of view do not reveal, but obscure, this divine manhood. Jesus as our elder brother of Nazareth, as humanity's greatest friend and Saviour, in the light of Christian Science steps forth from the tomb in which he has been placed by the deification of his personality, and again as the Healer and Reformer of Galilee, walks in Spirit and in Truth in our midst, a regenerator of the depraved, a healer of the sick, and a joy-bringer to all who sit in darkness.

Finally, Christian Science believes literally as well as spiritually, because of its demonstrable power to heal disease, that Christ meant what he said when he gave his great promise to all ages, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."

RELIGION.

Religion, according to Christian Science, is universal.

Strictly speaking there are no religions, as there are no gods. Religion is not a belief about God, nor even merely a belief in God, but by Christian Science it is understood to be a demonstrable understanding of the divine Principle of the universe. God being Spirit, or Mind, He must be approached and worshiped mentally. Therefore the laws of God are laws of Mind, for God is Mind. God being All-in-all, He is at once as supreme in the so-called physical realm as in the moral or spiritual. Therefore, in the words of the Hebrew writer, He "forgiveth all thine iniquities" and "healeth all thy diseases."

Religion, according to Christian Science, is honesty, chastity and purity of thought and act, unselfishness, philanthropy, a literal and spiritual imitation of the life of Jesus Christ as the highest manifestation in religious history of a God-governed man. Christian Science recognizes all that is true and beautiful in the great religious systems of the world, but at all times and under all conditions sees in the progressive career of Jesus Christ the manifestation of the spiritual Idea, the type of the perfect man. Religion, in the light of Christian Science, is spirituality as opposed to Adamic materiality. Religion is universal right, Truth, Justice, Freedom, Liberty, and selfless Love operating upon the minds of men, transforming, reforming, upbuilding, and liberating from all that degrades, materializes, or begets human discord, disease, and ultimate death. According to Christian Science, religion is not necessarily embodied in the external visible manifestations of so-called religion; but at all times abides as the presence of the Holy Spirit in human affairs, the veritable Emmanuel, or God with us, bearing perpetual witness to the existence of the divine Immanence,—God in His world.

THE BIBLE.

Christian Science is essentially Scriptural religion. In the language of the first of its six brief Articles of Faith, its text-book affirms, "As adherents of Truth we take the inspired Word of the Bible for our guide to eternal Life." During its first third of a century's existence Christian Science has made the Bible the chief book in the lives of over a million individuals. Next to the Bible it places the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy. Why? Because through the prayerful application of the teachings

of this text-book the spiritual significance of the Bible has again been discerned, and its physically healing gospel, as well as its regenerative message, has once again been proven capable of practical utility and daily demonstration in the healing of sickness and sin. Christian Science inculcates a dignified and lofty faith in the teachings and promises of Holy Scripture. It substitutes a common-sense understanding of the spiritual interpretation of the Scripture for the crude literalism that in its blind worship of the Bible has done perhaps more than anything else to obscure its real and practical meaning. Christian Scientists are close and conscientious Bible students. When it is remembered that the Christian Science churches, with their thousands of attendants, have, as an impersonal pastor, two books,—the Bible and the Christian Science text-book, from which a duly appointed man and woman read as church Readers, and of these two books the Bible is given first place, cannot the following question be asked in simple justice to Christian Science: Has any body of Christian believers ever paid a higher tribute to the great text-book of Christendom than has the Christian Science Church, under the leadership of its Founder, Mrs. Eddy? This great and growing body enters the twentieth century with personal preaching and personality displaced by the Word of God resident in the Bible and spiritually interpreted in its Scientific sense through the provable truths of the Christian Science text-book. The simple teachings of Christ Jesus as one continued discourse recorded in the four Gospels by his four students can be termed the Constitution of the Commonwealth of Israel. The recorded rules of life given by Jesus are the city laws of the New Jerusalem. The kingdom of God, or heaven, Jesus taught came not through material observation, but through the acquisition of mental righteousness and inward spirituality. It is a well-known fact that scholastic Christianity is more Pauline than Jesus-like. The history of the Bible is the history of the sacred literature of the Hebrews and of their direct successors, the early Christians. The Truth resident in the Old Testament attests its divine source. The greater or more clearly expressed truths manifest in the New Testament prove its spiritual origin. In direct harmony with and in fulfilment of both the Old and New Testament are the teachings of the Christian Science text-book. The epistles of Paul, James, Peter, John, Jude,

together with the Acts of the apostles and the Revelation of John, embody the spiritual observation and experience of these students, disciples, and apostles of Jesus. In a conspicuous way modern Christian theology is the outgrowth of these teachings. In justice to Christian Science should it not be admitted that the regenerative and healing works that have followed in the train of the teaching of the Christian Science text-book are ample evidence that it makes practical the promises of the four Gospels? Thus Christian Science is claimed to be both Christian and Biblical.

HEALTH.

Health, Christian Science defines as wholeness, or holiness. According to Christian Science, true holiness, Christian grace, and moral rectitude, must of necessity include a normal relationship with the divine Being which we call God. Thus bodily health is made manifest in the quickening of what is called "the mortal body by the Spirit" (Mind), according to the teaching of Scripture and Scientific law. If God is All-in-all as divine Perfection, He has as intimate relationship with the so-called physical health of man as with his spiritual harmony. If immorality is moral discord, and materiality the reverse of spirituality, physical ill-health is certainly bodily discord. If the body is to be transformed by the renewing of the mind, health is therefore a spiritual condition, and man, in proper mental harmony with the divine Mind or spiritual law, can no more have bodily disease than can man in harmony with the law of God, Good, express moral deformity. Therefore Christian Science teaches the establishment of health through mental or spiritual processes. It invokes the divine aid through the prayer of understanding, spiritual communion with Deity. It attacks all organic and functional disease in the realm of causation; namely, mentality, and there conquers the disease in its breeding ground; *i.e.*, the conscious and sub-conscious mortal thought. Jesus came to destroy the works of the devil. He spent his whole time in the regeneration of the depraved, in the healing of the sick, in the destruction of error, and in the raising of the dead. Is not Christian Science, therefore, both logical and Scriptural in its assertion that sin, bodily sickness, error, and death are of mortal not divine origin, and constitute the works of the devil or evil in human affairs?

SCIENCE.

The word Science is clothed with definite spiritual significance through the teachings of Christian Science. If the underlying principles of Christianity are true they must be scientifically true. If scientifically true they are of necessity capable of proof. If provable, ocular evidence should bear witness to their truth. Mere logical or intuitional proof is not sufficient for the man of Scientific research. It has been truly said that physical science is the religion of the theological sceptic. Critics have persistently challenged the right of Christian Scientists to designate their system as a Scientific one capable of proof. We are all more or less acquainted with the oft-repeated assertion that Christian Science is neither Christian nor scientific. But happily the philosophy of Christian Science is capable of confirmation in both these departments of its application. In the realm of Christianity or religion it proves its Christian character by its reformatory efficacy. In the realm of Science it confirms its claim to being Scientific by offering a definite series of evidences in the healing of organic and functional disease through the sole power of Mind. Being neither a dogmatic nor speculative system of mental therapeutics, it is at once exact in its operation wherever rightly applied. As in music, one definite proof of harmony proves the possibilities of the law of music, and as one manifestation of discord in no wise disproves the possibilities of harmony, so a positive cure through the application of the metaphysical healing law of Christian Science proves the possibility of the most extreme claims made for the system. The failures reflect not against the Principle, but against the lack of understanding on the part of the demonstrator.

Christian Science elevates the idea of God as divine Principle. This Principle is capable of demonstration in the destruction of moral and physical error. Therefore by this very premise Christian Science is removed from the list of experimental philosophies and so-called inexact sciences, and placed at the very head of demonstrable Science. In its demonstration of the supreme power of Mind it thereby proves the nothingness of matter as a causative force. If the scientific development of the nineteenth century proved one thing above another, it was this: that all causation is Mind, and in the words of Mr. Huxley, "matter is but the name for the unknown hypothetical cause of states of our own consciousness."

NATURE.

The mis-called laws of Nature are but the externalized manifestations of what is known as impersonal mortal mind, *alias*, mortal or human nature. The self-destructive forces of earth, hurricane, tidal wave, pestilence, famine, drought, flood, extremes of heat and cold, poisonous plants, reptiles, ferocious beasts, contagious diseases, the evils of hypnotism, hereditary sin and disease, germs, bacteria, death-dealing electricity, fire, together with the barbaric tendencies dormant and aggressive in the animalized minds and actions of mortals manifesting themselves in cruel warfare, murder, bull, cock, and dog fights, and in all forms of human brutality, express not the manifestation of the nature of that God who is referred to in the thirty-second chapter of Deuteronomy, as "a God of Truth and without iniquity, just and right."

Jesus illustrated the power of the true laws of Nature when he calmed the tempest on the Sea of Galilee. It is recorded that in manifesting his power over the elements he rebuked the storm and it ceased. Would he have rebuked that which manifested the eternal Love? Does the everlasting Love ever express itself through death-dealing forces, either elementary, physical, or human?

ART, DRAMA, LAW.

Art rises to its true and proper level in Christian Science and partakes of the primary beauty of the infinite Ideal. Christian Science intensifies the love of all that is true and beautiful in nature and in art. Christian Scientists are invariably lovers of Nature. Mountains and hills, babbling brooks and flowing rivers, lakes and ocean, flowers and birds, yea, Nature in her true moods, tell them of endless progress, order, and the continuity of all that is divinely exquisite in God's universe. Into the possession of this universe, into which no sin, pain, suffering, death, or human limitation entereth, they press forward, seeking through the purification of mind the heritage of man's dominion over all things. The drama under the influence of the ideals of Christian Science, is already showing a return to its primitive origin; namely, the righteous depicting of that which is beautiful, noble, pure, and true in contradistinction to that which is ignoble, depraved, unchaste, and merely material. Book-making, sculpture, sociologic reform, the uplifting of the standards of general education.

and all phases of sanitary and civil reform, find their most ardent helpers among the followers of Christian Science. Because of these things Christian Science appeals to the highest order of intelligence in Christendom as well as to what Abraham Lincoln loved to call "God's common people." To the business man interested in gaining the fruition of his own legitimate labor, to all interested in the conduct of orderly competition in the making and supply of humanity's necessities, Christian Science makes pertinent appeal. It raises the standard of business integrity, intensifies mental perspicuity, lessens so-called brain weariness or mental fatigue. It intensifies the faculties of comprehension, perception, and methodical procedure, quickens what is known as business instinct, and frees the dormant capabilities resident in the nature of both man and woman, in order that both may grasp the larger possibilities of expanding thought. If the word of the true moralist is as good as his bond, the private methods of the genuine Christian Science business operator are as good as his public pretensions and avowed purposes.

The great institution of civil law which can be truthfully called the religion of Justice, finds its staunchest supporters among the believers in Christian Science. They honor all righteous law. They recognize in all such law the bulwarks of man's individual liberty, freedom, and rights as a child of God. Against the apparently widespread theory that a genuine Christian Scientist must of necessity be provincial in thought and painfully narrow in action, let the words of the Founder of Christian Science be quoted: "The right teacher of Christian Science lives the Truth he teaches. Pre-eminent among men, he virtually stands at the head of all sanitary, civil, moral, and religious reform."

INFLUENCE ON LANGUAGE.

One of the least observed but most interesting aspects of the progress of Christian Science throughout the world is its visible effect on the common, every-day spoken language of its thousands of adherents. Language is a thing of growth. New words are added as new conditions are evolved which demand accurate portrayal and expression. With the fluctuating conditions of human experience and growth, words either become obsolete or increase in significance through continued use. The English language, in common with all other languages, has what is known as

its great list of positive words, and as an offset to this list perhaps a greater list of words expressive of negative, or inharmonious and imperfect conditions of life. It is therefore self-evident that as the negative conditions of life are overcome through advancement, and spiritual evolution, men will enter into the possession of a more harmonious language, one expressive of more normal and harmonious conditions. With the decrease of sin, sickness, human woe, poverty, inequality, fear, and death among the sons and daughters of God will occur also the death of the words and phrases indicative of these passing or outgrown conditions. Christian Science is gradually but steadily making obsolete such words. Thousands of words expressing the different diseases known to medical practice Christian Science is relegating to the realm of oblivion. Scores of words expressive of the different states and stages of imbecility, insanity, dementia, etc., it is rendering more and more meaningless. A large part, yea, virtually all, of the vocabulary of the physicist, the anatomist, the physiologist, and the student of germs and bacteria, together with many such religious terms as "fallen man," "angry God," "predestination," "non-election," "infant damnation," "endless punishment," etc., it is dropping into the bottomless pit of non-use. Are these statements extravagant and revolutionary? No. And for this reason and because of the following proposition: If with the advancement of Science the primary relationship existing between God and man is revealed as a demonstrable divine Science, the negative conditions of life, explainable only through the use of the words and terms referred to, having by sure degrees disappeared, being brought under the mastery of this Science, the words expressing them will cease to be used. Heretofore the life of the universe and man has been dealt with as both physical and mental. Hereafter the great continent of Mind-life will be explored and life will be proven wholly mental. Therefore all phrases and words relating to organic, imperfect physical life will gradually become obsolete. The terminology of the true Christian era for which the twentieth century will be forever famous, is referred to by St. Mark in the sixteenth chapter of his Gospel in his reference to Jesus' promise and prophecy relating to his followers throughout the ages: "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."

We hear of the dead languages. Dead conditions will naturally involve the death of words and phrases and their peculiar terminology. New conditions will not so much create new words, as bring into universal use "the new tongue" referred to by the Founder of the Christian religion. Then will the great and noble and positive words of language take on their wedding garments and "earth will be filled with the glory of God."

MAN.—WOMAN.

Christian Science has already worked a revolution in the consideration of the great question of sex-equality. At the time of its advent the scientific world of thought was undergoing a veritable reign of philosophical excitement over the announcement of the Darwinian theory of the "origin of species" and organic evolution. Simultaneous with the progress of the metaphysical or immaterial theory of creation as taught by Christian Science, and side by side with it has advanced what is known as the evolutionary theory of "the survival of the fittest." The elaboration of the theory of *organic evolution* belongs peculiarly to the so-called scientific progress of the nineteenth century. Is it not significant that the practical founder of this theory, together with the ablest apostles of its development, have been in large degree agnostic in their views of God, individual immortality, and the existence of Heaven? Christian Science in its deductions relating to the universal creation recognizes therein the infinite gradations in the evolutionary order of creation from infinitesimal to immensity. Through the study of the highest, namely, the divinely creative Mind, it learns the characteristic nature of the infinite hosts of heaven and earth, of which the highest manifestation is the male and female of God's creation jointly reflecting the Fatherhood and Motherhood of God.

Christian Science through its interpretation of the being of the Motherhood and Fatherhood of the divine US; i.e., God, thereby reveals the real nature of man and woman. It also reveals the lesser manifestations of the divine Nature in what is known as masculine and feminine identity in universal creation. Thus it introduces the inductive process of spiritual rationality into scientific procedure, and

in tracing individuality constantly ascends in the order of creation. This is in direct opposition to the process utilized by the ordinary evolutionist, who searches amidst suppositional cells and assumed original germs for the divine origin of man. Christian Science admits the accuracy of evolutionary deductions in so far as these deductions relate to the unfolding growth of the material or mortal man, the temporal antipode of the divine man and the real creation made in the image and likeness of God. The present age witnesses woman's ascension to her rightful place as man's equal. The highest conception that man can have of the divine Being is to think of the infinite Motherhood of God as divine Love. Can it not then be truthfully said that ideal womanhood is the scientific expression of this phase of the divine Nature? Let it be remembered that in the final balancing of the scales of God the male and female of His creation are in exact spiritual equality, conjointly expressing the Fatherhood and Motherhood of God. Religion and theology, Christian, Jewish, and what is known as Pagan, have down through the ages been essentially masculine, and the Fatherhood of God has received almost sole representation. While the writings of Mary Baker Eddy, of which the Christian Science text-book is chief, are an essentially womanly interpretation of the things of the Spirit, this interpretation is so poised in scientific accuracy and logic that equal justice is done to both sexes. Woman's spiritual leadership will not supersede that of man, because man will rise to the possession of a spirituality and love that is ideal. Then there will be fulfilled the vision of genuine sex co-operation. Tennyson beautifully sets forth this idea in his words:—

The woman's cause is man's; they rise or sink
 Together, dwarfed or godlike, bond or free.
 For woman is not undeveloped man,
 But diverse. . . .
 Yet in the long years liker must they grow,
 The man be more of woman, she of man,
 Distinct in individualities;
 But like each other even as those who love.
 Then comes the statelier Eden back to men;
 Then reign the world's great bridals, chaste and calm.
 May these things be!

In the days to be the terms womanly manhood and manly womanhood will not be subject to either derision, satire, or stupid prejudice, but terms representative of the image and likeness of the eternal Good.

EVIL.—FEAR.—DEATH.

The Bible reads thus: "When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Death is therefore not of divine origin. It occurs because man does not as yet possess the full understanding of how to live; that is, how to demonstrate the Life Principle in its totality. The Bible also says that "the wages of sin is death." Paul said, the last enemy that shall be overcome is death, and Jesus said, whosoever believeth (understandeth) me shall never see death. Inasmuch as Jesus once said, "Let the dead bury their dead," and because a careful study of the word death shows that it means neither annihilation nor organic decomposition, but a state of materialistic deadness to what constitutes real Life, it is certain that the Bible does not teach the divine origin or perpetual inevitability of physical death. Into a true and Scientific understanding of Life, or immortality, the death process cannot enter. Of necessity the demonstration of this Truth must take time and a supreme mastery of the laws of eternal Life. Christian Science sheds its greatest light upon the great mystery of evil. This mystery has been the unanswering silent sphinx of the ages. Strictly speaking there are but three questions for the Scientist, investigator, or religionist to answer, namely these:—

Which is the actual and real? Good or evil, Mind or matter, Life or death? The reality of a positive involves the unreality of a negative. The conquest of fear through the acquisition of spirituality and the understanding of the Omnipotence of God as divine Love is unquestionably the supreme glory of Christian Science. Genuine Christian Scientists are noted for their good cheer, fearlessness, courage, and optimism in the face of depravity, pain, and disease.

ITS DISCOVERER AND FOUNDER.

The Christian Science movement, its church, institutional life, and reformatory and healing work, is self-evidently the outgrowth of the life-work of Mary Baker Eddy. Mrs. Eddy is without doubt the greatest religious reformer of the nineteenth century and the greatest woman leader in the history of religion. The divine character of her message to humanity is abundantly proven in the good that it accomplishes in the alleviation of human suffering, in

the intensifying of the moral and spiritual life of all who accept its teachings, and in the healing of organic and functional diseases. Childhood, youth, and age unite in loving gratitude to this selfless philanthropic woman for the great good that has come into the world and into their lives, through the agency of her Christian career and womanly achievements in the realm of ethics and Christian philosophy. To know her is to love her. To understand her teachings is to understand her life-work. To consider impartially her claims as "a willing disciple at the heavenly gate, waiting for the Mind of Christ," is to rid one's self of blind prejudice against her work and teachings. Thousands upon thousands of men, women, and children offer up a perpetual Psalm of thanksgiving to the eternal Good for the great good that has come to humanity through the career of this God-governed woman. Intellectually, prayerfully, and humbly I deem it a privilege to speak my gratitude to her for what her teachings have done for me in restoring me to health and in making plain the upward, illumined heavenward Christ-way.

CONCLUSION.

Christian Science was the greatest discovery of the nineteenth century. The Christian Science text-book was the greatest book of the nineteenth century. Love, not creeds, will be the key-note of twentieth-century Christianity. Scientific religion will take the place of dogmatic mysticism, and spirituality, genuine and natural, will displace materiality and mortal speculation. Works rather than mere belief will crown Christian activity. Christ will be, more than ever before, the central figure in all reformatory and healing work. Health will become contagious and disease occasional rather than uniform. Not only Christendom will be reunited under the spiritual leadership of Christ Jesus, but all civilization will become essentially Christian and Christ will be in deed and Truth the Light of the world. Wars will cease, mammon be dethroned, sin, disease, and death will, by steady degrees, be made the vanquished enemies of the race. Immortality will be reduced to or comprehended as a demonstrable divine Science. Brotherhood will be established through brotherly love, and unselfishness and the animal instincts inherent in human nature will by sure degrees be overcome and destroyed by the acquisition of the God-like, Christ-like Mind. The divine

democracy of true Christianity will supersede all conditions and theories that tend to class legislation or despotic government. Christianity will be synonymous with true Science, true ethics, true law, true government, true industrial integrity, true health. The white stone in the forehead of its representatives will be pure love, compassionate, forgiving, reformatory, and healing. The world will be baptized into the spiritual or divine Science of Christ's teachings, metaphysically understood, and Christian Science will become the law of life.

CHURCH BY-LAW.

It is the duty of the Board of Lectureship to include in each lecture a true and just reply to public topics condemning Christian Science, and bear true testimony to the facts pertaining to the life and character of our Pastor Emeritus. Each member shall mail prepaid to the clerk of this Church a full copy of the lecture he considers his best, and which he purposes most frequently to deliver, before delivering it. Failure to heed this By-law shall forfeit his office and the vacancy must be supplied immediately.

Adopted January 28, 1902.

Also Article XXXVIII., section 2, line four, has been amended so as to read as follows: (See Church Manual, page 81.)

"blunder, relating either to Christian Science, to the Pastor Emeritus, or to a prominent member of this denomination," etc.

Adopted January 28, 1902.

TO WHOM IT MAY CONCERN.

LETTERS and despatches from individuals, with whom I have no acquaintance, and of whom I have no knowledge whatever, containing questions about secular affairs I do not answer. First, because I have not sufficient time to waste on them—and second, because I do not suppose myself capable of instructing people in what I know nothing about. All such questions are superinduced by wrong motives—or by "evil suggestions"—either of which I do not entertain.

MARY BAKER G. EDDY.

Pleasant View, Concord, N. H., January 22, 1902.

SCIENCE AND SUBSTANCE.

BY JAMES J. ROME.

IN "Science and Health with Key to the Scriptures," p. 129, Mrs. Mary Baker G. Eddy says, "Progress is the law of God." Being the law of God, progress is therefore the law for man and the universe. A root hidden in a cave, covered up by rubbish, will stretch out its tendrils toward the opening where the light enters. It may seem to be dwarfed and warped by obstacles and hindrances, but it struggles around them all, until it finally reaches the light. When it has accomplished its purpose that far, it does not stop, but keeps on reaching out and up toward the sun, inhaling that vitalizing, invigorating force which thrills every fibre of its being and begets within it the power of productiveness. So is it with mankind. There is the same outward, upward propensity; the same indomitable, progressive tendency, which, though in some cases it may seem to be dwarfed or misguided for a season, will nevertheless work its way clear at last, to flourish in the refreshing sunlight of God's love. "And ye shall seek me, and find me, when ye shall search for me with all your heart," is the Word of Truth.

In every individual there is to be found, in a greater or less degree, this longing desire for advancement, an aspiration for something better and higher than he has already attained. Since a better condition is but a nearer approach to the absolute Good, this aspiring proclivity is a seeking after God, "the soul's sincere desire," the true prayer. It is manifested in the outstretched arms of the infant, the aspirations of boyhood, the ambitions of youth, the careful investigations of manhood, the quiet contemplations of age; from beginning to end it is a continual seek! seek! seek! The great question is what do we seek and how do we seek it?

The various and futile attempts to gratify this longing of the human heart with mere sensual pleasures, gratification of the appetites, indulgence of vanity, search for power to satisfy personal ambition, and the exciting chase after money and worldly gain, it is not necessary to consider at any length. The word failure is written too plainly across their face for thinking men to be deceived by them very

long, and yet it is surprising to see how strong at times is the mesmerism that seems to delude men with this vain show. There are questions of greater import which must sooner or later demand the attention of every one; viz., the whence, what, why, and whither of this "I," this self and its surroundings. The question then arises, "Where shall wisdom be found? and where is the place of understanding?"

In the world of philosophic research the chief object has ever been to discover the science and substance of the universe. What result do we find? Only that their attempts to reach the constituent elements, and real essence of life and substance, have not succeeded. After the most elaborate investigation and diligent research in the realm material, the utter failure of such philosophy to reach a satisfactory solution of the problem is admitted by the philosophers themselves. Such admissions are pitiable when we consider that they are generally the result of a whole lifetime of assiduous application. Let us turn to a few of the most eminent of these leading thinkers in the science of this world's wisdom, and what do we find?

Professor Huxley in despairing tones says, "After all, what do we know of this terrible matter, except as the name for the unknown, hypothetical cause of the states of our own consciousness?" "He even assumes with Descartes," says Prof. Henry Drummond, "that we know more of the mind than we do of the body, and that the immaterial world is a firmer reality than the material." In an essay on "The Senses and-Sensiferous Organs" he says, "All we know about matter is, that it is the hypothetical substance of physical phenomena,—the assumption of the existence of which is a pure piece of metaphysical speculation, as is that of the existence of mind." In his essay on Priestley he says, "I must confess that what interests me most about Priestley's materialism, is the evidence that he saw dimly the seed of destruction which materialism carries within its own bosom. . . . He had been led to admit the sufficiently obvious truth, that our knowledge of matter is a knowledge of its properties; and that of its substance—if it have a substance—we know nothing. And this led to the further admission that, so far as we know, there may be no difference between the substance of matter and the substance of spirit" (Huxley's Essays, "Priestley"). And yet Huxley wrote extensive treatises on physiology, geology,

etc., dealing with the construction, regulation, and development of this material substance of which he confessedly knew so little, and he is to-day considered a leader among human philosophers.

In an issue of the *Literary Digest* in June, 1901, we find a review of Professor Hæckel's reply to the question, "What progress has science made during the nineteenth century?" It says, "What progress have we made during the century's course toward the solution of the riddle of the universe? What stage in the attainment of truth have we actually arrived at? These questions are put and elaborately answered by Professor Ernst Hæckel, Germany's greatest biologist. . . . The great law of the Cosmos, he says, is the law of substance, the constancy of matter and force. This law rules out all the postulates of theology and metaphysics, and assigns mechanical causes to phenomena. There has been no creation but evolution, and everything has conformed to a single law. But do we know anything of the nature of the substance of the Cosmos, of the cause of the observed uniformities? No, answers Hæckel, the one riddle of the universe that now remains, the 'problem of substance,' has not been solved, and in fact monism has given up the attempt at solving it. Says Hæckel, 'We grant at once that the innermost character of nature is just as little understood by us as it was by Anaximander and Empedocles twenty-four hundred years ago, by Spinoza and Newton two hundred years ago, and by Kant and Goethe one hundred years ago. We must even grant that this essence of substance becomes more mysterious and enigmatic the deeper we penetrate into the knowledge of its attributes. . . . We do not know the thing-in-itself that lies behind the knowable phenomena. But why trouble about this enigmatic thing-in-itself when we have no means of investigating it, when we do not even clearly know whether it exists or not. From the gloomy problem of substance we have evolved the clear law of substance.' Mortality, he says, is independent of any belief in the supernatural. It is based on human experience, on scientific comprehension of social existence. The love of others is as natural as self-love. No one can prosper and be serene and happy, unless everybody around him is equally happy." To make such sweeping deductions and conclusions about the single law of a Cosmos, concerning the nature of the substance of which nothing is known; or

to have a clear law evolved from a "gloomy problem," of which also nothing is known, seems somewhat anomalous; but such is the philosophy of philosophers.

Similar have been the results in the attempts of these learned men to discover in matter the "biogenesis" or beginning of life. They have traced living organism down to its last analysis, the protoplasm, but what the mysterious something is that produces a manifestation of life they are unable to find. All attempts to prove life to be the result of spontaneous generation have utterly failed. Referring to such attempts made by Professor Tyndall, Professor Henry Drummond says, "After elaborate experiments and severe tests, Tyndall, even while confessing that he wishes the evidence were the other way, is compelled to say, 'I affirm that no shred of trustworthy experimental testimony exists to prove in our day that life has ever appeared independently of antecedent life.'"

What, then, do we know from worldly wisdom of the origin, actuality, or ultimate of life and substance? The wisest of earth's philosophers shake their heads in helpless ignorance and say, "We do not know." A few general rules have been deduced from the phenomena of existence as comprehended by the physical senses, and these are termed laws. But how can we know what the established law is of that concerning which we know nothing? As we look around for the grand result of all speculative philosophy and scientific theories, what do we find? Failure! *failure!* FAILURE! Have these brought peace to the troubled heart? No! Consolation to the sorrowing? No! Help to the sick? No! Hope to the discouraged, despairing heart? No! And yet men spend their lives studying and speculating along these lines. If we turn to the dogmas and creeds of the religious thought of the day we find a still worse conflicting state of affairs. There we have man represented as clothed by God with a material body which is in perpetual conflict with his spiritual progress. This body he must subdue and keep in subjection until it is destroyed by death,—the enemy of man. He is surrounded by a material, sinful world which he must resist and despise. Yet this fleshly body and corrupt material universe are the result or offspring of that which is absolutely pure and good, wherein there is no element of evil. This matter, corrupt and decaying, is called substance: and man, whom God—

Spirit—created in His own image and likeness, is in helpless subjection thereto.

Materia medica in its teaching and practice also gives its voice in assent to this wonderful philosophy, and endeavors to discover the rule and action of the laws of this material substance, so that in case of a conflict of these laws, or failure to operate, there may be a remedy provided. But these conflicting laws themselves are said to be God's laws, enacted by Him in accordance with His government; yet men undertake to regulate them, and seek to avert the consequences of their violation by the use of pennyroyal, pills, and poisons in the one instance, or by penance, prayer, and pardon in the other.

Again we ask, Have any of these doctrines, theories, or material methods succeeded in meeting and satisfying the longing aspirations of the human heart? The weary, surging, suffering throngs of humanity answer no. The long lists of criminal prisoners, the increasing demand for larger hospitals, the spirit of unrest in the churches, answer no. Why is this? Because in all these theories and doctrines *substance* is not to be found. What, then, is substance? Let us ask this human craving what it would have substance to be. Men hope and long for a perpetual, harmonious, undying state of existence, or true Life; a state of perfect uprightness, honesty, and unwavering veracity, or Truth; a state of kindness, fellow-feeling, and good-will, or Love. In Life, Truth, and Love alone can be found the substance that will fulfil the hopes and gratify the desires of the human heart.

In Hebrews, 11 : 1, we are told that "*faith* is the *substance* of things hoped for, the evidence of things not seen," but what is faith? It is the assurance of hope that rests on understanding. Perfect faith in Life will destroy the sense of disease, which is a state of dying, and death; faith in Truth will overcome the evil, deceptive purpose, or the sins of dishonesty, injustice, and wrong; and perfect faith in Love will annihilate all thoughts of malice, hate, or evil intent. With all the discordant elements removed from our experience, and nothing but a consciousness of peace and harmony left, what more of substance could we desire?

Are we too ethereal and visionary in regarding substance as spiritual and not material? Let us see. Since the demand is for something more tangible, let us examine

the generally accepted theory, and see if that is any more satisfactory in this regard. It is claimed that matter,—wood, stone, iron, etc., is substance. But what is this matter? What is the fundamental basis of its structure? The atom, of course, is the reply; all substance or matter is simply atoms in different forms of construction. What is an atom? Webster defines it as "A particle of matter so minute as to admit of no division." Since it is too small to be divided, it must therefore be too small to occupy space, for whatever occupies space we can conceive of being divided. If it cannot occupy space, it cannot be cognized by the physical senses, and if it is outside the range of the physical senses it must be theoretical, existing in mind only. Where else can anything exist that cannot be seen, felt, smelled, or tasted? The atom, then, is a mental conception. How are these atoms formed into tangible substance? By the law of attraction. Is a law material or mental? Mental. Matter substance, then, consists of mental concepts, or atoms, organized by a mental law; hence the result must be a mental substance. This concept and law are subject to change, death, and decay, and so are mortal and perishable. Is this generally accepted theory of the atom less visionary than to consider substance as Spirit, or Mind, which is perfect and eternal?

But even in the material world, do we find the substance of the things we see and feel, in the objects themselves? Is the atomic structure really the substance? What is the substance of a silver dollar to a man who is cold and hungry? Is it the chemical composition, or its purchasing value? Mr. A. met Mr. B. on the street, when the following conversation occurred. A. "How are you Mr. B.?" B. "I am all right, thank you, if I only had work." A. "Well, I have some work I wish to have done, you may do it if you like." B. "How much are you willing to pay?" A. "Oh, nothing. I thought you wanted work." B. "Much good the work would do for me without pay for it. I need money." A. "Well, I have a little money, you may have it a while if you don't spend it." B. "That would not buy my winter's coal." * A. "Oh, it's coal you want. Well, I have some in my bin at home, you may call it yours if you just leave it where it is." B. "You talk nonsense; how would that heat my home and cook my dinner? I want something that will give me comfort and provide for my family." A. "I see now, it's comfort and happiness

you want. You started by telling me it was work, then money, coal, etc., and after all it's comfort and happiness." What Mr. B. was seeking was a consciousness of satisfaction, security, and peace. He, like many others, was looking for it in matter, but there is no lack of evidence that matter utterly fails to yield such satisfaction. Where can we turn but to Mind, Spirit, which is the source and substance of the only true sense of existence?

To discover whether the higher and better conception of substance is to be found in matter or Mind, we need only observe results. "By their fruits ye shall know them." As has already been noticed, those who have followed out the material theory philosophically, have reached a point of bewilderment and perplexity. What do we find among those who have sought success in matter practically? Ambition, anxiety, fear, disappointment, sorrow, grief, sadness, despair. Seeking to satiate their appetite by sensual indulgence in material pleasure, they have found only shattered hopes and constitutions; or, reaching after material wealth, gain, or power, they have grasped at last but the ashes of an Adam's apple. Of the ailments and disorders, adversities and calamities to which material man is subject, the name is legion; indeed, his whole history can be summed up as birth with pain, growth with adversity, maturity with perplexity, decline with disappointment, death with despair, decay into dust.

What is the result of following the spiritual conception of Life and Substance? Health, happiness, assurance, success, satisfaction, peace, joy. There is gained an understanding of Life that ever leads onward and upward to a fuller comprehension of the Infinite; a clearer perception of the true relation of God and man, which brings freedom from the bondage of sickness, suffering, and fear; a higher sense of man's dominion, and his right to divine power; in short, an entrance into the kingdom of heaven, harmony. These results are not theoretical or imaginary, but as Jesus replied to John's inquiry, so can Christian Scientists reply to-day, "Go and tell 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." We have abundant evidence given in our periodicals, and in the Wednesday evening meetings held all over our land, of the efficacy of Christian Science as a healing and elevating power. People who were suffering

from sickness, or wasting away with consumption or some other dreaded disease, are restored to health and soundness: sick and dying children are given back to their mothers in health, mothers and fathers to their families, husbands to their wives, and wives to their husbands. Happiness and cheer are brought where there were blight and desolation; success and prosperity, where there were failure and loss; harmony, where there was discord; purity and chastity, where there were licentiousness and vice; truthfulness, honesty, and uprightness, where there were falsity, dishonesty, and deception; business difficulties are overcome; evil appetites and propensities are destroyed. In fact, there is a reforming and transforming process wherever this wonderful teaching goes, and through it men are learning the true Science of Substance, and gaining the true Substance of Science.

NOTICE.

OUR Reading Room at the Christian Science Hall in Concord, N. H., is open as usual. All are cordially invited to visit it for the purpose for which it was established. This hall is our only place, at present, for Sunday services; and it is not used as an office except for local patients.

Some compilations in form of manuscript, purporting to be my old original copies, are in circulation and for sale. I hereby notify the public that said copies, which I have seen, are not in my handwriting, and they contain much that is borrowed from my copyrighted books. I credit Christian Scientists with sufficient wisdom not to purchase anything of the kind.

MARY B. G. EDDY.

Pleasant View, Concord, N. H., February 14, 1902.

INSIST on yourself; never imitate. Your own gift you can present every moment with the cumulative force of a whole life's cultivation; but of the adopted talent of another you have only an extemporaneous half possession.

Emerson.

It is often better to have a great deal of harm happen to one than a little; a great deal may rouse you to remove what a little will only accustom you to endure.—*Grevill.*

CHURCH DEDICATION AT OAKLAND, CAL.

THE new Christian Science Church at Seventeenth and Franklin Streets, one of the finest houses of worship anywhere in the West, was formally dedicated with appropriate services, January 5, 1902. Congratulatory telegrams to the number of half a hundred were received and read to the eleven hundred people who crowded the auditorium, one of them coming from the Rev. Mary Baker Eddy.

Aside from their interest in the services, which were conducted by Dr. and Mrs. F. J. Fluno, the many people who attended enjoyed especially an opportunity to inspect the new building which has been furnished so cosily and comfortably throughout that it possesses much of the atmosphere of a large private mansion. There were services also in the afternoon and evening, visiting Readers from out-of-town congregations being given opportunity to participate. Among these were Dr. J. P. Filbert of Los Angeles and Mrs. Lizzie Filbert, Miss Sue Ella Bradshaw, Frank W. Gale, and Charles M. Howe of San Francisco.

Among the soloists who contributed to the musical part of the services were Miss Dorothy Goodsell, Mrs. Mabel Foyle, J. Hoyt Toler, A. Horatio Cogswell, Mrs. Edith Norman Klock, Miss Lena Roberts, Herbert Williams, Walter C. Campbell, Walton C. Webb, and Alfred Wilkie.

Dr. F. J. Fluno, First Reader, spoke on the mission and influence of Christian Science, as follows:—

It is recorded in Luke, 4 : 21, that our Master, after reading from the book of Isaiah, said: "This day is this scripture fulfilled in your ears." Again he said, John, 4 : 23, "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth." And in our denominational text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, the first line of the Preface reads: "To those leaning on the sustaining Infinite, to-day is big with blessings."

Taking that thought in its most literal, most finite, limited sense, this day of twenty-four hours, this first Sunday of the new year (January 5, 1902) in which we are convened with loving sisters and brothers and many

kind and very welcome friends, to consecrate to the service of Christian Science—"The religion of Jesus Christ"—this temple that is built in honor of God and in which Love itself has been the superintendent—taking this thought even in its most limited sense, "To-day," with this event, is surely "big with blessings." And now is being fulfilled as was promised aforetime in the words of Isaiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

To-day, even, "is this scripture fulfilled in your ears;" for hundreds and thousands, through the power of God are healed of sickness, rescued from sin; captives of evil and error are delivered; the blind receive their sight; the lame walk and the poor in spirit have the gospel preached unto them.

It is no longer a mooted question, but is an acknowledged fact that Christian Science heals sickness as well as sin. Thousands are to-day rejoicing in the glorious freedom from sickness, disease, and sin, found in the Christ-cure, as taught and demonstrated in Christian Science.

Taking this thought in its more liberal, more expansive significance, a period of time, a golden age, approaches. Already its glowing is seen in the east. "This day is this scripture fulfilled in your ears;" for in this golden age will "the Sun of righteousness arise with healing in his wings." To-day the sick and sinning are not only healed of their present ills,—the sick of their sicknesses, and sinners of their sins,—but the world itself is being healed of sickness and sin.

An age is approaching,—a condition of spiritual exaltation, a scientific realization,—and now already is at hand, when sickness itself must sicken and die; when sin, seeing as it were its own sinfulness, must turn away its face and shame itself to death; when hatred and hatefulness must hate themselves away, and nothing be left but the spirit of

Love, in whom no hatred is; when error, seeing its own utter nothingness, will vanish into its native element; when sorrow and crying shall flee away, and be as though they had not been; and the whole world experience the glad answer to that prayer, "Thy kingdom come. Thy will be done in earth as it is in heaven."

Page 568 in our text-book (New Ed.), "Science and Health with Key to the Scriptures," reads, "For victory over a single sin we give thanks, and magnify the Lord of Hosts. Then what shall we say of the mighty conquest over all sin? A louder song, sweeter than has ever before reached high heaven, now rises clearer and nearer to the great heart of Christ; for the accuser is not there, and Love sends forth her primal and everlasting strain."

Christian Science not only heals the sick and reforms the sinner, but it corrects the world of sickness and sin; for it teaches and demonstrates, both theoretically and practically, that sickness, sin, and all evil are not the eternal facts of Being, that they no more belong to Being, in its real scientific sense, than the errors in mathematics belong to the science of numbers, or the errors of speech belong to the English language.

Christian Science both teaches and demonstrates beyond all cavil that what is called sin, sickness, and evil in the world belongs to the things that seem to be, but are not—do not belong to God or His creation. God is Good, and Good is God; hence Good is the primal and everlasting cause, and since effect must always be like its cause, the creation or universe in its true spiritual or scientific sense is, and must be, good. He looked upon all "that he had made: and behold, it was very good," but this universe of His creating (the only creator and creation that can be understood) was never seen by finite eyes. Paul says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." And again he says, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

Christian Science finds man and the universe in their true Being spiritual and perfect now, and the so-called mortal or material creation as a mere negative, and not the truth of Being. One is positive and the other is nega-

tive; one is true and the other false; one is, and the other is not; the false must yield to the true, the higher must govern the lower, and the true universe when understood must rule out the false.

Consequently in the golden age that is dawning, and already tints the east, sin, sickness, and death, matter and all that is mortal, will disappear, give place to the understanding of the spiritual fact of Being, as the new Jerusalem comes down from God out of heaven, and God, the eternal Mind, Life, Truth, and Love is found having His tabernacle among men, and He shall be their God, and they shall be His people, "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."

It has been said, and truly, that the millennium will appear whenever man is ready and willing it should come, and we find in Christian Science the opportunity to hasten on that happy day when man shall love his neighbor as himself, "and the whole world send back the song, which now the angels sing."

Looking along the dark vista of years from the time when history first began, up to the present, "we see the steady gain of man." The eighteenth century brought to the nineteenth our glorious republic, in whose constitution, as one of the chief provisions, is the right of every man to worship God according to the dictates of his own conscience, and this clause in our nation's law has done much to advance mankind into greater religious freedom, a more expansive benevolence, and a wider range of thought and action.

Among the wonderful and very useful things in the material realm that the nineteenth century has brought to the twentieth are the steamship, the railroad, the telegraph, the telephone, and even wireless telegraphy.

In the mental realm religious liberty has brought about a condition whereby the Science of Being—Christian Science—could come to the world, and this is the grandest gift that the nineteenth century has brought and laid at the feet of the twentieth. Those who are studying and demonstrating Christian Science find in it the grand possibilities of that glorious day "when all shall dwell together, one shepherd and one fold."

To the advancement of such a work was this temple

built in which we to-day assemble, and to the consummation of that glorious work in the world, and to that alone, to-day is consecrated this structure, with all its furnishings and fittings. And may our hearts and hands be ever vigilant and ever ready to guard its threshold against the intrusion of anything that in its teachings or practice would tend to promote sin, sickness, disease, evil or error, avarice or selfishness among mankind.

May each and all of us be ever ready to take the whip of small cords to drive the money venders from its doors and to overthrow the seats of those who would sell the gift of God for gain. Surely if we would keep this temple pure and sacred to the Cause to which we shall this day set it apart and dedicate it; if we would have it a fit place for the eternal Christ to dwell in, and an honor to her who has brought Christian Science to the world, whom we lovingly call our Mother, we must keep our hearts spotless and free from guile. If we would make this house a fit place in which to worship God, to honor Christ, and to practise the pure and sacred teachings of Christian Science, which he taught, we must likewise present the temple of our body a living sacrifice, holy and acceptable unto the Lord, which is our reasonable service.

If between these walls the sick are healed and the sinner reformed, we must first cast sickness and sin out of ourselves, and strive each day for a higher life and a closer walk with Good, the spirit of Life, Truth, and Love.

This temple which our physical eyes behold and our physical hands have constructed, is but a shadow of that temple eternally in Mind, of which God is the only designer, architect, and builder. The walls and foundations of this house, as you see, are built of solid masonry, as hard, firm, and enduring as solid rock, to stand for centuries to come; and while one stone is left upon another will continue to tell the story, and do its work to those who pass by, as well as to those who come to worship at its altar; and to this grand and glorious work we to-day set it apart and pronounce it sacred.—*Oakland (Cal.) Enquirer.*

THE widow's mite that went tinkling through the brazen throat of the treasury is sounding yet; the escaping fragrance of the alabaster box fills the world with sweetness.

Beecher.

CHURCH DEDICATION AT NEW PAYNESVILLE, MINN.

FIRST Church of Christ, Scientist, at this place, was dedicated with appropriate exercises last Sunday (January 19, 1902) in the presence of a congregation that filled the little edifice to overflowing. The principal address was delivered by Mrs. Mary Gibson, First Reader. John Van Vorst, Second Reader, also delivered an able address devoted largely to a historical sketch of the Christian Science work in New Paynesville. The balance of the programme consisted of a regular Sunday service, a song by the Sunday School, solos by Gladys Latterell, Mrs. Hattie M. Searles of Annandale, and George Latterell. The church is by far the most handsomely furnished of any in town, and one of the finest in this vicinity. The wood-work is highly polished oak, the walls are handsomely decorated, a serviceable carpet covers the floor, and several very sensible church mottoes greet the eye as one enters and leaves the building. The whole is set off by a profusion of electric lamps. The society certainly deserves congratulation, not only on account of the cozy place in which to worship, but because of the obstacles they have surmounted and the commendable methods they have employed in obtaining it.

New Paynesville (Minn.) Press.

The church cost \$1,500. The membership of the Sunday School is nineteen and of the church ten.

We add an extract from one of the addresses which we feel sure will be of interest to the Field.

Seven years ago our local leader with a Sunday School which met at her home, composed of five small children, decided to build a Christian Science Church in New Paynesville. The collection when taken up was found to be seven cents. The prospect, viewed from a financial standpoint, was surely not very inspiring; but our leader had put on the armor of God. She knew that "other foundation can no man lay than that is laid, which is Jesus Christ," and from this foundation the work began. Later, when it was thought best to have a public place of meeting, the Sunday School and a few older members moved into what was then Tuttle's Hall.

On April 5, 1898, the lot on which the church now stands

was purchased, and the church itself was organized in the following May with five charter members. In March, 1899, it was decided to incorporate, and in April of the same year the state charter was received. In the following July the society moved into rooms fitted up for the purpose. In August, 1900, ground was broken. The foundation of the church was completed September 8, and the church was so far completed that we held the first service by November 11.

In October last a committee was appointed to complete the work, with the result that to-day the house is finished.

A WINTER SCENE.

BY MAUDE SLOCUM.

BEHOLD the charm of Nature's touch
On bush and shrub and tree;
Bending 'neath their icy coats
As if they would be free.

They stand transformed in garments white
As lovely as a bride;
They sparkle all with myriad hues
In beauty undenied.

And when at length the twilight glides
Across their silvered tops,
Their fringed branches seem to stir
And tremble, ere it stops.

We gaze beneath the starlit sky
And watch the soft lights play;
The stars above look calmly down,
Earth doth in stillness lay.

Oh ye who looked with sceptic's eye
Upon this scene so rare,
Oh will ye still repeat thy creed?
Still say, "God was not there"?

Nay! fling away thy cheerless creed,
And claim thy birthright free;
An inspiration from above,
Love, immortality!

TO AND FOR ONE GOD, INDIVISIBLE GOOD.

BY ALICE JENNINGS.

WITH a great love of God, thought may recognize that He is All-in-all, the One wholly and infinitely Good, that "besides Him there is none other," that His omnipresence as Mind satisfies mankind's pursuit of Truth, and that His omnipotence as Love answers the minutest need of the affections.

Such being the Source of all existence which He pronounced "very good," must be our very Life,—true consciousness, individuality, and immortal blessedness,—even Perfection expressed in a perfect universe, wherein man is God's likeness, the spiritual reflection of infinite Spirit. As we think upon this "One altogether lovely," and the wonders of His creative unfoldment in Truth, we find Him indeed adorable. We need must love a loving and lovable God, and man like Him that is loving and lovable, imaging Love as Love's reflection.

As God's consciousness of His universe is represented by man, we are not limited in Good. We see Him in all that divine Mind has of the beautiful, good, and true, without decay and lasting forever. We hear Him in every word of Truth, in "the still small voice" of the Holy Spirit, and in every impression or perception of the harmonies of His infinite realm.

Mortals, in immature conception of Deity, praise Him for what He does for them. As they realize more of His divine infinitude, and grow toward expressing Him through coincidence with His own spiritual idea and nature, they bless Him for what He is, for the unchangeable, unerring divine Principle, that is one immortal All-sufficiency, Life, Love, Truth. Mind's universal reach, being all-inclusive rightness, leaves nothing lacking in Good.

St. Paul said, there is one Spirit and one body. The one body that expresses the one Spirit finds each member essential to every other member. "The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you." All are homogeneous Spirituality, with one Father, one Mind living for God, Good, reciprocally living unto the harmony of each other. If we realize the unity of divine Principle and the aggre-

gation of His ideas, we shall understand the heavenly host, and know we are ever in its midst. If grace abounds, sin no longer abounds. When divine facts are real to us, evil is unreal.

Dwelling on the thought of God's perfections, we shall be conscious of them everywhere, and of beauty suffusing all existence, for His thought speaks His attributes and qualities into being. In divine Mind we must be ever conscious of God's thinking, and His sense is of all Life's harmonies and "beauty of holiness." Paul said that "the veil," which according to Christian Science is material sense or finite illusion that hides the presence of the Kingdom of God, "is done away in Christ."

In the universe of boundless Good, wherein man expresses God's understanding, divine Mind bestows all blessings. Because each one is a member of the same body, one is benefited and blessed by working to benefit and bless others, and so grows in capacity for realizing unity, harmony, unfailing Good, and the one Mind everywhere. The Holy Spirit gives the utterance of His interpretation, and we speak the Word, have our conversation in the heaven of divine purpose, activity, helpful communication, and reflection. Supreme Intelligence, Omniscience, is the Source of all the talents of man. Therefore we may abound in all that is truly informing, progressive, ethically constructive, and spiritually, eternally substantial. Indeed, with what fair lives should we exercise it all, increase our talents in well-doing, and enter into the joy of our Lord.

Over all the fluctuations of time and mortal theories we see three distinct periods of advancing thought made clear by their chief singers and exponents. God and His universe, His commandments, and man's relationship to Good, indicate the subjects for praise and explanation. At the beginning of one great era of monotheistic teachings we find these revelations in the Law of Moses against sin and false gods; at the beginning of the Christian era, in the Gospel of grace and truth which came by Jesus Christ; at the beginning of the third great era in Christian Science, the revelation of divine Metaphysics, or the Science of Being, the spiritual understanding of divine Love, as given to this age through "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy.

What should we do now but receive and show forth the Truth and blessedness that have been given us in more

abundant life which is more abundant love? Let us think on these things, for truly our faith and power dilate to the breadth and height of that we contemplate.

The All-Perfect being reflected in His perfect creation, a universe of Mind's evolving, thinking, illumining, it is a joy to consider man,—to behold him as God's blessed, His crown of creation and royal child of heaven. When we find not an independent entity separate from God, the Principle of Being, nor a bond-slave of matter trying to fret himself free, and not even choosing whether he may or may not be in divine Mind, but showing that he cannot be otherwise than the Son through whom the Father manifests Himself, we can always be certain of him, always find him right, ever spiritual, forever expressing Principle.

Since the fleshly instincts do not constitute God's child, and the Bible tells us to "know no man after the flesh," our congratulations of individuals and nations should be on the basis of what they are doing to get nearer the true Life, the Fatherhood of the Spirit and the brotherhood of man, and eternal Good.

Work for Christianity is for the spiritualization of the world, towards the final elimination of sin, disease, and death. Our felicitations in mortals or mere mortal hopes are of such evanescence and disappointment as should turn us quickly from the dream. The finite can never become the infinite, nor the mortal the immortal, but mortality is swallowed up in immortality, and the finite is lost in the infinite by the understanding of the Mind of Christ. Only the eternal is real. As ephemeral as "the flower of the grass," or as "a dream of a night vision," is the human belief of life in matter. Only in Truth, in Spirit and Love, can we view and interpret man aright. This great privilege we find through learning of the Science of Being and the sole reality of absolute Good. We can only know what quality should be found in man, and what attributes are normal and praiseworthy as we know what constitutes the divine Spirit, the Principle of man, and what represents the character of infinite Divinity, for this must be God's image and likeness.

Delighting in God, looking heavenward, gazing on the goodness of Mind, enables one to find godliness in his environment and his environment in God,—the fact of living, moving, being in Spirit. It causes one to see God's children with His own attributes. Looking for the in-

visible and indivisible infinite One in His idea, we find the highest concept of Him expressed in certain primary quantities. Because God is divine Principle, man in His likeness derives from Principle honesty, justice, meekness, rightness, and every expression of divine Law. As God is Spirit, man must be found in purity, spirituality, and peacefulness. God is Truth; man is truthful, faithful, loyal. God is Good; man has goodness, immutability, and the abilities of Good; God is Intelligence; with man is wisdom, understanding, power, and sound judgment. God is Love; in man's life is mercy, charity, lovingkindness, happiness.

Jesus, in the Parable of the Sower, mentioned honesty as the first requisite for mortal man's loss of the errors of personal sense, and for attainments in the likeness of the Principle of all Good and harmony. He said, that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. Those who will be true to divine Principle, and not infringe the rights of others, are they who should be entrusted with the sacred responsibilities of Mind-power. Honest thought responds to the meaning of the Christ-Life.

In all things we should consider the welfare of mankind through the endeavor to reach the unity and spirituality of His universal family. Then we shall do our duty in fidelity to Truth to alleviate suffering; to tear down the foundations of all that would cause and perpetuate sin and death; and to lead humanity into the understanding of what God is to man and what man is to God in the government and kingdom of the infinite, eternal Mind.

A Christian Scientist values every expression of Love or Good, every means of usefulness, that he may aid others and be an instrumentality for fulfilling the Father's will in the work of establishing the kingdom of heaven on earth. When Truth is first in the affections, all the influence, silent and open, is to make straight the paths of Christ, for the power of Spirit, to let the One Good—God's ever-presence—be manifested. Sincerity loves to be liberal. It abounds in encouragement and the glad privilege of helping others to see higher opportunities and the resplendent possibilities of man with the endowments of the Christ-Mind in Christian Science.

The great work of Christian Science is to solve the problem of right living. The physical healing is one of

the signs following the understanding of God or Truth, yet it is very essential, for disease is error and must be cast out by Truth. Right living is the result of understanding the divine Mind, and this Mind must reign supreme, overcoming all the discords of mortal mind. Truth and disease cannot dwell together, even as light and darkness cannot. The one Truth removes the woes of the many human beliefs, divided against themselves. When man is under control of the Christ Principle and speaks with the authority of supreme Good, the Word exercises God's healing influence through him. When mortals feel the illuminating sense of Truth, some degree of Jesus' compassion, and some loving appreciation of the claims and works of Christ, they desire to work for what he worked to accomplish, and to help to fulfil the purpose of his unspeakable sacrifices. They wish to make restitution and atonement for any wrong they have done against him or against mankind. They pray and work to counteract any influences they may have used ignorantly contrary to his spirit of Life and character, and method of healing by the Mind of Truth,—whatever they have failed to accept of his Principle for healing sin and sickness, whatever they may have applied or advocated of *materia medica*, hygiene, or any other material or humanly mental system of seeking cure. Like Paul, where they planted a blighting, lowering, materialistic thought or a false hope, they desire to implant the cheer, comfort, soundness, healing and regenerative spirituality, that our elder brother taught. As he said, "Every plant, which my heavenly Father hath not planted, shall be rooted up."

The Christian's endeavor is according to the example of Jesus Christ in his works for others by the divine Principle for the removal of both sin and suffering. In a life given to doing good works, there is no room for the atheism of doubt, and the garment of Truth without seam or rent becomes more and more beautiful.

THE heart which abandons itself to the Supreme Mind finds itself related to all its works, and will travel a royal road to particular knowledges and powers.—*Emerson*.

No work in the heart of man, or by the hand of man, that is worth the doing, is accomplished without labor; no heart is emptied of self without a struggle.—*Porter*.

THE OLD AND THE NEW.

BY A. S.

IT may be that a short story of my experience in finding "the true Light, which lighteth every man that cometh into the world" will fall across the path of some one walking amid shadows and beacon them, so I here set it down.

It is Omar the Persian who sings in his Rubiat of

*The heavenly alchemist that in a trice
Life's leaden into gold transmutes;*

and surely the leaden metal of my old life has by the wine of Truth been transformed into real gold.

In my opinion my cure was more wonderful than any physical cure, as it was the cure of a whole life and not of any one disordered function of that life.

I had long sought to know God, and yet with all my theoretical love of God I was unwilling to forego the pursuit of one very dear sin that I carried around my neck like a rosary and again loathed and threw away, only to go eagerly in search of it when the longing arose. Often I threw myself prostrate in some empty church before the high altar, crying out for the strength, and the strength would come, but after a while it would go and I would be as abandoned as before. So like some flickering shadow my life went on, unstable and barren.

Then I found the Truth in Christian Science, and what a worthless piece of flotsam and jetsam I was when I found it! I had a blind belief about God, so without reason that I would have refused to hold it about the most unimportant material matter. My life conformed in no particular to any moral standard that might be connected with that belief.

Viewed materially, I was little better off, for in my profession I was amid the quicksands. I was a lawyer and had been accused of conspiracy and had arrayed against me the public sentiment of a state. My income had entirely fallen away and my life under former professional success had so set public standards at defiance that there were many to rejoice and few to sympathize when the crash came.

It was in this condition,—bankrupt morally, financially, and professionally,—that the Truth found me and set me up upon a rock.

I began to read *Science and Health* by Mary Baker G. Eddy with the same patronizing insolence that dogmatic ignorance usually brings to the reading of this tocsin of Truth, but I soon lost my stupid attitude, for I found that the reading was opening my vision, giving me a grasp on life that was sure, and filling my consciousness with a Truth that was in no sense visionary. Soon I came to see that nothing separated me from Him whom to know aright is life eternal but my heavy material beliefs, conscious and unconscious, and every time I destroyed such a belief my life became stronger, until I now know that "I stand amid the eternal ways."

I did not lose my profession. The man whom I thought my bitter enemy, and who was the mover in my prosecution, is one of my most loving friends, and the Supreme Court rendered an opinion in the case vindicating me and every step in the way. I now see this was the result of the law of Good destroying error, a law which is set down in that marvelous book, *Science and Health*.

I now see that there is no other life, but the manifestation of the law of perfect harmony, which in its unlabored motion will deliver all who invoke it. I have seen many diseases healed by it, suicide prevented and admitted to be foolish in the light of Truth, business barrenness made fruitful, and better than all else, the absolute proof that here and now, if they so will, men may come into the presence of that divine Love which makes men free.

And it is so practical; it comes to your rescue in the court, in the shop, in the streets, everywhere that there is an imperfection to be destroyed or a tear to be wiped away. The feeling of reverent love that I have for the author of *Science and Health* is not mere gratitude for the help I have received from the book, but rather an understanding that she stands to guard the revelation from the contamination of human pride, ambition, or sin; and that, in spite of the misappreciation of some and the hate of her enemies, who are the enemies of Truth, she has held this Truth above the rabble of the world that we might have it to give as the bread of heaven to the hungry.

Daily I take up the march, and daily the towers and temples of the celestial country seem ever nearer as I journey to that beatific vision "where Thou, eternal Light of Light, art Lord of All."

AN EASTER TRIBUTE.

BY JULIA W. MICHAEL.

ONCE again the Easter tidings
Ring far out across the earth,
Flashing through th' eternal heavens,
Flooding all things in their birth.

Christ, the Son of God, is risen;
Risen by the strength of right,
Far above the seeming chaos
Into God's eternal light.

Death and sin forever conquered,
Life and truth forever crowned;
And the straight and narrow pathway
Through the grand Christ-life is found.

Only look unto the promise,
Count not sorrows o'er and o'er,
Then ye shall, as he has risen,
Rise and live forevermore.

All the triumph, power, and glory
That are Christ's this Easter day
May be yours in fullest measure
If you'll honor and obey.

Christ has risen into glory,
Master over all earth's wrong,
And this story's wondrous sweetness
Pulsates through the Easter song.

Earth is throbbing to the chorus;
Heaven's harps are sweetly strung;
And the truth that Christ is risen
Is the melody that's sung.

TESTIMONIES FROM THE FIELD.

ABOUT two years ago I began to have spells of dizziness, which increased in violence and frequency to such an extent that I became afraid that I might fall on the street when walking or from my wheel when riding, as I had often to catch hold of railings or lean against any object or wall that I might happen to be near, and so I gave up bicycle riding almost entirely. After one of these spells I would be in a condition of stupidity and morbidness for a whole day and sometimes longer, during which time I would not wish to talk or be talked to. Previous to and during these spells of dizziness I was subject to violent headaches which almost completely prostrated me. After suffering in this manner for several months I was persuaded by my wife, who had become somewhat interested, to try Christian Science treatment and see what it would do for me. I consented, on condition that she would see the healer and make the arrangements for the treatment, not having any knowledge of what Christian Science was like, but thinking it could not possibly harm me even if it did not help me, and I had heard of people having been treated by it and being benefited. In fact, I was in that state that it did not make much difference to me what sort of treatment I might be subjected to only so I might get relief.

During these months I had been treated by physicians who could not even decide what my trouble was, but who tried first one remedy and then another to see if haply they might strike the right medicine. But I was convinced that no medicine taken internally would ever reach my case and some other method of treatment was welcome. I was not willing to hear much said about Christian Science, and as it soon became a general topic of conversation in the family (they becoming very much interested in it), it was a source of irritation to me, and I very flatly told those about me that if they did not want to disgust me entirely with Christian Science they had better not have so much to say about it. This will give some idea of the state of mind I was in, for their conversation was all strongly in favor of Christian Science.

On a Friday morning I went to visit the healer, who

gave me a treatment, after which I seemed to feel very much better. I went again the next morning and still felt better, and was told that if I felt that I needed another treatment I might come again on the following Monday. By that time, however, I felt so much better that I decided it was not necessary and did not go again for several months when my claim took a somewhat different form, and I began taking treatment again. This time I was so bad that I had a slight stroke of paralysis which affected one half of my whole body, including my head and tongue, and for a time I was not able to think correctly or form my thoughts into speech. Help was immediately telephoned for and absent treatment given for two days, when I improved so rapidly that inside of three days I was out attending to my business as usual. At that time I took in all probably fifteen treatments, both before and after the attack spoken of. Since that time, which was over a year ago, I have not taken any further treatment and have had no recurrence of the old trouble.

Other troubles have been and are being overcome gradually. I was for years a moderate drinker of beer and occasionally other drinks of various kinds, drinking beer with the thought that it was good for me, and that if I had not drank it I would not have had as good health as I did, and also being under the impression that many times the city water was very unhealthful. Since the first treatment I have had no taste or desire for strong drink of any kind, and find that the water has no bad effect on my health, and that really I am in better health than I was when I drank beer.

Mentally and morally it has made a better man of me, and I now know that it is the Truth, and that the Truth has made me free. I am not a member of a Science church, but am a regular attendant, such a thing as attending church having been unheard of in my case for many years, although I was brought up by Christian parents. I had a distaste for churches and church members, thinking the members fell far short of living up to their profession and not caring for a religion which seemed to be used only on Sunday and ignored the rest of the week.

I have been asked a number of times if it were not necessary that a person should become a Christian Scientist and be a member of the church in order to get the benefit of the treatment and healing. To this I would say

that the benefit usually comes first and the desire to know more of the subject and to become acquainted with the people who compose the membership of the church follows as the result of the benefit. It puts new and better ideas and impulses into people, as I can testify in my own case, and the end is not yet for me, as the full demonstration is rather slow.

I am very thankful for the light and help I have received; thankful to God for the revelation; thankful to Mrs. Eddy as the revelator, and to all the friends who have assisted me and for all the benefit I have received through the declaration of the Truth.

R. S. Kendall, Chicago, Ill.

ABOUT six years ago I became interested in hypnotism and mental science, and took up the study of it with a party who had devoted a great deal of time to those lines for fifteen years. We studied together for about three years. In the mean time mental telegraphy was taken up as a branch of hypnotism.

After studying along this line for a short time, I had my name stricken from the enrolment of the Orthodox Church of which I was a member, as I did not wish to appear to live something I did not believe. I thought I had found something better, and it took three years to convince me that there was no good in it, and that it was a good thing to let alone.

This study of hypnotism, etc., has cost me a going backwards and unravelling all the snarls it led me into. Instead of leading me out of difficulties, I became lethargic, had no ambition, could not do my work so well, and was generally under a mental depression. Sadness seemed to settle on me and I was not able to free myself.

I got into a state where I did not believe there was a God, and believed when the dissolution of the body came that all was lost. But I have learned to my satisfaction through Christian Science that "God is Life."

About eight years ago I tried a hygienic treatment. As the doctor had told me I had better quit work and rest for a while, and not being able himself to give me anything to relieve me from a general breaking down, I tried hygiene. At first it seemed to help me wonderfully, but after six months I was about as bad as ever. Then I went back to *materia medica* again, and the only thing was an operation,

which, the doctor said, would make me well at once. The operation was performed with no better success than attended the other remedies.

About this time was when I became interested in hypnotism, etc., and gave it a trial with even less success, as it did me no good and the study of it only led me astray. Thus it behooves us to be ever on the alert for the lurking foe in any form. All I can say in reference to this great error and evil—hypnotism—is, that it is one of the most subtle and insidious foes we have to fight on account of its being so little understood by the greater part of the people.

On the 8th day of May, 1901, I was taken with hemorrhage of the throat. I sent for a doctor at once, but did not have much faith in medicine. After a time the hemorrhage was stopped, but I was told to lie very quiet and not to talk above a whisper or eat anything but gruel, or it was liable to break open again. On the 13th day of May, I got permission to go down town, but was told to be very careful and not take cold and not to stay down very long lest I bring on another attack. While down town I hunted up a loyal student of Christian Science and took my first treatment; but, contrary to the doctor's orders, I was told to fear no evil, and I have not lost a day since from my work. I took treatment for a few days, but felt that the only way for me was to work out of those terrible claims myself. So I have struggled on, taking a few treatments at different times and receiving good advice frequently from the practitioner.

About six weeks ago I awoke about two o'clock in the morning, with a return of the hemorrhage. The first thing I thought of was to send for a healer, but my wife having come into Science about the same time I did, said, "God is here, fear not." We both went to work. My wife got Science and Health and read from it. In about fifteen minutes all fear had left us and we soon went to sleep, and I have had no return of the claim since.

The above demonstration only proves more plainly the statement, If we have faith even as a grain of mustard-seed, ye can move mountains. I find that some of the minor claims of mortal sense which I had are resolving themselves into nothingness.

I have had, to mortal sense, a very hard struggle, as I worked months before I really could say I had a demon-

stration, but I knew it was my lack of understanding which kept me groping in the dark. At different times I was on the point of giving up, but something would say to me, Watch and wait, for the Lord shall deliver you.

My wife has also been healed of a chronic case of sick headache.

In closing, I wish to thank Mrs. Eddy for making this understanding possible for us. Also to thank the Scientist who was so patient and kind, and who gave me such good advice.—*W. I. Grow, Chicago, Ill.*

SINCE coming into Christian Science some four years ago, I have had some very beautiful demonstrations, and have often felt it my duty to send them to the *Journal*, for the benefit of others, but have kept putting it off from time to time.

Having a demonstration a few weeks ago in which I realized as never before the ever-presence and all-power of God, I determined to delay no longer.

Living in the country, about five miles from town, with a family of four small children, and having no telephone near at hand, I am often called upon to do my own work.

One evening about two weeks ago, as I was preparing supper, my two little boys, five and seven years of age, came running to me with what I thought to be a mushroom (we are very fond of mushrooms and each year pick and eat quite freely of them). I took it and smelt of it, as I could not see the color by lamplight, but thought by the smell and look of it that it was all right; but the result proved that I was mistaken.

I put it on the stove, sprinkled salt on it, and gave half to each of the boys. The oldest boy, Harold, ate all his and seemed to like it, but Ernest just ate a little of his and gave the rest to Harold, saying, "I don't like it."

In about five minutes Harold began to complain of pains in his stomach, which seemed to grow worse, till he was completely bent over.

Fear immediately took hold of me, and being alone in the house with the children I did not know which way to turn for a few minutes. All at once the thought came to me, God is an ever-present help in time of trouble; and "There is but one primal Cause. Therefore there can be no effect from any other cause" (Science and Health, p. 103). This was a great help to me, and I could see the

little fellow was much better and was able to sit up. Still I was full of fear, he looked so deathly pale and sick.

Error suggested many remedies, all of which I rejected, feeling that God was the only Power.

After a little while the pains returned, seemingly worse than before, and when he said, "Oh, mamma! I feel sick all over," I saw that it was myself that needed treatment; and leaving the boy in God's loving care I went to my room to meet the fear.

Fear not: for "Lo, I am with you alway, even unto the end," and other beautiful passages from the Bible brought me great relief. Going downstairs I found Harold very much better; he tried to eat some dinner, but said everything tasted like mushrooms.

After a little while he went to bed but did not yet feel quite himself. However, I went about my work, trying all the time to realize the Truth for him, but still holding a great deal of fear and all the time listening for him to call out. After a while my fear was made manifest, for the pains returned. I immediately sat down to treat again for fear, and after a while the beautiful passage from the Scriptures 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."

Then I knew what the peace "that passeth all understanding" was, and from that time on I had not a particle of fear, and the demonstration was fully made, no more symptoms of any kind returning.

I have had many good demonstrations, some quick and others very slow, showing that we must be faithful and obedient in Christian Science.

Before closing, I wish to express my heartfelt thanks to our dear Master who has pointed out the Way, and to our beloved Leader who with love and patience has taught us how to overcome error.—*Mrs. A. Gray, Alameda Co., Cal.*

FOR many years I was a great sufferer from pain in the back of the head and stiff neck, and usually went about all the morning with a mustard plaster on the back of my neck and fly blisters behind each ear. The trouble became so serious that it extended to the face and jaw, and when eating I could feel the jaw slip out of place. At times I could scarcely open my mouth.

One of my brothers being a physician gave me much

attention and did all he could to relieve me, but opiates were the only thing that would cause the muscles to relax, and naturally I became much addicted to the use of narcotics of various kinds.

It was during one winter of unusual suffering that I heard from a dear friend of Christian Science. I did not know what she meant and took no interest in finding out. While still suffering with this pain, whatever it was, I went to visit a brother living in Omaha, and the lock-jaw (for I could call it by no other name) assumed such a serious form that he called in a physician in whom he had great confidence. The doctor asked me to come to his office every morning for a few days that he might determine upon a method of treatment. At this time it was impossible for me to eat any breakfast before ten or eleven o'clock, as there was no way of getting my teeth far enough apart to put even a bit of soft toast or small piece of banana into my mouth earlier in the day.

The doctor did not give me any name for the disease, but said I must be helped at once or the result would be disastrous. He gave me some medicine in a bottle which I soon found to be a powerful opiate. On the days when I took the medicine I was fairly comfortable, but wishing to see whether I was really better I once or twice omitted the dose and found I was growing worse, as it would be late in the day before I could get anything between my teeth, my jaws seemed to be firmly locked together. I told the doctor and he suggested that I have a certain tooth drawn. Sorry as I was to lose a tooth, I consented and had to take a great deal of the medicine in order to relax the muscles and give the dentist a chance to put the forceps into my mouth. For two days I was somewhat better and then the old pain came back.

I had a dread of the drug I was taking, and one night I had an experience which indicated that a few drops more would have put me to sleep forever. The next morning I arose early, carried the bottle out, and breaking it into many pieces threw them all into the ash-barrel. I went to my room and wrote a letter to the friend who had wanted to tell me how to be saved.

Without going into details, I told her how I was afflicted, and stated that if she thought Christian Science would do me any good I wanted the help. At this time we were fifteen hundred miles apart, but on the day that she received

my letter I was wonderfully relieved, and in two or three days I was perfectly well. The whole thing was so completely obliterated from consciousness, that when I went to see my mother the next summer and she asked me about the pain, not knowing that I had been healed in Science, I told her truly that I had completely forgotten the whole affair until reminded by her question. Notwithstanding this beautiful proof of the power of God, I did not at that time begin the study of Christian Science, though my faith in *materia medica* was gone. I had yet to learn what it meant to be, or to begin to be transformed by the renewing of the mind. I have had hard battles to fight and dear friends to help me, and I now know that nothing can take away the absolute faith in God that has come to me through Christian Science.—V. Y., Chicago, Ill.

I SHOULD like to give the following testimony of the healing in Science of a child, who, at the age of two years, had the disease known as tuberculosis of the bone in his leg. He was treated for three years by different physicians, the child growing worse and suffering such agony day and night that a consultation of physicians was called, and the only hope held out was the amputation of his leg.

They said he could not live two months in the present condition. As they could give no encouragement that he would live through the operation, the parents decided not to have it done. A Scientist in the country heard of the case and went to see the parents, who, by the way, were Hollanders, who spoke very little English and could not read or write it at all. He told them what Science could do, and they decided to have him treat the child. The little fellow was suffering dreadfully at the time, his leg being in a plaster-of-paris cast. One week's treatment relieved all suffering. The parents bought a copy of Science and Health and commenced to study. In a very short time they could read the book, and understand enough to help the child very much.

A year and a half ago they moved to this city, and I was called to treat the child, who was again suffering greatly, an abscess having formed in his leg. He was then about five years old. His leg was so badly drawn up that he could not touch his toe to the floor. To support his body he used a stick with a cross piece at the top, using both hands to hold the stick when he walked. After having

worked with him about two months, I tried to have him do without the stick. At first he thought he could not; he said he was afraid he would fall. I told him when he was afraid and thought he was going to fall, to think that God was there with him, that he was God's little boy and would be taken care of. The next day he gave his stick to his mother and asked her to burn it. From that day he has not used it. He attended school every day, and when he appeared without his stick the teacher expressed great anxiety about it. He told her he was not afraid.

Some time after, he fell upon the icy pavement, and at first could not get up. His little brother, who was with him, ran home for his mother. She went after him and met him coming very slowly but perseveringly. She asked him if he was hurt, he said no. She asked him what he thought when he found himself down. He said, "At first I commenced to cry, then I thought about God, and I knew He was there and would take care of me. Then I was not afraid."

This is only one of many times the dear little fellow has held to God when he has been tried, always with beautiful results. He is now a healthy, hearty, happy boy. There is some stiffness in his knee, but that is rapidly disappearing. He is now able to walk with his foot flat on the floor. He walks about a mile every Sunday to Sunday School, and dearly loves to go.

Through the Science being brought to this family a great work has been done. The healing of what might be called an uncontrollable temper, the learning to read and write the English language and bringing them to see God manifested in the home in many ways.

The parents are members of First Church of Christ, Scientist, here, and are very grateful for what Science has done for them.—*Mrs. E. L. L., Racine, Wis.*

I FEEL it is my duty to tell the Field a little of what Christian Science has done for me. I say a little, because it would be impossible in one letter to write about all the benefits I have received.

I think what I feel most grateful for is, that Christian Science has taught me to love. I used not to love any one and have often said, "I can't understand people loving each other, for I am sure I could not love any one." I

wanted to love people and often tried to, especially my mother, but it seemed impossible. Since Christian Science has been brought to my consciousness I find I love every one without trying, for I realize, as a line from one of our hymns reads:—

The heart with love to God inspired
With love to man will glow.

It now surprises me to think I called myself a Christian when love, the most essential part of Christianity, was lacking. Many beliefs of sickness have been overcome with Truth.

I will relate one case of temper which was overcome. After being away from home for nearly a year, I returned for a fortnight's visit and was told how bad-tempered one sister was, and one day my little brother (five years old) said to me, "If I were you, I would not get up till twelve o'clock to-morrow because H. is always in such a temper on Saturday morning." I silently denied the error and talked to him a little while, when some of the other children told me the same story. I saw my sister and told her not to give the others any opportunity to laugh at her for getting in such a temper. She said, "Well, I can't help it." I told her she could if she tried very hard and asked God's help, and said I would help her as much as I could. Well, the day passed and she was most amiable. My aunt said, "Your mother must have bribed her not to let you see her in a temper," for it was a most unusual thing for Saturday to pass so calmly by.

When I was leaving home after my visit my aunt said to me, "Well, I don't know what your Christian Science is, but I have said to M. several times I thought you must be practising it on the children; and whatever it is, it is good for tempers, for we have not had such a peaceful fortnight for the last twelve months." I was the only one in the least bit interested in Science out of a household of nine, and it meant constant watching and ceaseless prayer, but it shows what a little understanding of the Truth can do. At that time,—November, 1900,—I had known of Christian Science for eleven months, but had only accepted it about three months.

M. M. S., Newcastle-on-Tyne, Eng.

THE way I found the Truth, or the Truth found me, was this. About five years ago, we as a family moved to

Fort Worth to live. Not only were all our people and accustomed associations two thousand miles away, but we also had no church home in this part of the country, and I felt, indeed, a stranger in a strange land. Having been reared as a member of The Religious Society of Friends, I had been carefully taught how to apply practically to our daily living the spiritual interpretation of the Scriptures, so when I attended worship in the more orthodox churches, I could not understand their doctrine. One day I expressed the thought to a friend, that I was spiritually starving. She understood so well what I was hungering for, that she invited me to attend the Sunday service with her at the Christian Science Church, adding that she knew I would there find the "soul food" I so much needed. We walked into a hall where there were about twenty-five people seated, listening reverently to the reading of the Lesson-Sermon. Before the benediction was pronounced, I knew I had found my church home in the perfect thought of God taught there. I soon became so much interested in this new way of worshiping God, that Sunday was the one day in the week for me. The religious teaching was beautiful to me. One day, after I had been attending the Sunday services for several weeks, a cousin, a medical student, asked me if I would undertake to practise the Christian Science healing in our family. I had not thought of the healing part until then. I borrowed the text-book, *Science and Health* by Mary Baker G. Eddy, and from the first sentence, I devoured that book. All my spare moments, I pored over it, drank it in, and seemed to understand it. On page 323 I found those helpful words, "Truth is demonstrable, when understood," so I resolved the very next time any one was sick in the family I would apply this Truth as the remedy in place of the homœopathic medicines I had been accustomed to using. My opportunity soon came. One morning my daughter, a schoolgirl, was taken quite sick, and asked for medicine. I asked her to allow me to give her a treatment in Christian Science in place of the medicine, and she consented to be my patient. To my inexpressible joy and the surprise of my daughter, all pain left her and she went off to school healed. Since then I have been learning through many demonstrations the "beauty of holiness," and am grateful, indeed, that I am living in this day of the revelation of Christian Science.

Mrs. Elizabeth P. Turner, Fort Worth, Tex.

HAVING read in *The Christian Science Journal* of the wonderful things that have been done by means of Christian Science, and hoping that some sufferer finding himself or herself in the Slough of Despond, may be benefited thereby, I wish to relate my experience.

About twenty-one years ago, at the age of fourteen, when riding on horseback, the horse fell with me. My left leg was broken between the knee and ankle, and the ankle dislocated.

After about four months I was able to walk, but the ankle being dislocated and left to heal that way, became rigid almost as much as if there were no joint at all.

The years passed away and I continued to suffer, sometimes wishing that I might die and, as I thought, be forever free from pain. At other times I wondered if it could be possible that there is a God; and this seemed worse than the pain in my limb.

I consulted physicians and bought liniments, but all to no purpose, as they gave only temporary relief, if, indeed, they gave any at all.

About five months ago I suffered more than ever before, being scarcely able to move about at all. I worked in a machine-shop but suffered terribly, especially in the evening and at night. In the evenings I would have to limp around the rooms resting my hands on the walls like a little child learning to walk.

A friend who also worked in the machine-shop told me one day that I ought to see his wife and she could tell me how to handle these things. I did so and also procured a copy of "Science and Health with Key to the Scriptures," which I find very beneficial.

I have experienced no pain during the last five months and, strange as it may seem to some, the dislocated joint is as supple as the other. I consider this a miracle, for the joint having been very nearly rigid during more than twenty years, and now being restored to its normal condition, surely is a miracle. I am very grateful to Almighty God for what has been and is being done for me through Christian Science.

I desire also to express my gratitude to my healer, who by the power of the Truth was enabled to bring me from darkness to light and from suffering to health.

May we all render thanks to our dear Leader who, by the power of God, has done and is doing so much for suffering

humanity, both physically and spiritually. Words cannot express my gratitude, neither can it be measured in dollars and cents.—*J. Perry Johnson, Kewanee, Ill.*

I MUST tell how beautifully the word of truth overcame error in the form of earache with my little boy two years and two months old.

He awoke about one o'clock at night, complaining of his ear, and seemed to be in great pain. I gave him a treatment, but the claim did not seem to yield at once, so I got up and sang, "Shepherd, show me how to go," his favorite hymn; then sang, "In atmosphere of Love divine," as they are given in the Christian Science Hymnal. He fell asleep and I retired with him, but he soon awoke and began to complain of his ear again.

I thought to myself, "Truth is mighty and will prevail," and began at once to repeat the Scientific Statement of Being, as given in "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, p. 464. He cuddled down in bed beside me and became quiet, but I did not notice how much he was listening until I had repeated about half of it. I repeated it slowly: "There is no life, truth, intelligence, or substance in matter. All is infinite Mind and its infinite manifestation, for God is All in all." The child has a way if he does not thoroughly understand anything of saying "Hu?" and then we repeat it to him; so when I said "for God is All in all," he said, "Hu?" in his sweet, little, earnest voice, and I repeated that part over to him again. Before I had finished the rest of it he was sweetly sleeping and did not wake again until morning, when he got up bright and happy. We have five children, and with our first two we had a great deal of this kind of trouble.

Before I knew anything of Christian Science, when this trouble started I knew what it meant,—a night or so of standing over a pitiful, crying child, heating poultices or sacks of salt and applying them, and often walking the floor with the child in my arms at the same time carrying a very badly aching back of my own. Then my work had to go undone, and oh, such discord! I do not like to think of the dark shadow; but when I see the beauty of Truth it makes it much dearer, as it also does the one who lived pure enough to discover it. Though I

have never seen Mrs. Eddy, I love her for the good spoken by her. Her words have made life worth living to me.

M. Janette Dickson, West Boone, Ia.

WHEN I first began to study Christian Science seriously, in common with most young students, I talked about it to every friend, and amongst many others, I selected the matron of a large hospital. I knew her to be a very broad-minded Christian, therefore I was not surprised at her evincing great interest. I used to talk to her pretty frequently during that winter, and one day, some six weeks after our first conversation, she told me that, during that little talk she had been healed of severe neuralgia in the arm, from which she had been suffering for some time past. It seems that my friend was subject to these attacks, and that this had been a particularly severe one, and that it had refused to yield to medical treatment. She could not use her arm much, and had to have assistance in dressing herself. She told me that while I was speaking to her, she felt that she was healed, and that she had put away her medicines, and had required no help that night or since.

She had told the doctor, who examined her arm, and remarked that the knots on the nerve were still there, but my friend said that anyhow they did not pain her. I believe that since then even the little knots have gone. That is four years ago. She tells me she has never had a return of the ailment, and that Christian Science has helped her in many other ways, although she has not yet taken it up as a study.

Another case of impersonal healing occurred about the same time; and took place also during the first conversation I had with another friend. In this case, also, it was not till some weeks afterwards that she told me that when I began telling her about Christian Science she was aching in every nerve. She had been up all night with a sick relative, and was feeling quite worn out. After one talk, she told me, every vestige of pain and weariness left her, and she felt a kind of warm glow of peacefulness.

These two cases seem to show that when we are ready for blessings, we always receive them.

I have also noticed that instantaneous and impersonal healing generally takes place before mortal mind has been aroused,—before it realizes the danger.

The Hon. Mrs. Rowley, Tufton Manor, Whitchurch, Hants, Eng.

ONE of the teachings of Christian Science is, that a good part of the unpleasant things that seemingly come into our life's experience—the things that grate and jar our sensibilities, that offend our pride and dignity, that stir within us a sense of injustice done and injury sustained, that perhaps provoke our hot criticism and condemnation—are, after all, often simply the result of our own erroneous mental perception, a faulty reflection on an imperfect mental surface. I know from bitter personal experience that this is one of the hardest things to learn, and one that we are most reluctant to admit as true. The statement that a condition which had seemingly offended us is in our own consciousness, that is, conjured into being by a mental process entirely of our own volition and subject to our control, is apt to arouse within us most earnest and often indignant protest, and yet we find, if we will give ourselves an honest, searching introspection on the lines laid down in our text-book, that it is only too true.

If the surface of a mirror is perfect, smooth and level, highly polished and true, it will reflect a true image; if, however, the surface is uneven, full of spots and flaws, it will reflect an imperfect image, one distorted and deformed. The convex mirror, as we know, will show an abnormally elongated object, the concave mirror will show images broadened out ridiculously, and thus, any departure from the true and the straight will cause a corresponding deflection in the image produced.

And so from this we learn, that if our mental mirror is convex or concave, blemished with imperfections, spotted with selfishness, pride, malice, impurity, uncharitableness, uneven, out of adjustment with God, Good, the result must be an imperfect, distorted mental picture; while if we keep our mental surface polished with Christly charity, pure, and unspotted with "anything that defileth, . . . or maketh a lie," when we have that mind in us which was also in Christ Jesus, our consciousness will then only reflect that which is perfect, symmetrical, pure, and holy.

A. B. Mallory, Troy, N. Y.

I TAKE this opportunity to express, in a measure, my gratitude for "Science and Health with Key to the Scriptures." I commenced the study of this book about four years ago. At first I read it from beginning to end and was convinced that if it were the truth it was the whole

Truth, for I could see through it all a Principle. I am a professional nurse, and was then in my work of caring for the sick, and suffering many things myself. Wherever I went I carried at least two drugs: a lotion for my hands and face and sick headache powders.

After reading Science and Health through I used no more of the lotion. My lips were always cracked during cold weather. At that time there was across my upper lip a deep crack which I had been trying to heal with the aforesaid lotion. In a short time afterward my lip was entirely healed and no treatment given, for I did not know how to give a treatment. I have never had a return of the trouble. In a short time after reading Science and Health I was taken very ill and applied for Christian Science treatment and was healed. I felt convinced then that I could never use drugs again for myself. Then I commenced the study of the Bible and Science and Health, and have continued it ever since. One by one troubles have been overcome. For this I am very grateful, for I am in much better health. But most of all there is the Comforter which leadeth into all Truth. Every day I have need to rejoice and be glad for the little understanding I have of Truth and Love.

How welcome and instructive are our periodicals. For these and the *Quarterly* I am very grateful. I thank God, that through our Leader I am enabled to have these many rich blessings. I cannot begin to tell all the benefits received from Christian Science, but I try to let my life bear witness.

H. V. M., Danbury, Neb.

I AM unable to speak of any demonstration in physical healing, but I can say that through a slight understanding of this great Truth, clouds of deepest sorrow have been lifted and the glorious light of Love and Truth has led me "beside the still waters." All day long I find I can make Christian Science of practical value, in knowing *how* to overcome error with Good, and so bring out the ever-presence of Divine Love.

I wish to take this opportunity to thank the Publishing Society for the daily help received from the *Journal*, *Sentinel*, and *Quarterly*; they help me to live nearer to God and prove again and again that Love supplies our every need. To me the only sincere gratitude is expressed in an earnest desire to *live* the Truth every moment of our lives, and so be constantly praising and glorifying God.

If we are living Love, we do not always have to speak to convince those who do not as yet understand Christian Science of its peace and harmony. I had an illustration of this fact a short time since. Friends who had spent a few hours with us in our home, on returning to their city, wrote and told me of the sweet peace and love they had felt while they were with us, and how much they enjoyed the restful atmosphere, if only for a short space of time; which circumstance only goes to prove that Love can be felt, if we allow God to be reflected in our thought, and thus be a blessing to all with whom we may come in contact. Christian Science is indeed the Key to the Scriptures, which gives us the true understanding of God and man's relation to his Maker, bringing that peace which passeth all understanding.—*May C. W. Speare, Boston, Mass.*

THE following letter was recently received from my father, and by way of explanation, that it may be better understood and appreciated, I will say that I never knew of his having read a line in the Bible, nor do I remember of his having ever attended church prior to the time Science was presented to him.

The following is the letter referred to:—

"This is to let you know we are all well, thank God. I am thankful to the Great Master for the blessed health I am having. I am much better and my old complaints have about all left me. I do not get tired after working all day. I am happy to say that I have had several demonstrations which convince me that Christian Science is helping me. I have but one difficulty; that is not getting any worse, but is slowly getting better. I think your dear mother's health is better. She fell the other day, hurting her leg severely. She thought it would lay her up, but to her surprise in the morning it was nearly well. I prayed for her and treated her as well as I knew how.

"I feel very grateful for what Christian Science has done for me, and am studying the best I know how that I may gain more of this beautiful teaching which is surely that of the Nazarene. I have read the Bible through for the first time in my life, having begun with the New Testament. Your mother is studying the Bible some and occasionally reads Science and Health. I cannot get the children to read any of my books. I am thankful to let you know we are getting along much better than a year

ago. I am trying to change the home from a house of sin to a house of God. It is much pleasanter to live this way and much more Christ-like."

W. L. S., Jacksonville, Fla.

WHEN I first came into Christian Science I had been an invalid for many years. One ankle was sprained, from which I suffered untold agony for five years. Then I was thrown from a buggy and sprained it again, after which I suffered five years more.

A white swelling on one knee, which was lanced by the physicians, left my limb stiff so I could not bend it for four years without great suffering. These claims and many others have been healed through the study of the Bible and Science and Health.

I also was healed of varicose veins of twenty years' standing in the other limb, which many physicians said could never be healed, adding that I must keep off my feet and bandage it as long as I lived.

The last claim to yield has been weak and inflamed eyes, caused by vaccination when a child, which has but recently been healed.

I have not taken a drop of medicine for ten years, and I thank God for being delivered from these claims of error. Of course I have only a glimpse of what is prepared for those who love Him.

The physical healing of Christian Science is the least. It is the moral and spiritual uplifting, the wonderful changes of character, improvement in disposition, and the sweet peace that comes into our daily life, as the result of practical Christian Science.

Understanding in a degree that God is my life, and that He does protect me from all danger, words cannot express my gratefulness to our dear Leader for this grand work.

Mrs. Eliza Smith, Kearney, Neb.

WITHIN two years, I have been made a new creature, in that the severe coughs and lung troubles to which I was in bondage for many years have been overcome; also the great fear I had of going out in cold and rainy weather, especially of facing the east winds, against which my physician always warned me. Such laws laid down for me, as my present understanding teaches, were man-

made laws, which are null and void, God's law being the only law, eternal and indestructible.

Four years ago last spring, I was brought out of typhoid fever, in a remarkably short time, being able to dress every morning and go to my meals after one week's confinement to my bed, and in the third week I was strong enough to walk out. I can realize now it was a beautiful demonstration of the power of Truth, considering all circumstances, as I was surrounded by a number who were opposed to Christian Science without knowing why. Other claims have been met since,—sprained ankle, grip, etc.,—showing that God truly heals all diseases.

But, more than all else, I have learned to understand and love my Bible, through the teachings of our dear Leader, Mary Baker G. Eddy, in *Science and Health*.

I cannot express my gratitude for the innumerable blessings I have received, and am daily receiving, through Christian Science, and for the Truth that has made me free.

Love is, indeed, triumphant over sickness, as well as sin.—*Jennie A. Tucker, Roxbury, Mass.*

SOME years ago I went into a cottage to see a young married woman whom I had known from her childhood. I found her lying huddled on the floor, crying as if her heart would break, while her baby, her only boy, lay on a sofa by her, looking as if he were dying. Her mother, who was in the room, told me that the doctor had just said that it could not recover, it might die at any moment, and that it could only have been a hopeless idiot if it had lived. I protested against this, declaring the Truth aloud, and telling the little mother that God was Love, and that God was the child's life. I told her to cling to the thought of Life, and to know that God was caring for the child. I talked to her as simply as I could for some time.

Presently the father came in, and I offered to treat the baby, and lent him some papers that he might have an idea of what Christian Science is, for neither of them had ever heard of it before. But he was afraid, as there had been lately in the papers cases of prosecution of parents whose children had died without medical attendance.

However, the treatment had been given audibly. I went again the next day to see and comfort the mother. The baby began to get better, and before long was well, and he grew into a healthy, intelligent child.

This was one of several cases that proved to me how strong the Word of Truth is.

E. M. Bowden-Smith, Richmond, Surrey, Eng.

LAST summer, when one of our little sons was stricken with typhoid fever in a severe form, help was asked and in one week's time after the disease seemed to develop, every symptom was broken, the apparent stupor being the last to yield. The cloud was dispelled by the power of God, proving that the "Light, which lighteth every man that cometh into the world" was present all the time although we did not see it with our mortal eyes. Another son showed symptoms of St. Vitus's dance some seven or eight years ago. Even the teacher at school called attention to the fact. This boy also was put under Christian Science treatment, and healed without his being aware of the existence of the claim. Error tried to assert itself again, but the power of Truth brought the light once more.

With our family of five children we cannot be thankful enough for the number of times we have found that, "Behind the cloud the sun still shines."

Florence R. Knowles, Denver, Col.

I HAVE read many testimonies written by children, and I have wished many times to write one. I am a little boy ten years old.

I did not come into Christian Science by being healed, although I have had some demonstrations in Truth over error. I came into Science because I thought it the Truth, and I love it. The Truth has helped me in overcoming anger, and it has made our home much happier. Whatever I do I wish to do it to the glory of God.

Glen Engstrom, Holdrege, Neb.

CLERK OF THE MOTHER CHURCH.

CORRESPONDENCE relating to membership with the Mother Church and requests for blank applications for membership, should be addressed to William B. Johnson, C.S.B., Clerk, 30 Norway Street, Boston, Mass.

CHURCH TREASURER.

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

EDITOR'S TABLE.

THE NEW EDITION OF SCIENCE AND HEALTH.

THE announcement in the *Sentinel* of January 30, of a new edition of the Christian Science text-book, "Science and Health with Key to the Scriptures," was doubtless news to most of our readers, although it has been generally expected that, sooner or later, such an event would occur. It has been foreshadowed by Mrs. Eddy for several years. The old type which has for many years done such faithful duty, had become so worn that new type became an absolute necessity. Further postponement was out of the question. This accounts for the appearance of the new book at this time.

As stated in the Publisher's notice, the book is now printed from new plates, with the lines numbered on the margin of each page, while many important verbal changes have been made. These changes consist of additions as well as eliminations, the evident purpose of which is the simplification of the text, especially in its definitional phases. The sense of the text, particularly in its Scientific or spiritual import, remains wholly unchanged. Yet the addition of a word or clause here, and an elimination there, will enable the student and investigator more readily to grasp the author's true meaning. To illustrate: The word "divine" has been placed before the word "Principle" in many places where the latter stood alone as a synonym for Deity; while the words Love, or Truth, or Life—one or all—as synonyms for God, are frequently substituted for Principle.

Throughout the entire book the verbal changes are so numerous as to indicate the vast amount of time and labor Mrs. Eddy has devoted to this revision. The time and labor thus bestowed is relatively as great as that of the committee who revised the Bible. The moments necessary for so great an achievement must have been almost snatched from the midst of her other multiplied and onerous labors. Thus we have additional evidence of the herculean efforts our beloved Leader has made and is constantly making for the promulgation of Truth and the furtherance of her divinely bestowed mission; and thus, too, should we be

reminded of the renewed obligations resting upon all of us to aid her, in every possible way, in carrying out her regenerative, health-giving, and life-saving evangelism.

One of the important features of the new edition is the re-arrangement of the chapters. The following from the table of Contents indicates the order of the chapters:—

Prayer.	Science of Being.
Atonement and Eucharist.	Some Objections Answered.
Marriage.	Christian Science Practice.
Christian Science and Spirit-	Teaching Christian Science.
ualism.	Recapitulation.
Animal Magnetism.	KEY TO THE SCRIPTURES.
Science, Theology, Medicine.	Genesis.
Physiology.	The Apocalypse.
Footsteps of Truth.	Glossary.
Creation.	Fruitage.

The side headings have been revised and now are descriptive of the text.

The first paragraph of the Preface serves to show somewhat of the verbal changes:—

"To those leaning on the sustaining Infinite, to-day is big with blessings. The wakeful shepherd beholds the first faint morning beams, ere cometh the full radiance of a risen day. So shone the pale star to the prophet-shepherds; yet it traversed the night, and came where, in cradled obscurity, lay the young child who should redeem mortals, and make plain to human understanding the way of salvation. Now across a night of error dawn the morning beams, and shines the guiding star of Truth. The Wisemen are led to behold and follow the daystar of divine Science, lighting the way to eternal harmony."

Such Scriptural references as in the old editions were only partially cited, or referred to sufficiently to give their spiritual import, have been literally quoted. The Index has been omitted, while the space it occupied, and considerably more, has been devoted to a chapter fitly entitled "Fruitage," for it contains upwards of seventy testimonials of healing, through Christian Science, of various forms of sin and sickness, republished from *The Christian Science Journal* and *Sentinel*. The former include cases of redemption from immorality, the liquor appetite, the tobacco habit, etc.; while the latter include many organic and other diseases regarded as incurable by physicians. A large

number of these cures were effected solely by the reading of the text-book and other writings of Mrs. Eddy. In all there are seven hundred pages of the new edition.

PEACEMAKERS.

Who are peacemakers? They who cry Peace, Peace, when there is no peace? They who keep on good terms with the world by catering to the things of the world and conforming to the ways of the world? If the world had true peace to give on its own terms and by its own ways, such peace could easily be had; but, in all the ages, has the world proved its ability to give true peace? Has it ever been known to give lasting and satisfying peace? The fact is, the world knows not such peace. It possesses it not. Therefore it never understood the peace which Jesus brought to the earth. His peace was not the world's peace. The peace he had to give was heavenly, not earthly. He had no peace for sin and sinners. He brought not material but spiritual peace. He taught a peace which could be secured only by living away from and above the fleshly senses. He came with no flattering words of compromise with evil. He came carrying in his hand no palm of diplomatic concession to things of the sensual world. He came rather to rebuke these things, that the world's false sense of peace might give place to a true sense thereof. Hence his words: "Think not that I am come to send peace on earth: I came not to send peace, but a sword."

Yet the birth of him who made this apparently paradoxical declaration was heralded by a "multitude of the heavenly host" as the advent of an era of "peace, good will to men." And in harmony with this angelic message, he said in his greatest sermon—the Sermon on the Mount—"Blessed are the peacemakers: for they shall be called the children of God." The peace, then, which he came to establish was not the world's sense of peace, but the peace which passeth the understanding of the world's sense; that peace which rises above the comprehension of mortals.

Who, then, have been the real peacemakers of the world? Those who have made themselves popular with the world by conforming to its methods, or those who have come thrusting the sword of the Spirit into the world's very heart?

Jesus, in his life and teaching, answered this question for all time. So much did his teaching differ from that of his day and age that his definition of peace was not only not understood, but rejected. So much did it interfere with the notions of peace which then obtained, that the peacemakers and believers of peace, in his time, spat upon and reviled him. To no class was his teaching of peace so disturbing as to the men who were accounted the wise and learned of his time: the leaders of thought; the teachers; the rabbis; the doctors and professors. These were the first to assail his teachings and to declare them to be in opposition to all true teaching and all sound doctrine. They were bitter in their denunciations of him, and so enraged did they become that they falsely accused him of all manner of things. He was a glutton, a wine-bibber, a stirrer up of strife, a breaker-up of households, all that was bad, immoral, and debased. Thus was the great Peacemaker regarded by those whom he would fain have helped and saved. One of the accusations against him, was that he was a friend of sinners. And truly he was. While compassionate toward the more common sinners,—those who were accounted the greatest sinners by the scribes and Pharisees,—he was severe in his denunciation of the other and higher class of sinners. Yet his sublime purpose was to bring peace to these as well as to all others. He hoped, by the very severity of his rebukes, to save them from the damnation of their own blind self-righteousness. His success with them was not great, but the common people heard him gladly and rallied in scores to his standard.

Jesus was the greatest religious reformer, therefore the greatest peacemaker, of the world. The sensual, self-righteous world; the world that was self-mesmerized into the belief that it was living in peace, desired not the peace he had to give, hence it received it not.

In varied forms he reiterated the Mosaic commandment: "Thou shalt have no other gods before me." He reiterated this commandment when he said: "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." These commandments he declared embraced all the law and the prophets. They were not original with him. He only repeated them out of the old

Scriptures. He desired to awaken his hearers to the real meaning of these Old Testament precepts.

What were some of his further requirements? "Seek first the kingdom of God and his righteousness." "Love your enemies, bless them that curse you, and pray for them that despitefully use you." To what extent are these requirements being fulfilled in the present age? They were not, as we have said, his commandments; they were God's. Moses, in his time, had said all that Jesus said in the substance of their meaning. The other Old Testament prophets had re-stated them at different times and in divers forms. They were but re-statements, by various human beings, of God's eternal mandates. But suppose Jesus were to come now re-stating and vehemently urging their acceptance as he did before, how many true followers, relatively, would he have? If following him in the strictness of their letter and spirit were necessary to the title of Christian, how many would be worthy of that title? If he came thus declaring himself to be a peacemaker, how many would accept his terms of peace? He gave many more commandments, but they were all substantially included in those we have quoted. He so declared. If this be true, it ought not to be necessary to say to any student of the Bible that his commandments to heal the sick, cleanse the lepers, raise the dead, cast out devils, were thus included. The rational thinker will see at once that had the greater and more general commands been understood and heeded, the lesser and more specific commands had not been necessary. The careful student will see at a glance that if God were really loved—obeyed—with all the heart and soul and mind,—if this were the rule of Christendom,—there would be no room, in Christendom, for sickness, lepers, death, and devils. Stern obedience to God's law, would long ago have displaced them all. There is no authority for the claim that Jesus meant that these demands should be postponed to another plane of existence. He was teaching the people of their present needs. He was pointing out to them the results of present disobedience as well as the blessings of present obedience. He was teaching them how to obtain present peace. He was pointing out to them the only true way to true peace. Yet he was tried, condemned, and crucified because his peace was a sword to selfishness and sensuality; a sword to worldly pride; a sword to worldly power, prestige, ambition; a sword to worldly pomp and

circumstance; a sword to prince and priest who were in the world and of the world; a sword, indeed, to all that the world held in highest esteem.

Suppose that same Peacemaker were here to-day offering that same peace? What proportion of the world, what proportion of Christendom, would receive him? What proportion really desire the peace he would offer? How large a percentage of those who are accounted Christians are ready to accept his terms of peace? We have recounted some of these terms,—the most emphatic and important ones. His teaching has not changed. His terms have not been modified. He has abated not one jot or tittle of the law he announced. He has retracted not one syllable of the commandments which he received from the Father. He solemnly declared his words should never pass away although both heaven and earth should do so.

This wondrous Peacemaker, after battling in tireless patience with the world's hatred of the peace he brought; after revilings and buffetings innumerable, thus tenderly prefigured the ultimate peace: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you" (John, 14).

These are truly the words of a Peacemaker. Let us hear more of them: "He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Ah, what promise of peace, what a glorious benediction! What a Peacemaker was Jesus of Nazareth!

Were it not an historical fact we could scarcely believe that any people in any age could have been so cruel and wicked as to have reviled and rejected such a Peacemaker. And yet what of the world since his time? How have fared the religious reformers? Every religious reformer is a peacemaker, although, until his reformatory labors have

become known and established, he appears to be the opposite. Not until public opinion is compelled by force of indisputable fact does it approve any departure from tradition and precedent. Even in great moral reforms the reformers have fared little better than in religious reforms. Witness, in recent history, the treatment of Phillips, Garrison, and their co-reformers. In their earlier labors for the abolition of slavery in this country they were misrepresented, maligned, persecuted, ostracized, and mobbed. Even Lincoln, great and good man, patriot, statesman, liberator, was misrepresented, his motives belied, his patriotism distorted into the acts of a tyrant, his honesty denied, his great character belittled in every way possible to those whose sense of peace he disturbed, because he was the greatest peacemaker in secular history.

Jesus prophesied truly when in the same breath in which he declared that peacemakers were blessed, he proclaimed also that they who are persecuted and reviled for righteousness' sake, they against whom all manner of evil should be spoken falsely for his sake, should be blessed; and he said: "Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

It is a fair historical inference that the more nearly the teachings of Jesus are followed, the more his followers, in each age, shall be misunderstood, and persecuted by the unbelieving; even although these be accounted as among the scribes and Pharisees of the times. That religious movement, then, which most nearly approaches to the teaching and commandments of the prophets and of Jesus, will, for a time, be most misunderstood and misrepresented, by the worldly-minded in this age as well as in preceding ages. There is no religious movement to-day in the world which seems to be misunderstood and misrepresented by some of those who stand as the leaders of other religious denominations, as well as by some secular systems, as is Christian Science. There is nothing in history comparable to it saving only the history of early Christianity. Christian Science is the only religion which, since early Christianity, teaches and practises divine healing according to the teaching and practice of Jesus. The very fact that it is meeting a reception paralleled only by the reception given to him and his disciples is one of the strik-

ing evidences of its similarity thereto. This fact, of itself, is sufficient to set thousands of earnest, thoughtful people seriously to considering the claims of Christian Science. The further fact that its marvelous healing works are attracting to it multitudes of people in the face of so much misrepresentation is additional evidence that it is almost a literal repetition of early Christian history, and this also is increasingly addressing itself to the consideration of scores of people.

We fittingly conclude this article with the following quotation from the new edition of "Science and Health with Key to the Scriptures," page 39 (New Ed.) :—

"Meekly our Master met the mockery of his unrecognized grandeur. Such indignities as he received, his followers must endure, until Christianity triumph. He won eternal honors. He overcame the world, the flesh, and all error, thus proving their nothingness. He wrought a full salvation from sin, sickness, and death. We need 'Christ, and him crucified.' We must have trials and self-denials, as well as joys and victories, until all error is destroyed."

EASTER.

WE are again in the midst of Eastertide. The Christian world is celebrating, in its various ways, the rising of Jesus from the sepulchre. Well may it commemorate this marvelous event; an event than which there is no greater miracle to mortal sense saving only the miracle of life. When the miracle of life is understood, the miracle of Jesus' resurrection from death to life is understood. When it is understood that God is Life and God is all; that there is and can be no life or existence apart from God; that all his ideas reflect Life, because they reflect God, then it is understood how Jesus was enabled to demonstrate Life by overcoming mortality; by triumphing over death and the grave. This is the sense of the resurrection taught by the Christian Science text-book, and it is the sense of the risen Christ that Christian Scientists are endeavoring to celebrate. Nor do they confine their endeavors to Eastertide. Their sincere effort is to keep constantly in consciousness the conception that God is their Life; that they have no other. This immaculate conception, truly and steadfastly adhered to, leads on to the resurrection. And what is the resurrection? We answer: Freedom from the trammels of the flesh. Free-

dom from the lusts of the carnal mind. Freedom from sin in all its hideous shapes. Freedom from the fear of death, which Jesus proved, by his resurrection, to be an illusion. As we ascend from the darkness of the sepulchre of sin, which is the only death, we reach up toward the Light of infinite Love, which is the only Life. God's idea, man, cannot be forever entombed in the sepulchre of sickness, sorrow, sin, and death. God's idea, man, is an eternal manifestation of Life.

Thus eloquently does our text-book speak of the resurrection:—

"The lonely precincts of the tomb gave Jesus a refuge from his foes, and a place in which to solve the great problem of being. His three days' work in the sepulchre set the seal of eternity on time. He proved Life to be deathless, and Love to be the master of hate. 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" (Science and Health, p. 44, New Ed.).

Truly Jesus "proved Life to be deathless, and Love to be the master of hate." Life lived in spite of the attempt to destroy it. Love triumphed over hate, for it was hate and nothing but hate that sought the life of Jesus.

What a mighty lesson was taught by Jesus' resurrection! A lesson for all the ages; a lesson for time and for eternity. The resurrection morn has dawned in the consciousness of thousands, and the stone of material sense is being gradually rolled away from the door of human darkness, admitting the Light of Love, and Joy.

Christ is risen! He is risen!
Tell it with a joyful voice;
He has burst his three days' prison,
Let the whole wide world rejoice.

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CRAWFORD, 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.—Services: 11 A.M. and 8 P.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 208 So. Ervay St. Reading Room, same address.

DAVENPORT, IA.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Columbian Hall, 107½ 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.—Congregational Church Boulevard, near Third. Reading Room, 313 W. 3d Street.

DAYTON, O.—Second Church of Christ, Scientist.—First Reader, Bernard H. Kramer, Jr.—Services: 10.45 A.M.; Sunday School, 9.30 A.M.; Wednesday, 7.30 P.M.—Patterson Building, Room 20, S. Jefferson Street. Reading Room, same place, 2 to 4 P.M.

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.—Pow 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 518 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 daily from 11 A.M. to 4 P.M., Sunday excepted, 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.

DOVER, N. H.—First Church of Christ, Scientist.—First Reader, Miss Annie Rutter.—Services: 10.45 A.M. Sunday School, 12 M.; Wednesday, 7.45 P.M.—Rm. 8, National Bldg.

DRESDEN, GER.—Erate Kirche Christi des Scientisten.—First Reader, Miss Emily Cotton.—Services: German, 10 A.M.; English, 11.15 A.M.; Monday, German, 5.30 P.M.; English, Wednesday, 8 P.M.

DUBUQUE, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Wolcott.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Temple Hall, 9th and Locust Streets. Reading Room open daily from 1 to 5 A.M., except Sunday, 234 13th Street.

DULUTH, MINN.—First Church of Christ, Scientist.—First Reader, Frank E. Burrell.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—In Church Building, 922 E. Superior Street. Reading Room, 410 Burrows Bldg.; open daily, except Sunday, from 10 A.M. to 4 P.M.

EAST TAWAS, MICH.—First Church of Christ, Scientist.—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. Lillas Ramsay.—Services: 11 A.M.; Wednesday, 8 P.M.—At Reading Room, 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. Reading Room, same address.

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 bldg.; 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. Reading Room, 120 W. Franklin Street.

ELKPOINT, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Mattie Hayes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

ELWOOD, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Canner.—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., 7.50 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.—Church Edifice, cor. Wagon St. & Spring Lane. Reading Room at the Church; open daily, Sundays included, 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, 12 M.; Wed., 7.45 P.M. Reading Room open daily, 10 A.M. to 12 M., and 2 to 5 P.M., also Thursday evening, 7 to 9 P.M.—Exchange Building.

ESTHERVILLE, IA.—First Church of Christ, Scientist.—First Reader, Oswald Neville.—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 G. Hannah.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—1035 H St.

EUREKA SPRINGS, ARK.—First Church of Christ, Scientist.—First Reader, Laura E. Evans.—Services: 10.30 A.M. and 7 P.M.; Wednesday, 7 P.M.; Sunday School, 11.45 A.M.—Gear Cladin Building, Spring Street. Reading Room, same address.

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.—Church Building, corner Chicago Avenue and Grove Street. Reading Room, same address.

EVERETT, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Almeda rendition.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wed., 7.30 P.M.—2728 Rucker Av. Reading Room, same address.

EXOELSIO, MINN.—First Church of Christ, Scientist.—First Reader, Robert A. Wright.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Universalist Church.

EXETER, N.H.—First Church of Christ, Scientist.—First Reader, Mrs. L. Matilda Phillips.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Over Wallace & Co.'s Bank.

EXIRA, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Jane M. Gates.—Services: 10.30 A.M.; Sunday School at close of Service; Wednesday, 7.30 P.M.—Guernsey Building. 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.

FAIRFIELD, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Alice P. McElroy.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Agassiz Room, City Library.

FAIRMONT, MINN.—First Church of Christ, Scientist.—First Reader, Mrs. Phebe L. Halnes.—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.—180 S. Main Street.

FARGO, N. DAK.—First Church of Christ, Scientist.—First Reader, Miss Adelaide M. Kluener.—Services: 3 P.M.—Unitarian Church; Wednesday, 8 P.M.—826 3d Avenue, So.

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., A.O.U.W. Hall; Sunday School, 12.15 P.M.; Wednesday, 8 P.M. at Oleson Block. Reading Room open daily, except Sunday, from 2 to 4 P.M. Same address.

FORT SMITH, ARK.—First Church of Christ, Scientist.—First Reader, Mrs. Fanny K. Armour.—Services: 11 A.M. Wednesday, 8 P.M.—704 Garrison Avenue.

FORT WAYNE, IND.—First Church of Christ, Scientist.—First Reader, Wm. Bradford Dickson.—Services: 10.30 A.M.—Masonic Temple Theatre; Sunday School, 11.30 A.M.; Wed., 8 P.M.—Odd Fellows Hall, 20 W. Berry St. Reading Room, 103 East Berry Street.

FORT WAYNE, IND.—Second Church of Christ, Scientist.—First Reader, Mrs. Louisa J. Woods.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Jewish Temple, 96 Harrison Street, between Washington and Wayne Streets. Reading Room in Church Edifice, open daily, except Sunday, from 2 to 5 P.M.

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 Duzer.—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. Janlon.—Services: 10.45 A.M.; 7.45 P.M.; Wed., 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 C. 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, Edward D. Yount.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Pythian Hall.

FRESNO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Adell J. Hodge.—Services: 11 A.M., A.O.U.W. Hall, Fresno St.; Wed., 7.30 P.M.—2022 Tuolumne St. Reading Room, 2022 Tuolumne Street.

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. Reading Room, same address.

GALVESTON, TEX.—First Church of Christ, Scientist.—First Reader, Chauncey G. Sweet.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—S. E. corner 22d Street and Ball Avenue. Reading Room open daily, except Sunday.

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. Reading Rooms, 329 Water Street.

GENEVA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Agnes O. Hoyt.—Services: 11 A.M.; Wednesday, 8 P.M.—City Hall.

GLENS FALLS, N. Y.—First Church of Christ, Scientist.—First Reader, William M. Haskell.—Services: 10.45 A.M.; Wednesday, 7.45 P.M. Reading Room, 2 to 5 P.M. Corner Warren and Jay Streets.

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.

GOSHEN, IND.—First Church of Christ, Scientist.—First Reader, Mrs. Mite Thompson.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.—211 Main St. Reading Room, same address.

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.—Cor. Kimball Ave. and 2d St.
Reading Room open daily from 2 to 5 P.M.

GRAND JUNCTION, COLO.—First Church of Christ, Scientist.—First Reader, Mrs. Fannie P. White.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Church Edifice on First, near Main Street.

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, 178 East Fulton Street, next to Livingston Hotel. Open daily, except Sunday, from 10 A.M. to 5 P.M. and Tuesday and Saturday evenings. All Christian Science literature on sale.

GRANT, NEB.—First Church of Christ, Scientist.—First Reader, Charles B. Stone.—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, Mrs. Annie E. Baker.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—16 East Otterman Street.
Reading Room, same address.

GREENVILLE, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Strong.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—G. A. R. Hall.

GRINNELL, IA.—First Church of Christ, Scientist.—First Reader, James W. Hulsizer.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—309 Broad Street.

GUTHRIE, OKLA.—First Church of Christ, Scientist.—First Reader, David Hetsch.—Services: 11 A.M.; 7.30 P.M.; Sunday School, 10 A.M. Wednesday, 8 P.M.—116 N. Broad St.
Reading Room in rear of Church; open daily from 2 to 5 P.M.

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.—Cattlin Building, corner Main and Aylum Streets.
Reading Room, same address; open daily, except Sunday, from 2.30 to 5 P.M. and Tuesday and Friday evenings.

HASTINGS, NEB.—First Church of Christ, Scientist.—First Reader, Mrs. Nellie I. Zinn.—Services: 10.45 A.M.; Wednesday, 8 P.M.—over 716 2d Street. Rooms 5 and 6.

HATTIESBURG, MISS.—First Church of Christ, Scientist.—First Reader, Mrs. Rosale C. Ludlow.—Services: 1.30 P.M.—Residence of Mr. Meli Hemphill.

HAVERHILL, MASS.—First Church of Christ, Scientist.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Harriott, Main Street.
Reading Room, 82 Merrimac 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 open daily, except Sunday, from 2 to 5 P.M. 211 Power Building.

HOOPESTON, ILL.—First Church of Christ, Scientist.—First Reader, Miss Stella F. Sablin.—Services: 1 P.M.; Wednesday, 7.30 P.M.—Friends Meeting House.
Reading Room, same address.

HORSEHEADS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Nettie A. Cooter.—Services: 11 A.M.; Wednesday, 8 P.M.—Mosher Building, Main Street.

HOUSTON, TEX.—First Church of Christ, Scientist.—First Reader, James D. Sherwood.—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, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Josie F. Osborn.—Services: 11 A.M.; Wednesday, 8 P.M.—Howard First National Bank Building.

HOWARD, PA.—First Church of Christ, Scientist.—First Reader, William B. Long.—Services: 10.30 A.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.

HURLEY, S. DAK.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah Branch.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.
Reading Room open daily 2 to 5 P.M.

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, Mrs. Lou Kirkham.—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, 244 E. Washington Street.

IOLA, KAN.—First Church of Christ, Scientist.—First Reader, Howard B. Adams.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.

ITHACA, N. Y.—First Church of Christ, Scientist.—First Reader, Willard S. Mattox.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.

Reading Room open daily, except Sunday, 2 to 5 P.M. 119 South Toga Street.

JACKSON, KY.—First Church of Christ, Scientist.—First Reader, Miss Metta M. Poynter.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Christian Science Chapel.

Reading Room, same place.

JACKSON, MICH.—First Church of Christ, Scientist.—First Reader, Leonard H. Field.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.30 P.M.—Richard's Block, Courtland Street.

JACKSON, TENN.—First Church of Christ, Scientist.—First Reader, Kenneth McKenzie.—Services: 11 A.M.; Wednesday, 8 P.M.

JACKSONVILLE, FLA.—First Church of Christ, Scientist.—First Reader, John H. Williams.—Services: 10.30 A.M. and 7.30 P.M.; Wednesday, 7.30 P.M.—Church Edifice, corner Monroe and Newnan Streets.

Reading Room, same address.

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 1.30 to 4.30 P.M.

JANESVILLE, WIS.—First Church of Christ, Scientist.—First Reader, Helen Copeland Sherer.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Phoenix Block, W. Milwaukee St.

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. and 8 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Arcanum Hall, corner Clinton and Jackson Avenues.

Reading Room, same address, open daily, except Sunday, from 1 to 4.30 P.M.

JOHNSTOWN, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Emma Buckles.—Services: 10.45 A.M.; Wednesday, 8 P.M.—G. A. R. Hall, 1st floor.

JOLIET, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Eva W. Munroe.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—119 Ottawa St.

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, N. W. Cor. 5th & Pearl Sts.

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 Downer.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Parsons Business College, corner Main and West Streets.

Reading Room 308 W. Main Street, second floor, open daily from 10 A.M. to 12 M. and 2 to 5 P.M.; also Mon. and Thurs. evenings.

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, William S. Farlow.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner 9th Street and Forest Avenue.

Reading Room open week days from 9.30 A.M. to 5 P.M., and Tuesday and Friday evenings from 7 to 9 P.M. Located N. E. corner 10th and Walnut Sts., Arlington Bldg.

KANSAS CITY, MO.—Second Church of Christ, Scientist.—First Reader, Amanda J. Baird.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Pepper Auditorium, N. W. corner 9th and Locust Streets.

Reading Room, Rooms 302-303 New Century Building, 814-816 Grand Avenue. Open 9 A.M. to 5 P.M. daily.

KEARNEY, NEB.—First Church of Christ, Scientist.—First Reader, John H. Roe.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.

Reading Room open week days 2 to 4 P.M. Christian Science Hall, cor. 1st Av. & 23d St.

KEOKUK, IA.—First Church of Christ, Scientist.—First Reader, Miss Katherine Louise Gampert.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—716 Main Street.

Reading Room open from 3 to 5 P.M. Thursdays, same address.

KEWANEE, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah E. Bone.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 8 P.M.—At 101 W. 2d St.

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 Building, Clergy Street.

KIRKWOOD, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. 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.—Wall and Prince Streets.

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. 304 McMillan Building.

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. Charlotte Cook.—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.; Wednesday, 8 P.M.—C. S. Hall, Metropolitan Block.

LAMPARAS, TEX.—First Church of Christ, Scientist.—First Reader, Mrs. Annie L. Clements.—Services: 11 A.M.; Wednesday, 8 P.M.—Corner Main between 3d and 4th Streets.

- 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. 134 N. Broad Street.
- 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 St. W.
Reading Room open from 2 to 5 P.M., except Sunday. Room 310 Hollister Building.
- LAUREL, MISS.**—First Church of Christ, Scientist.—First Reader, Mrs. Florence M. Stratton.—Services: 10.30 A.M. and 7.30 P.M. Wed., 7.30 P.M.—Home of J. A. Brinkly.
- LAWRENCE, KAN.**—First Church of Christ, Scientist.—First Reader, Marshall A. Edie.—Services: 11 A.M.—730 Massachusetts Street.
- LAWRENCE, MASS.**—First Church of Christ, Scientist.—First Reader, Miss Susie M. Long.—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.; Wed., 7.45 P.M.
- LEXINGTON, KY.**—First Church of Christ, Scientist.—First Reader, Mrs. Malinda J. Lancaster.—Services: 10.30 A.M.—98 So. Broadway.
Reading Room open 9 A.M. to 1 P.M., same address.
- LEXINGTON, KY.**—Second Church of Christ, Scientist.—First Reader, Miss Helen Rogers.—Services: 11 A.M.; Wednesday, 7.30 P.M.—88 North Broadway.
Reading Room open 10 A.M. to 5 P.M.; same address.
- 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 7, Love Building.
- LIMA, O.**—First Church of Christ, Scientist.—First Reader, Mrs. Florence Fullerton.—Services: 10.30 A.M.; Wednesday, 7.50 P.M.—Christian Science Hall, Masonic Temple.
Reading Room, same place open from 2 to 5 P.M. week days. Take elevator.
- LINCOLN, KAN.**—First Church of Christ, Scientist.—First Reader, Mrs. Minnie Elgin.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Marshall Block.
Reading Room, same address.
- LINCOLN, NEB.**—First Church of Christ, Scientist.—First Reader, Arthur C. Zeltner.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Jewish Temple, corner D and 12th Sts.
Reading Room, Oliver Theatre Building, 1235 P Street.
- 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.
Reading Room, same address.
- LIVERMORE FALLS, ME.**—First Church of Christ, Scientist.—First Reader, Eliza A. Dow.—Services: 10.30 A.M.—Odd Fellows Bk.
- LOCKPORT, N. Y.**—First Church of Christ, Scientist.—First Reader, Lizzie T. Harmony.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—8-10 Lincoln Block, cor. Main & Locust Sts.
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.—86 East Avenue.
Reading Room open daily.
- LOGANSPOUT, IND.**—First Church of Christ, Scientist.—First Reader, Mrs. Elsie D. McConnell.—Services: 11 A.M.; Sunday School, 9.30 A.M.; Wed., 7.30 P.M.—Christian Science Chapel, North and N 1th Streets.
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 Edifice.
- LORAIN, O.**—First Church of Christ, Scientist.—First Reader, Mrs. Mae B. Worden.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—6 Pierce Block.
- LOS ANGELES, CAL.**—First Church of Christ, Scientist, of Los Angeles.—First Reader, John P. Filbert.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Church Edifice, 17th Street, one half block west of Figueroa St.
Reading Room, same address.
- 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, Miss Ione Reve-nagh.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—The Rossmore, 746 Fourth Avenue.
Reading Room open 10 A.M. to 5 P.M.
- LOWELL, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. Emeline A. Merri-man.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—134 Merrimac Street.
Reading Room, same address.
- 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. Dianitta M. Goodell.—Services: 10.45 A.M.—Corner Della and Flier Streets.
- LYNN, MASS.**—First Church of Christ, Scientist.—First Reader, Mrs. M. Evelyn Towne.—Services: 10.45 A.M.; Sunday School at same hour; Wednesday, 7.45 P.M.—High Rock Hall, 61 Exchange Street.
Reading Room open from 3 to 5 and 7 to 9 P.M., except Wednesday evenings. 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.—Public Library, Mulberry 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., except May 1 to September 1, 8 P.M.—Jewish Synagogue, W. Washington Avenue.

Reading Room Badger Bldg., 8, Carroll St.

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.—At Reading Room.

Reading Room, cor. Elm and Manchester Streets; open daily.

MANHATTAN, KAN.—First Church of Christ, Scientist.—First Reader, Katrine Kruden.—Services: 10.30 A.M. Wednesday, 7.30 P.M.—German Church.

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.

MANCELONA, 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, IND.—First Church of Christ, Scientist.—First Reader, Erastus J. Hall.—Services: 11 A.M.; Wednesday, 8 P.M.—Tribune Building.

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.; Wednesday, 7 P.M.—Church Building, 109 Mansion 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, 8 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.—C. S. Chapel, 8th Street.

Reading Room, same address.

McGREGOR, IA.—Church of Christ, Scientist.—First Reader, Mrs. Jennie A. Farnum.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Barron 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. Dunn.—Services: 10.30 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.; Wednesday, 8 P.M.—Maccabee Hall, Water Street.

Reading Room open Wednesday, Thursday, and Saturday afternoons.

MEMPHIS, TENN.—First Church of Christ, Scientist.—First Reader, Mrs. Rosa T. Shephard.—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 72 to 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.—Woman's Building.

MERIDEN, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Zella C. Wallace.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Corner Liberty and Norwood Streets.

Reading Room open daily, 10 A.M. to 3 P.M.; also Tues. evenings at 107 E. Main St.

MILFORD, N. H.—First Church of Christ, Scientist.—First Reader, Jesse C. 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 10 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: 10.45 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.

MILWAUKEE, WIS.—Third Church of Christ, Scientist.—First Reader, Henry A. Schurte.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—At the Northwest Side Kindergarten, 7th St., between Walnut and Sherman Streets.

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, S and 14th Street. Reading Room, Second Floor, 21 South Sixth Street; 10 A.M. to 4 P.M., except Sunday.

MISSOULA, MONT.—First Church of Christ, Scientist.—First Reader, Mrs. Lucy Walters.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.

Reading Room open daily, except Sunday, from 2 to 4 P.M. Room 4, McHattie Block.

MISSOURI VALLEY, IA.—First Church of Christ, Scientist.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Erle 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 South First Street.

MONTCLAIR, N. J.—First Church of Christ, Scientist.—First Reader, Mrs. Susan B. Fritz.—Services: 10.45 A.M.—Herald Hall.

MONTGOMERY, ALA.—First Church of Christ, Scientist.—First Reader, Mrs. Effie H. Foster.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 7.30 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. Sunday evening service discontinued during July and August. 41 and 43 Closse Street, Western Square.

Reading Room open daily, except Sunday.

MONTREAL, P. Q.—Second Church of Christ, Scientist.—First Reader, Miss Clara M. S. Shannon.—Services: 11 A.M. and 7 P.M.; Wednesday, 8 P.M.—104 Peel Street, opposite High School. Evening service omitted during July and August.

Reading Room open daily.

MONTROSE, COL.—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 Fourth Streets.

MORRISON, ILL.—Church of Christ, Scientist.—First Reader, William M. Burns.—Services: 10.45 A.M.—Over Record Office.

MT. PLEASANT, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary V. Northrop.—Services: 10.45 A.M.; Wednesday, 7.15 P.M.—German Presbyterian Church.

MT. PLEASANT, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Mary L. Nelson.—Services: 10.30 A.M.; Sunday School, 12 M.; Wednesday, 7 P.M.

Reading Room open daily.

MT. VERNON, N. Y.—First Church of Christ, Scientist.—First Reader, Charles Rockwell.—Services: 10.45 A.M. and 7.45 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Dearborn Building, 49 So. 4th Avenue.

Reading Room, same building, open daily.

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. Stortz.—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, Mrs. Eva Latham.—Services: 10.45 A.M.; Wednesday, 7.30 P.M. Reading Room open Mondays, Wednesdays, and Saturdays, from 2 to 5 P.M. Newbury Block.

NASHUA, N. H.—First Church of Christ, Scientist.—First Reader, Mrs. Charlotte M. Gray.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.30 P.M.—Phillips Bldg. Reading Room, same place.

NEBRASKA CITY, NEB.—First Church of Christ, Scientist.—First Reader, Miss Anna Jensen.—Services: 11 A.M.; Sunday School, 10 A.M.; Wed., 7.30 P.M.—817 Central Ave. Reading Room open daily 2 to 5 P.M.

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.—17 West Park Street. Reading Room, same address.

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. Brierly.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—100 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. Reading Room one door north of Hall.

NEW HAVEN, CONN.—First Church of Christ, Scientist.—First Reader, Rev. Severin E. Simonsen.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—156 Orange Street.

Reading Room open daily, from 2.30 to 5 P.M. Monday evenings 7.30 to 9.30.

NEW LONDON, CONN.—First Church of Christ, Scientist.—First Reader, Mrs. Rella C. Hawkins.—Services: 10.45 A.M.; Sunday School, 12 M.; Wed., 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, Mrs. Laura C. Tucker.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Cor. Jay & Huntington Sts. 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. Annie E. Drake.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—409 St. Charles Avenue.

Reading Room open from 10 A.M. to 4 P.M. Room 419, Hennen Building.

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.—Church Edifice.

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: 11 A.M. and 8 P.M.; Sunday School, 12.15 P.M.; Wed., 8 P.M.—Church Edifice, Central Park West, and 68th Street.

Reading Room open daily from 9 A.M. to 5 P.M., Tuesday and Friday evenings, and Sunday afternoons, 10 W. 68th 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.—80-82 W. 126th St., near Lenox Ave.

Reading Room open daily from 9 A.M. to 5 P.M. 80 West 126th Street.

NEW YORK, N. Y.—Fourth 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, except Sunday, from 10 A.M. to 4 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.—Scotia 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, George N. Beels.—Services: 11 A.M.; Wednesday, 7.45 P.M.—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.—3d and A St.

NORWAY, WIS.—First Church of Christ, Scientist.—First Reader, Carrie A. Haugen.—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.—Church Edifice, Franklin and 17th Streets.

Reading Room, same address, open daily.

OAKLAND, (East), CAL.—Second Church of Christ, Scientist.—First Reader, Mrs. Zebulene H. Shafer.—Services: 11 A.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—Cameron Hall, S. E. corner of 13th Avenue and E. 16th Street.

Reading Room, 1227 11th Avenue.

OAK PARK, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Orville 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.

OCONOMOWOC, WIS.—First Church of Christ, Scientist.—First Reader, Mrs. Mary M. Ferry.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Wallace Block.

Reading Room, same address, Wednesday, 2 to 5 P.M.

OGDEN, UTAH.—First Church of Christ, Scientist.—First Reader, Millberry H. Lincoln.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, 24th St., cor. Lincoln Ave.

Reading Room, Suite 212 Eccles 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.—25 Chestnut Street.

Reading Room open from 2 to 5 P.M.

ORANGE, N. J.—First Church of Christ, Scientist.—First Reader, Miss Nemi Robertson.—Services: 10.45 A.M.; Sunday School, 12 M. at Berkeley Hall, Harrison Street, East Orange; Wednesday, 8 P.M. at Reading Room, 188 Main Street, opposite Cleveland Street, Orange.

Reading Room open daily, except Sunday.

OSHKOSH, WIS.—First Church of Christ, Scientist.—First Reader, Alice M. Peck.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—The Century on High Street.

Reading Room, 5 Webster Block.

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. Wednesday.

OSWEGO, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Gertrude Ide Wood.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—Second floor Page Block, Corner W. Bridge and 2d Street.

Reading Room open daily, except Sunday, 9 to 11 A.M., 2 to 5 P.M. Same address.

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. Rm. 515 Moloney Bldg.

OTTAWA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Margaret D. Collins.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Reading Room.

OTTAWA, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Elizabeth W. Higman.—Services: 11 A.M. and 7 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—251 Metcalfe Street.

Reading Room, same address; open daily, except Sunday.

OTTUMWA, IA.—First Church of Christ, Scientist.—First Reader, Miss Ella A. Telfer.—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.

OZONA, FLA.—First Church of Christ, Scientist.—First Reader, Hyriens M. Patrick.—Services: 10.30 A.M.; Sunday School, 10 A.M.

PALO ALTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Mary A. Kimball.—Services: 11 A.M.; Wednesday, 8 P.M.—In Reading Room, Parkinson Building.

PANA, ILL.—First Church of Christ, Scientist.—First Reader, Mrs. Alwilda C. Swallow.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Rooms, Glasgow Block, E. Second St.

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.

Reading Room open daily, except Sunday, from 2 to 5 P.M.—Mercantile Bldg., Forest Av.

PASADENA, CAL.—First Church of Christ, Scientist.—First Reader, Miss Cornelia C. Church.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Auditorium.

Reading Room 8 W. 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, 7.45 P.M.—Church Edifice, Hamilton Boulevard.

Reading Room open daily, 10 A.M. to 4 P.M., except Sunday. Rooms 439-440 Woolner Building.

PETERBORO, ONT.—First Church of Christ, Scientist.—First Reader, Robert J. Todd.—Services: 11 A.M.; Wednesday, 8 P.M.—Church, 378 Aylmer Street.

Reading Room, same address.

PHILADELPHIA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. D. Eloise Brownell.—Services: 10.45 A.M. and 8 P.M.; Sunday School, 11.45 A.M.; Wednesday, 8 P.M.—In Church Edifice, Chestnut Street, above 18th Street.

Reading Room in Church Edifice.

PHILADELPHIA, PA.—Third Church of Christ, Scientist.—First Reader, Mrs. Henrietta E. Chanfrau.—Services: 10.45 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Church Edifice, N. W. corner Broad and Spruce Sts.

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.—Sunday School, 12 M.; Wednesday, 7.30 P.M.—Young Building, corner Center and Jefferson Streets.

Reading Room open daily from 10 A.M. to 4 P.M., same address.

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, KAN.—First Church of Christ, Scientist.—First Reader, Huldah M. Richmond.—Services: 3 P.M.; Sunday School, 4 P.M.; Wed., 8 P.M.—A.O.U.W. Hall, E. 8d St.

PITTSBURG, PA.—First Church of Christ, Scientist.—First Reader, Charles Hunter Miller.—Services: 11 A.M. and 8 P.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—Chapel, 4000 Fifth Avenue, near Boquet St.

Reading Room, 10 A.M. to 4 P.M., except Sunday. Room 603, Bijou Building, Penn Avenue, near 6th Street.

PLAINFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Henry C. Fry.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Universalist Church.

Reading Room in Church; Wednesdays from 2 to 5 P.M.

PLATTSBROUGH, NEB.—First Church of Christ, Scientist.—First Reader, Silas Long.—Services: 11 A.M.—Union Block.

PLYMOUTH, MASS.—First Church of Christ, Scientist.—First Reader, William Collingwood.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—93 Court St.

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.

PLYMOUTH, WIS.—First Church of Christ, Scientist.—First Reader, Gussie E. Bangs.—Services: 11 A.M.—Fischer's Hall.

POCATELLO, IDAHO.—First Church of Christ, Scientist.—First Reader, Henry M. Johnson.—Services: 11 A.M.; Wednesday, 8 P.M.—Room 3, Auditorium.

Reading Room, same address.

POLO, ILL.—First Church of Christ, Scientist.—First Reader, Wilton McKerral.—Services: 10.30 A.M.; Wednesday evening.

Reading Room open Saturday afternoon.

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. Watson.—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: 3 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. 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 10 A.M. to 5 P.M., and every evening except Sunday and Wednesday, from 7.30 to 9 P.M. Hamilton Building, 131 3d Street.

PORTLAND, ORE.—Second 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 Street, 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. Rishel.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Raber 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 8 P.M.; Sunday School, 12.15 P.M.; Wednesday, 8 P.M.—Union Block, Gurley Street, near Cortes.—Reading Room open daily, except Sunday, from 10 A.M. to 12 M., and 2 to 4 P.M.

PRINCETON, IND.—First Church of Christ, Scientist.—First Reader, Miss Ella D. Buarkirk.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Probi 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.—250 Bowen Street.—Reading Room open daily, except Sunday, from 10 A.M. to 5 P.M. 171 Westminster St.

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. Mary E. Woodruff.—Services: 11 A.M.; Sunday School at close of service; Wednesday, 7.45 P.M.—Main and Seventh Streets.—Reading Room open daily, from 9 A.M. to 5 P.M., except Sunday. 301 Central Block.

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., open daily 2.30 to 5 P.M., also every week day evening, except Wednesday, from 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.—632 Penn Street.—Reading Room, same address.

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, Mrs. Belle Thompson.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Masonic Temple.—Reading Room, same address.

RILEY, KAN.—First Church of Christ, Scientist.—First Reader, Aaron Southwick.—Services: 11 A.M.; Wed., 2 P.M.—C. S. Chapel.

RIVERSIDE, CAL.—First Church of Christ, Scientist.—First Reader, Abraham A. Salcer.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Corner 6th and Lemon Streets.—Reading Room open daily from 2 to 4 P.M. In Church Edifice.

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 22d 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, 420 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.—E. 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.—Church Edifice.

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 Street.—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 5 P.M., and Tuesday and Friday until 9 P.M. Bradley Building, 54 Warren Street, corner Dudley, Room 3.

RUTLAND, VT.—First Church of Christ, Scientist.—First Reader, Mrs. Helen S. B. Rose.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Odd Fellows Block.

SACRAMENTO, CAL.—First Church of Christ, Scientist.—First Reader, Mrs. Josephine Hunt-Goodwin.—Services: 11 A.M.; Wednesday, 8 P.M.—8th St. Hall, bet. J and K Sts.—Reading Room, 719½ K Street, Room 37.

SAGINAW, MICH.—First Church of Christ, Scientist.—First Reader, Mrs. Kate A. M. Hill.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Avery Building, corner Genesee and Jefferson Streets.—Reading Room, Room 13, Mason Building.

SALEM, MASS.—First Church of Christ, Scientist.—First Reader, Mrs. Sarah W. Shepard.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Chapel, Lynde Street.—Reading Room open daily from 8 to 5 and 7 to 9 P.M. 184 Essex Street.

- 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, Nissly 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, Charles F. Stayner.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—Church Edifice, 336 E. 3d South St. Reading Room in the Maunton 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.—501 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: 7.30 P.M.; Wednesday, 8 P.M.—Parker Building, Main Street.
- SAN DIEGO, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Anna Porter.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Jewish Temple. Reading Room, same address, 2 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, 9 to 12.
- 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, 8 P.M.—Louise Hall, 2d and San Fernando Streets. Reading Room, 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 W. 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, 1316 State Street.
- SANTA CRUZ, CAL.**—First Church of Christ, Scientist.—First Reader, Mrs. Lorraine A. Cornish.—Services: 11 A.M.; Sunday School, 12 M. in small hall, Odd Fellows Building; Wednesday, 7.45 P.M.—At Reading Room, No. 1, same building, Pacific Avenue.
- SANTA MONICA, CAL.**—First Church of Christ, Scientist.—First Reader, Eugene H. 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, Mrs. Mary E. Spaulding Barker.—Services: 11 A.M.; Wednesday, 8 P.M.—5 Washington Street.
- SAVANNAH, GA.**—First Church of Christ, Scientist.—First Reader, W. Harry Teasdale.—Services: 11 A.M.; Wednesday, 8.30 P.M.—Metropolitan Hall, 22 President Street, W. Reading Room, same place. Hours, 4 to 6 P.M. daily.
- SCHENECTADY, N. Y.**—First Church of Christ, Scientist.—First Reader, Mrs. Augusta Nepler.—Services: 10.45 A.M. and 7.30 P.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Schubert Hall, 229 State Street. Reading Room open daily, except Sunday, Tuesday and Friday evenings.
- SCHOFIELD, WIS.**—First Church of Christ, Scientist.—First Reader, Mary E. Graves.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Church Edifice. Reading Room, same address.
- 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 9 A.M. to 12 M., 2 to 5 P.M.; same address.
- SEATTLE, WASH.**—First Church of Christ, Scientist.—First Reader, Allan H. Armstrong.—Services: 11 A.M.; Wednesday, 8 P.M.—6th Ave. between Columbia and Marion Sts. Reading Room, same address.
- SHDALIA, MO.**—First Church of Christ, Scientist.—First Reader, Mrs. Mina Fry.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Tiede's 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.—8 S. Water St. Reading Room open Mon., Wed., and Sat., 2 to 4 P.M., 4 S. Water Street.
- SHAWNEE, OKLA. TER.**—First Church of Christ, Scientist.—First Reader, Mrs. A. Cora Jones.—Services: 3 P.M.
- SHEROYGAN, WIS.**—First Church of Christ, Scientist.—First Reader, Mrs. Katie Bangs.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—At Church Edifice, Niagara Avenue. Reading Room, 609 Niagara Street.
- SHELDON, IA.**—First Church of Christ, Scientist.—First Reader, Mrs. Isadore C. Starrrett.—Services: 10.45 A.M.; Wed., 7.30 P.M. Reading Room open daily 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. Louise Bakeman.—Services: 11 A.M.

SOUTH BEND, IND.—First Church of Christ, Scientist.—First Reader, Joseph M. Hamer.—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, 4th floor of Spokane and Eastern Building, corner Howard Street and Sprague Avenue.

SPRINGFIELD, ILL.—First Church of Christ, Scientist.—First Reader, Miss Lelia Akerman.—Services: 11 A.M.; Sunday School, 10.30 A.M.; Wednesday, 7.30 P.M.—Jewish Temple, North 5th Street.
Reading Room, 528½ S. S. Sq.; Hours, 2 to 4 P.M.

SPRINGFIELD, MASS.—First Church of Christ, Scientist.—First Reader, Charles S. Van Auker.—Services: 10.45 A.M.; Sunday School, 12 M.—At G. A. R. Hall, Court Street; Wednesday, 7.30 P.M.—At Reading Room, 407 Main Street.

SPRINGFIELD, MO.—First Church of Christ, Scientist.—First Reader, Mrs. Alice Otis Smythe.—Services: 11 A.M.; Wednesday, 2 P.M.—In Reading Room at The Baldwin.
Open daily 2 to 5 P.M.

SPRINGFIELD, O.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet S. Cowan.—Services: 10.30 A.M. S. S. 9.30 A.M.; Wed., 7.30 P.M.—7 E. Main St., 2d floor.
Reading Room open Tuesday, Thursday, and Saturday afternoons.

STATEN ISLAND, N. Y.—First Church of Christ, Scientist.—First Reader, Mary I. DeGroot.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—In Masonic Hall, Port Richmond, N. Y.
Reading Room open 1 to 5 P.M. daily.

STEPHEN, MINN.—First Church of Christ, Scientist.—First Reader, Charles A. Stockland.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.

ST. JOHN, N. B.—First Church of Christ, Scientist.—First Reader, Mrs. Minnie K. Huyck.—Services: 11 A.M. and 7 P.M.; Sunday School, 2.30 P.M.; Wednesday, 8 P.M.—Odd Fellows Bldg., cor. Union St. and Hazen Ave.
Reading Room open every week day 2.30 to 5 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.—Tootle 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. Woodward.—Services: 10.45 A.M. and 8 P.M.; Wednesday, 8 P.M.—Church Edifice, 2726 Pine St.
Reading Room, 9 A.M. to 4 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, Arthur D. S. Clark.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Raudenbush Hall, Sixth and St. Peter Streets.
Reading Room, 207-8 N. Y. Life Building, 12 to 5 P.M., except Sunday.

ST. PAUL, MINN.—Second Church of Christ, Scientist.—First Reader, Howard C. Van Meter.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, corner Holly Avenue and St. Albans Street.

ST. THOMAS, ONT.—First Church of Christ, Scientist.—First Reader, Mrs. Helen Chittick.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.
Reading Room open daily, 2 to 4 P.M. All at Christian Science Hall, 533½ Talbot St.

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 Stees and McGraw Building on Main Street.

STOCKTON, CAL.—First Church of Christ, Scientist.—First Reader, T. Dwight Felt.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.45 P.M.—Miller Memorial Hall, North California Street, between Weber Avenue and Channel Street.
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.—Odd Fellows Hall, corner 12th Street and Ogden Avenue.
Reading Room, Rm. 21 Board of Trade Bldg.

SYRACUSE, N. Y.—First Church of Christ, Scientist.—First Reader, Charles I. Ohrensteln.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Church Edifice, 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 L. Weaver.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, cor. Division and So. 1 St.
Reading Room open daily, except Sunday, from 12 M. to 4 P.M. Room 513 Chamber of Commerce Building.

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 Hannah M. 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, 17 Spitzer Building.

TOPEKA, KAN.—First Church of Christ, Scientist.—First Reader, Willis D. McKinstry.—Services: 11 A.M.; Wednesday, 8 P.M.—Church Edifice, corner Huntoon and Polk Sts.
Reading Room open 1 to 4.30 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, 1 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, except Sunday, from 10 A.M. to 5 P.M., and Friday evening from 8 to 9.30. No. 1 Toronto Street.

TOWANDA, PA.—First Church of Christ, Scientist.—First Reader, Mrs. Mary E. Sutton.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Natal Hall, Main Street.

Reading Room, 208 Main Street.

TROY, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Harriet L. Betta.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—Junction River Street, Second Avenue and First Street, North.

Reading Room, 15 Second Street. 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.

TWEED, ONT.—First Church of Christ, Scientist.—First Reader, John W. Shaw.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.

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. Valey.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—At Christian Science Hall, 542 Granville Street.

Reading Room, same address.

VICTOR, COL.—First Church of Christ, Scientist.—First Reader, Mrs. Emily K. Walden.—Services: 11 A.M. and 7.30 P.M.; Sunday School, 9.45 A.M.; Wednesday, 7.30 P.M.—At Reading Room, Fox Bldg., 4th and Portland.

VINALHAVEN, ME.—First Church of Christ, Scientist.—First Reader, Miss Alice G. Lane.—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.—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 8 P.M.; Sunday School, 11 A.M.; Wednesday, 8 P.M.—At Scottish Rite Hall, 1007 G Street, N. W.

Reading Room, 322-323-324 Bond Building, 14th St. and N. Y. Ave., N. W.; open daily from 10 A.M. to 5 P.M., and to 9 P.M. Sunday, 2.30 to 5.30 P.M.

WASHINGTON, D. C.—Second Church of Christ, Scientist.—First Reader, Miss Helen L. Swasey.—Services: 11 A.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 and Sunday afternoon, 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, 7.45 P.M.—43 E. Main Street, Murray Hall, top floor.

Reading Room open daily, 2 to 4 P.M., Friday, 8 to 9 P.M. Same address.

WATERLOO, IA.—First Church of Christ, Scientist.—First Reader, Mrs. Sara Beem Davis.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—2d Floor Syndicate Block.

WATERTOWN, N. Y.—First Church of Christ, Scientist.—First Reader, Belle A. Wait.—Services: 11 A.M.; Wednesday, 8 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: 10.45 A.M.; Sunday School, 11.45 A.M.; Wednesday, 7.45 P.M.—Universalist Church, cor. 5th & McEllan Sts.

Reading Room, same address, open daily, except Sunday from 2 to 5 P.M.; Tuesday and Friday evenings.

WEBSTER 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.

WEEPEE 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, Miss Hope Moorman.—Services: 10.45 A.M.; Wed., 8 P.M.

WHATCOM, WASH.—First Church of Christ, Scientist.—First Reader, Mrs. Hannah M. Buchanan.—Services: 11 A.M.; Wednesday, 3 P.M.—Holly Street, between H and I.

WHITE PLAINS, N. Y.—First Church of Christ, Scientist.—First Reader, Mrs. Nancy J. Carter.—Services: 10.45 A.M.; Wednesday, 8 P.M.—14 Broadway.

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. Annie L. Harper.—Services: 10.45 A.M.; Sunday School, 9.45 A.M.; Wednesday, 7.45 P.M.—Bank Block.

Reading Room, same address.

WICHITA, KAN.—First Church of Christ, Scientist.—First Reader, Mrs. Anna E. Tucker.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Corner Laurence and 2d Streets. Reading Room open daily, except Sunday, 1.30 to 5 P.M. Same address.

WILMETTE, ILL.—First Church of Christ, Scientist.—First Reader, Charles C. Taylor.—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, Norman E. John.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 8 P.M.—917 Gilpin Avenue. Reading Room, 602 Ford Building.

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, 8.30 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.—528½ 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.

Regular Sunday Services of Christian Scientists are as follows:—

ABERDEEN, S. DAK.—First Reader, Mrs. Emma A. Cranmer.—Services: 10.45 A.M.—A. O. U. W. Hall.

AMESBURY, MASS.—First Reader, Mrs. Nellie L. Weeks.—Services: 10.30 A.M.; Sunday School, 11.45 A.M.; Wednesday, 1.30 P.M.—4 Sparhawk Street.

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., G.A.R. Hall; Wednesday, 8 P.M.—419 Main Street.

AUBURN, NEB.—First Reader, Mrs. Grizell P. Lawson.—Services: 11 A.M.—M.W.A. Hall. **AUGUSTA, ME.**—First Reader, Mrs. Mary Knowlton.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—119 Sewall Street.

BAKERSFIELD, CAL.—First Reader, Charles T. Tryon.—Services: 11 A.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Woman's Club Building, corner H and 16th Streets.

BANCROFT, NEB.—First Reader, Mrs. Abbie A. Ward.—Services: 3 P.M.; Wednesday, 7.30 P.M.—At Reading Room. Reading Room open Wednesday and Thursday from 2 to 5 P.M.

BARRINGTON, IL.—First Reader, Alice G. Sayward.—Services: 3 P.M.—Town Hall.

BATAVIA, N. Y.—First Reader, Mrs. Addie F. Weaver.—Services: 11 A.M.; Sunday School, 12 M.; Wednesday, 8 P.M.—Commercial Building, Main Street.

BAY CITY, MICH.—First Reader, Mrs. Mabel McCutcheon.—Services: 10.30 A.M.; Wednesday, 8 P.M.—Cottage Hall, 6th Street and Madison Avenue.

WINONA, MINN.—First Church of Christ, Scientist.—First Reader, Carrie J. Darby.—Services: 11 A.M. and 8 P.M.; Wednesday, 8 P.M.—Old P. O. Block. Reading Room, same address.

WOBURN, MASS.—First Church of Christ, Scientist.—First Reader, Charles E. Reed.—Services: 10.45 A.M.; Sunday School, 11.45 A.M.—In G. A. R. Hall.

Reading Room open daily from 2 to 5, except Sunday. Savings Bank Block, Room 7.

WOODSTOCK, ONT.—First Church of Christ, Scientist.—First Reader, Miss Hannah Bell.—Services: 3 P.M.—A. O. U. W. Hall.

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.

YORK, NEB.—First Church of Christ, Scientist.—First Reader, Arthur R. Noyes.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Universalist Church, E. 7th Street.

YOUNGSTOWN, O.—First Church of Christ, Scientist.—First Reader, Mrs. M. Stella Johnston.—Services: 11 A.M.; Wednesday, 7.30 P.M.; Sunday School, 9.45 A.M. Reading Room open Wednesday afternoon and evening, 116 Federal Street.

BEDFORD, N. Y.—First Reader, Miss Mary Simpson.—Services: 3 P.M.; Sunday School immediately after service.

BELVIDERE, ILL.—First Reader, Mrs. Abbie Jewett Craig.—Services: 10.45 A.M.; Wednesday, 8 P.M.—722 Fremont Street.

BILLINGS, MONT.—First Reader, Mrs. Jessie E. Slown.—Services: 11 A.M.—Grunell Block, Rooms 15-16. Reading Room, 2 to 4 P.M., same address.

BLOOMFIELD, IA.—First Reader, Mrs. Lue A. Carruthers.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Trimble Block, 3d Floor.

BLOOMSBURG, PA.—First Reader, Miss Eva John.—Services: 11 A.M.—155 W. Fifth St. Reading Room open 2 to 4 P.M. Tuesday, Thursday and Saturday, 13 Peacock-Moyer Building.

BOULDER, COL.—First Reader, Mrs. Sarah M. Van Camp.—Services: 11 A.M.; Wednesday, 8 P.M.—O. F. Bldg., Cor. 16th & Pearl.

BOULDER CROW TOWNSHIP, MINN.—First Reader, Joseph Lang.—Services: 2 P.M.; Sunday School, 3 P.M.—School House.

BRANDON, MAN.—First Reader, Mrs. Charlotte Walker.—Services: 11 A.M. and 7 P.M.; Wed., 8 P.M.—Mrs. Walker's, Third Street.

BRATTLEBORO, VT.—First Reader, Mrs. Lucy A. Gilman.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Market Block, Elliot Street.

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: 11.15 A.M. and 6.30 P.M.; Wednesday, 8.30 P.M.—South Gate Lodge, Emmanuel Street. Reading Room open daily, except Sundays, 3 to 5 P.M. Same address.

- 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. and 8 P.M. Wednesday, 8 P.M.—Noble Building. Reading Room, same address.
- CHESTER, PA.**—First Reader, S. Edward Way.—Services: 11 A.M.; S. S., 10 A.M.; Wed., 8 P.M.—Library Hall, E. Broad St.
- 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.
- COCONUT 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.—residence J. N. Belcher.
- CORONA, CAL.**—First Reader, Calvin B. Webster.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Room 9, Phillips Block.
- COUNCIL GROVE, KAN.**—First Reader, Mrs. Mary M. Broderson.—Services: 11 A.M.—G. A. R. Hall; Wednesday, 3 P.M.
- CRETE, NEB.**—First Reader, Miss Lena Glade.—Services: 11 A.M.—Vore Block.
- DANIELSON, CONN.**—First Reader, Arthur A. Denn.—Services: 3 P.M.; Wednesday, 7.30 P.M.—Residence Mr. Denn.
- DANVILLE, ILL.**—First Reader, Mrs. Hortense B. Hamilton.—Services: 10.30 A.M. followed by Sunday School; Wednesday, 7.30 P.M. Reading Room open every week day 2 to 4 P.M. Over News Office, North street.
- DAYTONA, FLA.**—First Reader, Mrs. Margaret A. Barnes.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Residence C. C. Barnes.
- DEANSBORO, N. Y.**—First Reader, Benjamin L. Foote.—Services: 10.30 A.M.—Residence of B. L. Foote.
- DE FUNIAK SPRINGS, FLA.**—First Reader, Mrs. Clara Dwyer.—Services: 3 P.M.—At Universalist Church.
- DELAVER, WIS.**—First Reader, John J. Phoenix.—Services: 10.45 A.M.—K. of P. Hall; Wednesday, 8 P.M., Home of A. Shulz.
- DOUDS, IA.**—First Reader, William W. Jackson.—Services: 10.30 A.M.—Residence William Jackson.
- DOVER AND FOXCROFT, ME.**—First Reader, Mrs. Mary Folger Cushing.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—Residence Caleb H. Cushing.
- DURANGO, COL.**—First Reader, Miss Mary I. Meschro.—Services: 11 A.M.; Sunday School, 12 M.—300 Newman Block.
- EAST LAS VEGAS, N. M.**—First Reader, Napoleon B. Meek.—Services: 11 A.M. and 8 P.M.; Sunday School, 9.45 A.M.; Wednesday, 8 P.M.—Christian Science Hall, 103½ Douglas Avenue. Reading Room open daily.
- EAST ST. LOUIS, ILL.**—First Reader, William M. Carr.—Services: 11 A.M.; Wednesday, 8 P.M.—Lecture Room, Pub. Lib. Bldg.
- ELDON, IA.**—First Reader, Mrs. Mary McCrary.—Services: 11 A.M.—Residence of Ira C. McCrary.
- ELMIRA, N. Y.**—First Reader, George L. Lawrence.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Warner Hall, 3d floor, 219 W. Gray Street.
- EL PASO, TEX.**—First Reader, Mrs. Minnie E. Barber.—Services: 11 A.M.; Sunday School, 10 A.M.—In old Masonic Hall; Wednesday, 8 P.M.—At Reading Room, 9 and 10 Masonic Temple.
- ELROY, WIS.**—First Reader, Mrs. Callie D. Loveland.—Services: 2 P.M.—Over E. N. Loveland's Warehouse.
- FENTON, MICH.**—First Reader, Miss Carrie Z. Steffy.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Ladies' Library Room.
- FIRTH, NEB.**—First Reader, Mrs. Mary Harms.—Services: 11 A.M.; Wed., 7.30 P.M.
- FITCHBURG, MASS.**—First Reader, John W. Keyes.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—1 Johnsonia, 251 Main Street. Reading Room open daily 10 A.M. to 4 P.M.
- 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, Galusha Block, up stairs.
- FOREST GROVE, ORE.**—First Reader, Mrs. Ella L. Bailey.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall.
- FREMONT, O.**—First Reader, Ray Lutz.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.—Hochenedel Block, Croghan Street. Reading Room, same address.
- 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. Rachel H. Fitch.—Services: 11 A.M.—Res. of Alex. Aby.
- GENOA, NEB.**—First Reader, Arthur J. Smith.—Services: 10.30 A.M.; Sunday School, 11.30 A.M.; Wednesday, 7.30 P.M.
- GRANITE FALLS, MINN.**—First Reader, Jane Woodruff Becker.—Services: 10.45 A.M.—Hanson Block.
- GREAT FALLS, MONT.**—First Reader, Mrs. Elizabeth L. Ingram.—Services: 11 A.M.—702 3d Avenue, North.
- HALIFAX, N. S.**—First Reader, Mrs. Mary D. F. George.—Services: 11 A.M. and 7.30 P.M.; Wednesday, 8 P.M.—Aberdeen Building, 237 Barrington Street. Reading Room, same address.
- HAMPTON, IA.**—First Reader, Mrs. Minnie Lane.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Good Templars Hall.
- HERKIMER, N. Y.**—First Reader, Mrs. Sarah L. Loomis.—Services: 11 A.M.; Wednesday, 8 P.M.—Herkimer National Bank Building.
- HIGHLAND PARK, ILL.**—First Reader, Mrs. Sarah W. Sweetland.—Services: 10.45 A.M.; Wednesday, 8 P.M.—Bergen Block.
- 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 F. Page.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Beretania St., entrance The Nonpareil.
- HOOSIOK FALLS, N. Y.**—First Reader, Mrs. Anna S. Carpenter.—Services: 10.30 A.M.; Wednesday, 7.30 P.M.—33 Main Street.
- HUMBOLDT, IA.**—First Reader, Mrs. Jane C. Utley.—Services: 11 A.M.—G. A. R. Hall.
- HUMBOLDT, NEB.**—First Reader, Abram Hoagland.—Services: 11 A.M.—Bohemian Hall.
- HURON, S. DAK.**—First Reader, Mrs. Lella L. Smith.—Services: 11 A.M.; Wed., 7.30 P.M.
- IDAH0 SPRINGS, COL.**—First Reader, May H. Anderson.—Services: 11 A.M.—Ireland's Hall, Miner Street.

JACKSONVILLE, ILL.—First Reader, Mrs. Margaret M. Humphrey.—Services: 11 A.M.; Wednesday, 7.45 P.M.—Ward Building, West Morgan Street.

Reading Room open Tuesday and Saturday from 2 to 4 P.M. Same address.

JENNINGS, LA.—First Reader, Joseph L. Truman.—Services: 11 A.M.; Wednesday, 8 P.M.—Residence J. L. Truman.

KENNEBUNK, ME.—First Reader, Mrs. Mary E. Foye.—Services: 8 P.M.—G. A. R. Hall.

KENOSHA, WIS.—First Reader, Mrs. Anna W. Palmeter.—Services: 10.30 A.M.; Wednesday, 7.45 P.M.—Rooms, 8-9, Myers Block.

KEY WEST, FLA.—First Reader, Mrs. Eleanor Heilings.—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.

LA JARA, COL.—First Reader, Mrs. Francenia A. Norlund.—Services: 10.30 A.M.

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, 810½ Harrison Avenue.

LISBON, N. H.—First Reader, George S. Prince.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—Franklin Hall, Masonic Temple.

LITTLETON, N. H.—First Reader, Mrs. Jennie S. Greene.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Boulevard's Block, Jackson Street.

LONG PINE, NEB.—First Reader, Horace R. Bell.—Services: 11 A.M.—Res. of H. R. Bell.

LOVERNE, MINN.—First Reader, Charles M. Armstrong.—Services: 11 A.M.; Sunday School, 12 M. 202 Main St.

LYNCHBURG, VA.—First Reader, Miss Mollie C. Langhorne.—Services: 11 A.M.; Wednesday, 3.30 P.M.—Hill City Lodge.

MANCHESTER, ENG.—First Reader, Miss Coutts Fowle.—Services: 6.30 P.M.; Wednesday, 7.30 P.M.—24 Dover St. Oxford St.

MANITOWOC, WIS.—First Reader, Miss Martha E. Jeraud.—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.—Pralux Hall.

MARION, IA.—First Reader, Mrs. Alma M. Booth.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Memorial Hall, 11th Street, between 7th and 8th Avenue.

MELVIN, ILL.—First Reader, John E. Boundy.—Services: 2.30 P.M.—In I. O. O. F. Hall.

MERRIMAC, MASS.—First Reader, Laura J. Goodwin.—Services: 10.30 A.M.—Main Street.

MEXICO, (City of), MEXICO.—First Reader, Edward C. Butler.—Services: 11 A.M.; Sunday School, 10.15 A.M.; Wednesday, 8 P.M.—San Juan Letrau 13.

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.

MITCHELL, S. DAK.—First Reader, Mrs. Anna G. Ferguson.—Services: 10.45 A.M.—G.A.R. Hall.

MOLINE, ILL.—First Reader, Mrs. Stella B. Towndrew.—Services: 10.45 A.M.; Sunday School, 12 M.; Wednesday, 7.45 P.M.—In Unitarian Church, corner 6th Ave. and 16th St.

MOMENCE, ILL.—First Reader, Mrs. Helen M. Tower.—Services: 11 A.M.; Sunday School, 10 A.M.; Wednesday, 7.30 P.M.—C. S. Hall.

MOSCOW, IDAHO.—First Reader, Mrs. Amelia Oppenheim.—Services: 8 P.M.; Wednesday, 7 P.M.—Residence, Mrs. A. Oppenheim, W. First Street.

NASHUA, IA.—First Reader, Mrs. Carolyn Case Trumbauer.—Services: 10.45 A.M.; Wednesday, 7.30 P.M.—Butterfield Building.

NASSAU, BAHAMAS.—First Reader, Mrs. Franc B. Curry.—Services: 11 A.M.; Wednesday, 7.30 P.M.—Christian Science Hall, Bay Street, opposite Masonic Temple.

NEEDHAM, MASS.—First Reader, Mrs. Estelle R. Freeman.—Services: 10.45 A.M.; Sunday School, 12 M.—Masonic Hall.

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, William Nichols.—Services: 4 P.M.; Sunday School, 3.15 P.M.; Wednesday, 8 P.M. Reading Room open Wednesday from 2 to 5 P.M. 250 Main Street.

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.; Wednesday, 7.30 P.M.—15 State Street. Reading Room open 3 to 5 P.M.

NORWALK, CONN.—First Reader, Mrs. Abby A. Moody.—Services: 3 P.M.—100 E. Avenue.

OAKLAND, MD.—First Reader, Mrs. Morn N. Frear.—Services: 2.30 P.M.—Residence of Mr. H. J. Frear.

OBERLIN, O.—First Reader, Miss Ella Raley.—Services: 10.30 A.M.—55 E. College St.

OIL CITY, PA.—First Reader, Miss Emma Smith.—Services: 10.30 A.M.; Wednesday, 8 P.M.—12 Petroleum Street, South Side.

OKLAHOMA CITY, O. T.—First Reader, Miss Mary E. Flynn.—Services: 11 A.M.; Wednesday, 7.45 P.M.—In Rooms 18, 19, and 20 Hendrickson Building, 220 W. Main St. Reading Room at 316 W. 3d Street.

ONEIDA, N. Y.—First Reader, Belle Rudlong.—Services: 10.45 A.M.; Wednesday, 7.45 P.M.—No. 8, 3d floor, Devereux Block.

ONTARIO, CAL.—First Reader, Alfred Piddington.—Services: 11 A.M.—I. O. O. F. Hall.

ORANGE, MASS.—First Reader, Mrs. Clara A. Davis.—Services: 11 A.M.—K. of P. Hall.

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Higley, Mortimer J., C.S. 1000 No. 6th Street.

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