

PUBLISHED MONTHLY.

PRICE, 2.00 PER ANNUM.

SINGLE COPIES, 20 CENTS.

VOL. XIII.

JULY, 1895.

NO. 4.

# THE CHRISTIAN SCIENCE



## JOURNAL.

SEPTIMUS J. HANNA, Editor.

CAMILLA HANNA, Assistant Editor.

OFFICIAL ORGAN OF  
NATIONAL CHRISTIAN SCIENTIST ASSOCIATION.

FOUNDED APRIL, 1883, by the Author of SCIENCE AND HEALTH, with  
KEY TO THE SCRIPTURES.

THE REV. MARY BAKER EDDY.

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY,

JOSEPH ARMSTRONG, Publisher.

95 FALMOUTH STREET, BOSTON, MASS.

Entered as second-class matter.

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## THE CHRISTIAN SCIENCE JOURNAL

IS PUBLISHED ON THE FIRST OF EACH MONTH.

### TERMS FOR SUBSCRIPTION, PAYABLE IN ADVANCE,

*postage free*, to any part of the United States and Canada are: Two Dollars per annum, One Dollar for six months. Foreign Subscriptions \$2.25 per annum, \$1.15 six months. No subscriptions for less period than six months received.

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

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## TO THE MEMBERS OF THE CHRISTIAN SCIENCE ASSOCIATION.

MARY BAKER EDDY.

**M**Y address before the Christian Scientist Association has been misrepresented and evidently misunderstood by some students. The gist of the whole subject was not to malpractise unwittingly. In order to be sure that one is not doing this he must avoid naming, in his mental treatment, any other individual but the patient whom he is treating, and practise only to heal. Any deviation from this direct rule is more or less dangerous. No mortal is infallible, — hence the Scripture, "Judge no man."

Insanity, or moral dementia, is not healed by defending your patient from other people whom you may think are malpractising upon your patient. This state of mind is induced by no one else but the patient's own idiosyncrasy, and the patient should not be treated as if it were. It is a constitutional belief, and is liable to be developed by circumstances which bring into action the latent elements, or characteristics, of the patient.

The rule of mental practice in Christian Science is strictly to handle no other mentality but the mind of your patient

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and treat this mind to be Christly. Any departure from this golden rule is inadmissible. This mental practice includes and inculcates the commandment, "Thou shalt have no other gods before me." Animal magnetism, hypnosis, etc., are disarmed by the practitioner who excludes from his own consciousness, and that of his patients, all sense of the realism of any other cause or effect save that which cometh from God. And he should teach his students to defend themselves from all evil, and to heal the sick by recognizing the supremacy and allness of Good. This epitomizes what heals all manner of sickness and disease, moral or physical.

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### MIRACLES.

ALL our lives we have heard much about miracles. Especially as children in the Sunday School and as grown people from the pulpit, have we heard the word miracle oft-repeated. We came to accept it in the same unthinking way, that we accepted many other things taught us. We supposed the word to have a special and limited meaning, and beyond this we did not have sufficient interest to inquire. We therefore looked upon a miracle as something supernatural, as a suspension of the laws of nature for the purpose of doing some unusual act; or as what is often termed a special Providence, or a mysterious power which we were not to know and should not inquire into.

This is not only the common, but the general theological conception of a miracle. There is no one who so authoritatively reflects the common understanding of the meaning of words as the lexicographer. Webster gives the following definition of the word miracle: "Specifically an event or an effect contrary to the established constitution of things, or a deviation from the known laws of nature; a supernatural event; a wonder or wonderful thing."

Treating the word from this definitional standpoint, let us see, if we can, what a miracle is. What is a deviation from the known laws of nature?

The lexicographer also attempts to define what nature is. Webster says: "The sum of qualities or attributes which make a thing what it is, as distinct from others; created or essential quality; peculiar constitution; established or regular course of things; usual order of events; connection of cause and effect; the personified sum and order of cause and effect; the power concerned to produce existing phenomena; the agencies which carry on the processes of creation; the total of all finite agencies and forces as disconnected from a creating or ordering intelligence, often conceived of as a separate or single force."

Shall we see what our dictionary tells us about God?

"As this word and good are written exactly alike in Anglo-Saxon, it has been inferred that God was named for his goodness. But corresponding words in most of the other languages are not the same, and it is believed no instance can be found of a name given to the Supreme Being from the attribute of goodness. It is probably an idea too remote from the rude conceptions of men in early ages. With the exception of the word Jehovah, the name of the Supreme Being appears usually to have reference to his supremacy or power, and to be equivalent to lord or ruler. In the present case, there is some evidence that this is the sense of the word; for in Persian, *goda*, or *khoda*, signifies lord, master, prince, or ruler." Then Webster proceeds with his definition: "The Supreme Being; the *eternal* and infinite Spirit; the Creator, and the sovereign of the universe; Jehovah."

It is worthy of note that no other tongue than the Anglo-Saxon recognizes good or goodness as being even an attribute of God, while Webster almost strips him of it, and leaves him only as a supreme ruler or autocrat; and this, notwithstanding the fact that he is bound in truth to declare that the words Good and God are exactly alike.

But grandly descriptive as a part of Webster's definition of God is, it throws no light upon our question as to the difference between God and nature. True, it might be inferred from the language used, that God is the creator of nature, but it is only an inference. We may admit, however, for

the purpose of this inquiry that he means to be understood as saying that God is the creator of nature. We may assume that this is both the philosophical and theological conception. And so admitting, we next inquire, if God is the author of nature, what still is nature? Is it something independent of God? is it a life or does it have an existence apart from him? If it has, it may be proper to speak of nature and nature's God; otherwise not.

If it has no life or existence apart from him, it is manifestly erroneous to speak of God and his laws on the one hand, and of nature and her laws on the other. If nature exists as an entity, it must be entity in and of itself; and if this latter conclusion is correct, one of two other conclusions necessarily follows: either that God has nothing whatever to do with nature, has no power over it, no control, is absolutely distinct from it, or else he is *in* and is a part of it. If God is *in* nature, then we have what might be termed a natural God. This would be the baldest materialism, as well as the most ultra pantheism. If he is not *in* nature, what relation does he or can he sustain to it?

There is but one solution of this question. Men have speculated and may continue to speculate from now until time is no more, and so long as they seek to solve the problem from the standpoint of duality, that is, a separate nature and a separate God, so long will they remain in darkness, uncertainty and doubt, and continue to talk about the miraculous and the marvelous.

The answer to our inquiry can be summed up in just three words: GOD IS ALL. Do any doubt this? Surely they cannot if they believe in the Scriptures. Turn to them for a moment and see.

"Thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it; he created it not in vain, he formed it to be inhabited; I am the Lord; and there is none else." Isa. 45: 18. "There is no God else beside me; a just God and a saviour; there is none beside me." Isa. 45: 21.

These and numerous other Scriptures clearly indicate the

oneness and the allness of God. If he is one he cannot be two. If he is all, there can be no other power or claim to power. "I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living." If God is the God of nature, nature must be life. If God is life, he is all-life, and if nature is apart from him, nature cannot be life. Is God the creator or controller of a dead nature? This conception would contradict the statement just quoted that God is the God of the living, not the dead.

John declares: "All things were made by him; and without him was not anything made that was made; in him was Life."

There is no room left here for that nature which is apart from God. "God is Spirit." If he is Spirit he is not nature, if nature consists of matter. That which is spiritual cannot be natural, as that term is understood and used; the two cannot co-exist; the moment you admit that both exist you go back to duality; you admit two existences, two powers, two lives.

It follows then that in no true sense is there any natural or nature, except that which is only properly termed, the divinely natural. If God is all, and God is Spirit, if there is none beside him throughout all space, what mean we when we speak of a nature apart from him? Where is the place for the natural, as existing apart from God, in that universe whose all is Spirit and spiritual? If there is no natural in the real and true sense, it follows that there is no supernatural. There can be no superstructure built upon nothing. If this be true, there can be no events or effects contrary to the established constitution of things, or deviation from the known laws of nature, and Webster's definitions become valueless, meaningless. When we have reached this point there cease to be wonders or wonderful things. Everything moves according to fixed law and unchanging order. We can see with our eyes only partly opened that there are no deviations from known laws in that great spiritual universe which is itself Law. We can see that

there can be no suspension of that law which is ever-active, ever-present, ever-powerful.

Miracles exist only to material sense. Because our poor finite senses cannot penetrate the veil, shall we say that everything which appears incomprehensible to them is supernatural or miraculous? From sense testimony we can see miracles all around us.

To material sense there is no greater miracle than these physical bodies of ours. There is no greater miracle to itself than the human mind. It cannot understand itself; it cannot define itself; it knows not whence it came or how it came; it knows not what becomes of it when it seems to disappear; every evidence of material sense is a miracle, in the sense that it is mysterious, incomprehensible.

It seems unnecessary to say that healing the sick is no more miraculous than other so-called miracles. It is no more miraculous than raising wheat and corn.

Sickness is not healed then by supernatural laws. There is nothing supernatural about it. There is no suspension of "natural laws" connected with it. Divine law is uniform, and it is only necessary for the human mind to understand it and comply with its conditions to make it always and everywhere available.

## WHY?

MARY BAKER EDDY.

PEOPLE having itching ears can learn on this page why I requested Mr. Ezra M. Buswell to come to the capital of my native state and practise metaphysical healing, in other words, Christian Science.

1. Because, as a student of my college in Boston, I knew him to be an honest, earnest, seeker after Truth, and afterwards learned that he was a successful practitioner in the West.

2. Because I know that the good people in Concord like qualities which wear well.

3. Because I thought it proper and best for Mrs. Otis to go West, and for Mr. Buswell to come East.

PLEASANT VIEW, CONCORD, N. H., June 11, 1895.



## THE MOTHER'S FIRST APPEARANCE IN THE NEW CHURCH.

**C**HIEF among the many interesting events occurring within our circles of late was the appearance of our beloved Teacher and Leader, the Reverend Mary Baker Eddy, in the pulpit of the new Church building, on Sunday May 26th. Having herself ordained the Bible and Science and Health with Key to the Scriptures, as the pastor of the Church, she was appointed its Pastor Emeritus, and as such, it was announced, she appeared.

As is her custom, she came wholly unannounced, and save to a very few, her presence was unknown until her appearance in the isle of the auditorium on her way to the pulpit.

The services had proceeded as usual until they were more than half concluded when she stepped upon the platform. After listening to the organ and a solo by Miss Elsie Lincoln, — Aria from Bach's Passion Music according to St. Matthew — she stepped to the desk and without text or note addressed the congregation for upwards of twenty minutes. Her glowing words of kindly greeting, love, admonition, and warning were intently and eagerly listened to by all. She closed the services with a benediction of beauty, power and great impressiveness, which sank deep into the hearts of her hearers, as did also the weighty words of her address, which though impromptu, was a marvel of conciseness and pathos, — a deep symphony of love outbreathed from an overflowing heart.

We are permitted to make use of a letter written by a young man to his mother, who for the first time, attended services at the Mother Church on this Sabbath. We extract the following: —

“DEAR MOTHER: —

I have just returned from church, where I had the pleasure of seeing and hearing Mrs. Eddy. I think only a few of the con-

gregation knew any more than I did that she was going to be there; and I don't know now why she came this particular day. Any way when the lesson was half through to verse 27, the readers stopped and she came into the auditorium and passed up onto the platform. The audience rose to their feet when they saw her coming in. She did not stop in the center or step to the most prominent point behind the desk, but simply to one side, and after bowing a welcome to the audience, she sat down and rested her head in silent prayer. Then a lady in the choir sang a beautiful solo, after which Mrs. Eddy arose and stepping to the desk, spoke in a quiet pleasant voice, very distinct, — for you could easily hear every word, — and yet she seemed to be talking as if she were in a small room sitting only a few feet from you instead of in that large church.

“Mrs. Eddy did not preach; she took no text, but I wish I could write you all she said. She must have spoken for twenty minutes, and it meant volumes to me. It was all love — God's love, and Christ's great commandment, Love one another. She said you must learn to love God, and then you will learn to love your enemies. She said it all in such a simple, loving way that I was charmed. I don't wonder that she is loved, — she is all love. You simply feel as if she was your best friend.”

At the close of the benediction the audience were requested to remain seated until Mrs. Eddy passed out, as it would have been impracticable to have personally met all the large audience. The event, and all its associations will be a memorable one, and it is to be hoped that there will be many repetitions of it.

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#### NOTICE.

THE children who are paying into the flower fund, which is used to supply fresh flowers for Mother's room, also to keep the lamp back of the seal constantly burning, are requested to send their offerings direct to Mrs. Mary F. Eastaman, Treasurer, 85 Broadway, Chelsea, Mass., as she is the only person authorized by the Church to receive and disburse moneys for any purpose.

“CHRISTIAN SCIENCE BOARD OF DIRECTORS.”

## MEETING OF THE COLLEGE ASSOCIATION.

THE meeting of the Christian Scientist Association of the Massachusetts Metaphysical College, duly occurred in accordance with the notice given. Promptly at 2 o'clock P. M., Wm. B. Johnson, secretary, called the meeting to order and read a statement of the qualifications of membership.

On motion Dr. E. J. Foster Eddy was unanimously called to the chair. Mr. Johnson then read the names of nine new members proposed, who were duly admitted to membership. The meeting then joined in singing hymn 161, written by our Teacher and Leader, following which Dr. Eddy read the first thirty-eight verses of the 68th Psalm, and selections from Science and Health with Key to the Scriptures, pages 563-4, the first, second, and third paragraphs of the former and first paragraph of the latter. This reading was followed with the usual silent prayer and the Lord's Prayer with the spiritual interpretation.

The meeting then proceeded to the transaction of business. The following by-law was read and upon motion adopted:—

“The Christian Scientist Association shall elect a new president at each annual, biennial, or triennial meeting.”

In accordance therewith Dr. E. J. Foster Eddy was unanimously elected president of the association.

The following communication from our Leader was then read:—

“As a Mother in Israel seeking the good of all, tenderly as lovingly, I recommend the following Rule and By-law for the purpose of advancing my students, and encouraging and justly dealing with theirs. Thus practically maintaining the doctrines of our denomination and Christ's golden rule, As ye would that others do to you, do ye.

### CHRISTIAN SCIENTIST ASSOCIATION BY-LAW.

If a member of the C. S. A. claims to be teaching Chris-

tian Science, but is found either disobeying the rule of the Mother Church, or the Christian Scientist Association by-law published in the *Christian Science Journal* of April, 1895, it shall be the duty of the Christian Scientist Association at a meeting of this Association to demand of this member compliance with those rules. And if this member refuses or neglects to comply with either of them, his or her name shall be dropped from this Association." On motion this by-law was unanimously adopted.

Mr. Johnson then read the address of our Leader. A motion was made and unanimously carried by a rising vote that the thanks of those present be returned to the Reverend Mary Baker Eddy for her most helpful and loving address.

The following by-laws were also adopted: —

"Careful observation has shown Mrs. Eddy that a student who has been taught by her and afterwards takes lessons of a student, is not benefitted, but darkened and deteriorated thereby. Therefore be it known that for the sake of our Cause, no student of hers can be a member of the Christian Scientist Association, or considered loyal, who from this date, June 5, 1895, shall take lessons with or sit in the class of a student after having been taught in a class by the author of our text book and the Discoverer and Founder of Christian Science."

"If it is made known at a meeting of the Christian Scientist Association that a member is mentally malpractising, and thereby knowingly is injuring another member, upon a complaint being entered, it shall be the duty of the members of this Association to immediately expel this guilty member."

Mr. Johnson then read the following invitation from Mrs. Eddy: —

"PLEASANT VIEW, CONCORD, N. H.

Mrs. Eddy's compliments to the members of her College Association, and will be pleased to receive a call from them at Pleasant View, Concord, N. H., June 6th at one o'clock, P. M.

June 3d, 1895.

The invitation was accepted with heartfelt thanks by a rising vote.

After the transaction of some further business the Association adjourned *sine die*.

In accordance with the Mother's kind invitation, the members present, one hundred and eighty in number, left Boston at 10 o'clock A. M. in a special train consisting of six chair cars, and after a most delightful ride of two hours and a half, arrived at Concord and were conveyed in carriages, which were in waiting, to Mrs. Eddy's home.

After a little while Mrs. Eddy received all her guests in her usual cordial and loving way, shaking hands with each and exchanging pleasant words of greeting. Later she briefly addressed them in words of loving admonition. Her beautiful house, which has recently been enlarged and improved, was thrown open throughout to the visitors, and they were prompt to avail themselves of the opportunity to see it.

Four delightful hours were passed in the house, around the beautiful grounds, upon the pond in a boat, in gathering daisies and sweet clover, and in pleasant converse and mutual greetings. The party left for Boston at five o'clock, arriving at half past seven. The day was a perfect one, — "one of the rarest days in June," — and the entire occasion was one of harmony and joy.

The loving thoughtfulness of our beloved Leader in thus throwing open her home, and giving out of her busy life, her personal time and presence to her students, cannot be too highly estimated. Let us all benefit by her loving example and lose no opportunity to express brotherly love to each other and to our fellow creatures.

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WILL applicants for the insertion of cards in the *Journal* please hereafter furnish to the publisher their names in full; also in all cases where the applicant is a married woman she should furnish her name rather than that of her husband. We ask also that contributors who are married women sign their names instead of their husband's names or initials to their articles. Applicants for membership in the Mother Church should invariably sign their names in full. Let us remember that we are making history, and the full names should go down in history.

## WOMAN'S CAUSE.\*

WHAT THE WORK OF THE FOUNDER OF CHRISTIAN  
SCIENCE HAS DONE FOR IT.

CAROL NORTON.

THE test of civilization is the estimate of woman," said George William Curtis; and these closing days of this century present many proofs of the truthfulness of this utterance.

The present is certainly woman's hour in a larger, purer, sense than that of any previous epoch of human history. It is especially pregnant with evidence of her coming emancipation from all that limits her mental growth, and her position in the world socially, civilly, and religiously. Through clouds of bigotry, literalism, custom and selfishness we get inspiring glimpses of that glorified hour when woman will stand in the world for what she is, and for what the All-Father meant her to be.

For centuries she has almost unaided fought her own battles, won her victories in the closet, alone with her God, and has become the happy possessor of enlarged privileges and greater possibilities, only as the thought of the race has been exalted and spiritualized, by the influx of light and purity from on High.

While for ages woman has been steadily ascending to her rightful place as man's co-equal in all the walks of life, yet what is so widely known in all parts of the world at the present time as "Woman's Movement," is the outgrowth of the last quarter of the century, in a peculiar and marked way. In Christendom the "Woman's Movement" dominates all other questions that involve individual, social, moral and spiritual freedom. Truly says a well-known author, "The Mother-heart of God will never be known to the world until translated into terms of speech by mother-hearted women. Law and Love will never balance in the realm of

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grace until a woman's hand shall hold the scales." Our nineteenth century civilization will find that its last quarter has given birth to two vital forces that have already begun to evolve a better state of things. The first is a system of religion that can be truly called scientifically spiritual. The second, the great idea that

"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!"

Woman's work for the ages has been essentially religious and ethical. She has touched the chords of the harp of human existence to those higher harmonies of Soul, wherein dogma, human intellect and mere speculation have no part. She has given and continues to give to the world the idea of God as Love. In the hours of humanity's greatest need, woman has always voiced the great Mother-Heart of God, in words at once firm, loving, compassionate, and exalted.

It was through Miriam that Israel caught some of the highest notes of its great prophetic Scriptures; Deborah filled the high office of Judge in Israel, with great power. And from the trusting prayer of Hannah came Samuel, to be the saviour of a down-trodden people. Esther delivered her kindred; and through woman's compassion and devotion, Moses was saved to Israel. Elizabeth's child of promise "the greatest born among women," prepared the way for the world's Saviour. The Virgin Mary, "blessed among women," gave to a suffering world its Redeemer. She guarded the tender infant days of that Holy Child; in her maternal arms he rested, and as he "grew and waxed strong

in Spirit, and in favour with God and man," she never forsook him, but lovingly, meekly followed him with a mother's heart to the foot of the cross, where amidst the shadows of the crucifixion, the Son gave her into the tender care of the loving disciple. To Mary of Bethany Jesus gave some of the sublimest truths of his ministry. To the woman at the well, he preached one of his grandest discourses. To Mary Magdalene came the glory of regeneration and the new birth, after which she followed her Master more closely than all others, seeing him first after the resurrection. To woman came the great privilege of first proclaiming the "Gospel of the Resurrection." Faithful women followed the Nazarene Teacher and his disciples, ministering to them of their substance. From their time to ours, a noble army of consecrated women in every age and clime, has uplifted mankind in ministry of devotion, purity, and goodness. In art, social reform, literature, and at the fireside, countless thousands have ministered to the human race.

Our own land in the last century has been blessed in a wonderful degree in all the walks of life, by the works of noble women. Who has sung of the Pilgrim's landing, with the sublimity of Mrs. Hemans, in her famous poem, "The Breaking Waves Dashed High"? Who has risen to greater heights of religious fervor, among the poets, than Lucy Larcom, Adelaide Proctor, and Alice and Phoebe Cary? It took the noble humanity and fiery eloquence of Garrison and Phillips, and the breath of human equality and justice of Lowell and Whittier's anti-slavery poems to picture the awful inhumanity of slavery, and to inaugurate its destruction. While to Harriet Beecher Stowe was given the task of portraying in her famous and pathetic book the crushing of maternal affection born of the system. She spoke for thousands of slave mothers whose hearts were wrung with the loss of those, who by the law of humanity, were their own. What voices rose higher, or whose efforts counted for more in that great struggle for human equality, than those of Lucretia Mott and Lydia Maria Child? Christendom's favorite hymn "Nearer My God To Thee,"



is a woman's gift to the world. Through the untiring work of a few devoted women, foremost among them being Clara Barton and Florence Nightingale, to-day thirty-three nations in time of battle, mutually agree to protect and to make absolutely neutral ground that portion of their battlefields occupied by the Red Cross Society, in its ministry to the wounded. The philanthropic work of Dorothy Dix ranks with the highest, in the line of social reform in public charity institutions. With Frances E. Willard's great work for Temperance, and for a purer social life, the disinterested effort of her distinguished co-laborer, Lady Somerset, and of the long devotion of Lucy Stone and Susan B. Anthony, to the cause of equal suffrage, we are all acquainted. Mary Livermore has graced the lecture platform and preached from the pulpit with the quiet dignity and simplicity born of deep religious conviction and high aim. The work of Julia Ward Howe for humanity, and especially for the great truth that there should be but "one moral standard for man and woman," has been a telling factor in the direction of social reform.

The work of this noble army of women, to which could be added scores whose names cannot herein be mentioned for lack of space, proves that woman's heart has ever cried out for freedom and goodness, and that she never has spared nor ever will spare, a single effort to establish the reign of true manhood and womanhood, with one moral standard for both, to the end that the Religion of Jesus Christ rule the world, with all the purity, equality and grandeur that this religion includes.

To the work of Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science, the "Cause of Woman" owes endless homage and gratitude. To her, in a larger sense than to any other woman, does humanity owe everlasting thankfulness. To praise her work is not to take away one iota of the lustre that surrounds the work of the noble and consecrated women referred to; but it is to add glory to the sex which she so grandly represents. Truly can it be said that her characteristics are pre-eminently those

of a great spiritual Reformer and Teacher. Meekness, to which is allied spiritual might, patience, moral courage, unchanging purpose, a modesty akin to selflessness, and a lofty optimism, which amidst storms of misrepresentation and materialism, has held bravely to the great fact of the eternal supremacy and reality of Good as the One-God, and of evil's unreality, — these have been her conspicuous characteristics from the inception of her labors, as the Founder of the great Christian Science Movement.

Looking backward we halt at the year 1866. The great struggle that had brought about the end of human slavery on the American continent was just at its close, when in the old Bay State, that center of religious growth, liberalism and freedom, one brave woman stepped out of the beaten path of traditional theology, medicine and popular scientific systems, and rising above the mists of materialistic codes, announced in tones at once Scriptural, and Christian, logical and metaphysical, the great truth that Mind is Causation and that the so-called miracles of early Christianity were not supernatural, but divinely natural, and capable of perpetual demonstration in all ages.

For years Boston had been the center of America's intellectual and religious life, and the world of thought had become used to being startled by the voices that this new world's Athens from time to time sent forth. From out its liberty loving atmosphere had sounded the stentorian voices of Wendell Phillips and William Lloyd Garrison in behalf of a nation in the chains of slavery. Born of its broad and ever-widening love of liberty in the deep things of the Spirit, came forth the lofty strains of Channing, whose exalted thought and pulpit eloquence, more than that of any other single liberal Christian worker, brought about the great liberal movement, that raised high the standard of rational religion, and entered its powerful protest against form, dogma, mysticism and literalism in Christianity. From Massachusetts and Boston went forth the aspiring transcendentalism of Emerson, the anti-slavery and spiritual poems and writings of Whittier and Lowell, the tender and

noble poems of Henry and Samuel Longfellow, great poets of humanity; and the much-loved prose and poetry of Dr. Holmes. Here too A. Bronson Alcott sent forth as leaven in the great world of thought, the sweet discoveries of his pure nature, and lastly can be mentioned the many contributions of Louis Agassiz to modern knowledge. So it would seem as if it were in the divine and natural order, that in this foremost center of religious activity, in the freest land of the globe, the voice of the Founder of the great spiritual movement known as Christian Science should first be heard. From Puritan parents, Mrs. Eddy inherited that natural love of freedom that so conspicuously marks all her writings and work. Her chief desire had always been to bring freedom to all who were in bondage to sin and disease, and we have but to turn to the results of the Movement, born of her self-sacrificing labors to witness the fulfilment of her long cherished desire. Her voice was raised, the message fresh from the hands of God went forth, the blessed discovery of the Truth that had so long existed unseen in the very midst of men, ushered in "with signs following," was given to a hungry world sorely in need of health, of scientific religion, and of Christly grace.

Did an army rush forth to accept the message of this lone brave woman? Did a host advance — recognize the teaching of this new herald as Christian and Scientific? Did the pulpits of liberal Massachusetts accord it the welcome due to "tidings of great joy"? Did its press grasp the holy import of the teaching, or see in it the Gospel of the Nazarene? Not so in any general sense. It was as of old, the "light shining in darkness and the darkness comprehended it not." True, certain noble minds at once discerned its Christian character, and some saw its marked originality. But apart from the recognition of a few thinkers, the teaching of Christian Science, although attended with wonderful evidences of its divine origin in the healing of all types of disease, was misunderstood and looked upon as antagonistic to true Christianity.

Meanwhile the Founder of Christian Science went on with

her divine mission. *She* knew the divinity and scientific nature of her discovery. She had received orders higher than any within the grasp of man to issue, and through the help of that Infinite Father and Mother God, who never forsakes, she went in and out among the sinful, the sick and the sorrowing, breaking the bread of Life, explaining the Scriptures, aglow with the holy enthusiasm that is born of a divine certainty; healing all manner of disease, and meekly rising above the opposition that so many times tested the brave heart almost to its limit of endurance. Little by little her efforts began to bear fruit. Here and there some earnest longing heart would respond to the pure teaching of the consecrated worker. Before long, spiritually minded men and women began to recognize, that there existed in her teachings something that they needed, and that popular religion and church gave not. In some instances these people came, like the disciples of old, from the humblest walks of life, bearing no university diplomas, but possessing those higher credentials, spiritual aspiration, honesty of purpose and willingness to leave time-honored theories. Again, came men and women from the highest intellectual circles, and from the leading walks of social and philanthropic work, and, with a common discernment, saw in Christian Science a demonstrable Religion, and the true interpretation of the life of Christ. All this time the healing of the sick went on, which led thousands to its acceptance as a Religion. Thus the Movement went on from strength to strength, till to-day it numbers hundreds of thousands of followers, and it can be truly said that it is the Truth which known, maketh free.

It is well here to say, that Christian Science counts not its strength from a numerical standpoint, but from the power it has among men as a quickener of spiritual discernment; a healer of disease, a reformer of the depraved and vicious; a purifier of social, moral and business methods; a saviour of men from the miasma of materialism, skepticism and "science falsely so-called," and a deliverer from the awful dogma of eternal punishment.

It is always a delight to dwell upon the wonderful growth of the Movement during the last few years; to write of its influence, as shown in the great Congress of the Parliament of Religions in Chicago; to tell of the gathering together of its 6000 representatives in Boston in January, 1895, to witness the dedication of the Mother Church in that city, as a testimonial to the loved Founder; to note the fair and cordial reception given the subject by the Press, and to witness the way in which the encyclopædias, dictionaries and historical works of the hour are writing the life of the founder, and the history of the Movement; to detail the widespread healing of disease the world over, and to rejoice at the reformation of the sinner by its exalted teaching. But to return to the especial theme of this article.

The work of Rev. Mary Baker Eddy is rounded and symmetrical. The religious system which she has founded and developed bears the imprint of a divinely guided hand. She has sanctified the word "Science" by wedding it to that of "Christian," and in Christian Science as a code of law incorporating within itself Science, Theology and Medicine, we can truly say, she has welded with the hammer of metaphysics upon the anvil of revelation, the three great Sciences, and using them not as three diverse systems, but as one, she has proved the existence of but one God, or Mind, with but one governing *spiritual* law, ruling the whole creation, including man. A certain Judge, after reading her great work, "Science and Health, With Key to the Scriptures," said: "The wisdom and logic of that book is not the product of a man's mind, nor of a woman's, but of Divinity."

The work of Mrs. Eddy has opened to woman in the ministry of Christian Science, the two noblest of all avocations, philanthropy and medicine. Through the understanding of Christian Science men and women, by one and the same method, can reform the sinner and heal the sick. In her recent reconstruction of the order of public services in the Churches of Christ, Scientist, throughout the world, she has placed woman by the side of man in the pulpit as co-worker

and co-equal. This is the first instance of such a step in the history of Christendom. What Christian thinkers have for years said *should* be done, she *has* done. She has revealed simultaneously with "the new man" in God's own image, "the new woman."

By years of patient toil she has formed a system of religious and medical instruction that has already become a boon to thousands of mothers, because of its demonstrable power to strengthen moral character, and instil a natural love of the pure and good in the minds of children, and because of the freedom that it brings to families, inasmuch as it heals all manner of disease, destroys the fear of parents, and thus becomes the ever-present friend, the Guardian Angel, in the home.

Mrs. Eddy's work has given dignity to womanhood, made it synonymous with that grace of graces, spiritual discernment, and has given in words sublime and marvelous, a glimpse of the resurrection state, and of the reflections of the Fatherhood and Motherhood of God.

A. Bronson Alcott's words to Mrs. Eddy in the early days of her work were timely and beautiful. He wrote: "The profound truths which you announce, sustained by the immortal life, give to your work the seal of inspiration;—reaffirm in modern phrase the Christian revelations. In times like these, so sunk in sensualism, I hail with joy your voice, speaking an assured word for God and immortality, and my joy is heightened that these words are of woman's divinings."

As the warm gulf-stream flows on its course year after year, changing the conditions of vast stretches of territory,—a beautiful type of the great current of Spiritual Truth that has come down through the centuries, illuming the hearts of men, and giving birth to heavenly aspiration,—so the life and inspired teachings of the Founder of Christian Science can be well termed an "*eddy*" that like those so common along our New England coast, runs directly contrary to the main stream of worldly ways and means, materialistic systems and dogmas, but once the vessel of our lives and hopes enters into it, it is borne along by the tide of the Divine Law of Love, to the port of Salvation, wherein we cast anchor safe within the harbor bar, secure in the eternal haven,—at one with Good.

## LOVE'S REVELINGS.

KATHLEEN.

WE bend uncovered, as the dawn  
Rolls back the curtains of the night.  
The dark'ning shadows all are gone  
Mid morning's glow of golden light.

How came the radiance of the day?  
Whence fled the phantoms of the gloom?  
The morn has been the morn for aye;  
There was no night of death nor doom.

Why burns the sunbeam's golden flame  
Undimmed, an age-abiding light?  
'Tis Love, unchanging, still the same  
As first when morning stars shone bright.

And what is Love? Oh! power Divine!  
Who formed and holds the wondrous All,  
Show me who am a thought of Thine,  
The corner-stone of Being's wall.

The granite cube of Truth, hewn square  
From out the everlasting hills,  
Holds in its heart this diamond rare,  
Whose radiance ever burns and thrills.

No barriers can hide its gleam  
Though mortal thought erects them high.  
Its rays through deepest dungeon stream,  
And mount in glory to the sky.

What treasures does this Love reveal!  
What gems! of purest water clear.  
The pearls of price, no hand may steal,  
The crown of gold, the silver spear.

Truth, unerring in its power;  
The Life, that never wanes nor dies,

That knows no weak, discordant hour ;  
And Mind, and all that Mind implies.

This love-light knows no selfish aim ;  
It seeks another's, not its own.  
And circling in its constant flame  
All virtues find their pathway shown.

The *purity*, that thinks no wrong ;  
*Discernment*, 'twixt the false and true ;  
Knowing that Good is ever strong,  
That Life is always fresh and new.

What tender *patience* brings this Love,  
And *charity*, and *kindness* sweet.  
The *gentleness* of cooing dove,  
The *strength* each rising fear to meet.

And oh ! the glories yet untold !  
" Glad tidings of great joy " are there.  
Perception marks the Truth unfold ;  
Each vision comes an answered prayer.

Dear Love, with grateful hearts we bow  
As gleams the day-star of Thy morn,  
We seem to see " but darkly," now,  
Yet noontide radiance is born.

Our eyes can only view the light,  
Our ears can only hear Thy voice,  
The mortal " sense is lost in sight."  
" Again I say to all ; Rejoice ! "

" Eye hath not seen, ear hath not heard,"  
The carnal heart hath not conceived  
The power of the illumined " Word,"  
The " light " the dark'ning path relieved,

The things the Father hath prepared  
For those who love, who understand.  
O Thou ! who all our cup hath shared,  
Wilt show us how to take His hand ?



## THE NEW ORDER.

M.

THE desire of all nations has been for the betterment of human conditions. When this desire has been interpreted selfishly and the few have sought their welfare at the expense of the many there has followed the overthrow of the nation. The world is full of graves where plutocracies and oligarchies lie buried. Not by separating men, but by lifting the low to union with the best can humanity be saved from its perpetual dying, which made the poet question, "Assyria, Greece, Rome, Carthage, where are they?"

The desire for a better condition has shown itself in monarchy and hierarchy, but here, also, by separating man. It has been assumed that humanity was represented by men only, and women have been deprived in various ways of human rights because of sex-distinction. Where the English tongue, the language of liberty, is spoken, it is becoming gradually understood that true humanhood must include womanhood and manhood as one. The efforts to-day to secure cessation of injustice to women, and the proclamation of their human rights are evidences of this thought. A recent writer made one of his characters indicate the union of thought-elements necessary in righteous judgment when he said: 'Thou shalt judge with the mind of twelve men, and the heart of one woman.' Justice alone may punish crime; Mercy alone may be sentimental over the criminal; but Justice and Mercy united will destroy the evil and reform the doer of it.

The regeneration of the world, the revelation of godlikeness through man, cannot come without completed understanding of Truth. Only in the Christ-consciousness can we be complete, and therein male and female are one. It has often been noted how Jesus manifested the tenderness and holiness of womanhood as well as the righteousness and strength of manhood. Yet his revelation to us was only of the Fatherhood of God. This day has come to us the counterpart revelation of the Motherhood of God, so that the vision of the singer is realized; and, in our understanding,

“Mercy and Truth are met together ;  
Righteousness and Peace have kissed each other.”

Ages of misconception are over ; less and less will men believe that by hating the brother they see they can glorify the unseen God, for the knowledge of the one true Spirit, the infinite Father and Mother God, has begun to “cover the earth.” The type of this “good understanding” is the uniting of man and woman in the conduct of services in Christian Science.

Our Leader followed the “heavenly vision,” and sought out the science of Christianity that we might learn to demonstrate the Christ-Truth. Now is the “lost element” restored to Christianity — the power to prove that God is Love by demonstrating the unreality of iniquity, sorrow, sickness, death — that is by destroying all consciousness of them, that God may be All, and reign “without a rival.”

The rival, or better, the rebel, is found in human selfhood when exalted by pride. The unprincipled will works only evil. It may be deified and “wade through slaughter to a throne” as king, or, as priest, enslave the consciences of men. Nevertheless, it is the “man of sin” wherever manifested. The lesson from this mental condition is vividly taught in the Bible. When Nebuchadnezzar proudly called himself a creator and separated himself from God by vainglory, the animal mind of the grazing ox was shown to be all the mind he had, and, like a beast, shaggy-haired, he fed with the beasts. The deification of his own imperious will made Saul of Israel cease to be a man and become a sullen, vindictive brute. Herod set himself on high till the people called him a god, but he was humbled in the dust by “the conqueror worm.”

Does this rival appear in the church? Verily, in the church the condition of thought named the “man of sin” is manifested. Pride makes distinctions there of caste ; pride glorifies denomination ; pride despises man and so despises God. The priest is often set apart in office, and clothed with prerogatives like a king. He may wear vestments and insignia of authority. He requires deference in any case, and wishes to be an oracle. If he be successful and popular his followers have pride in him. They invite strangers to hear him, and they congratulate themselves if he be eloquent, as if he were a hired musician. Just so did Israel pride itself in Saul the king, who stood head and

shoulders above other men. They asked for him because they wanted to be like the nations round about them.

In Christian Science hitherto, congregations have been like the congregations round about them, they have had pastors and leaders. In such conditions the evils of ecclesiasticism were liable to infect the new movement; pride, self-congratulation, love of power, desire for distinction, had a chance to crush the impulse of spirit into the petty channel of sectarianism. Israel under a king was merely a nation among others; Israel under God was a power in the earth. The new order has redeemed Christian Science from the dangers of human method and leadership, by making Truth the only leader; the movement will be a power felt throughout the whole earth for Truth is itself omnipotent.

Through the new order, the Revelator and Teacher of Christian Science speaks to the world the message of God's Fatherhood and Motherhood; and that one message is made to declare its character by coming through the voice of man and woman in the words of the Bible and Science and Health. Think what evils are annulled. Neither sex is exalted the one above the other. Class distinctions disappear, for every student becomes the demonstrator of Truth. The errors of human leadership and ecclesiastical monopoly are avoided, for divine Principle alone is exalted and the freedom of the Truth is established. The changing opinions of men or women are not proclaimed, nor can there be the mesmerism of human eloquence. Ignorant zeal, party heat, sectarian pride, false moral standards, and the money power, are driven from the house of prayer. Only the higher sentiments are encouraged by the quiet proclamation of revealed Truth; and its power is known according to the demonstration of the hearer. Listening to sermons as of old, men felt gratified, or displeased with the speaker; hearing the Truth as it comes now with power in Christian Science services, people are healed of their sickness and sin.

The glories of Truth's demonstration bring to our knowledge hidden sin, and make apparent the mystery of iniquity. With utmost vigilance must we watch lest we "sleep as do others," for in the night of drowsiness the thief comes to kill brotherly love. If love be changing to indifference, therein must the devil be resisted earnestly; indifference causes the forth-going of love to cease. "Love one another as I have loved you" commanded

Jesus. He illustrated divine Love in meekness. Such love our Leader and Guide hath shown us and her word to us ever is, "Guard humility."

Only in the silence of humility can the voice of God be heard. Those who hear have understanding and know what the will of God is. They announce the coming of the kingdom of heaven. The announcement for this age has come and men knew it not because there has been no fanfare of trumpets, no processions, no shoutings of the multitude. But it has come, "without observation;" and when the history of these times is written, the most significant event since the Christian era began will be discerned—the new order and the whole thought of which it is significant.

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## THE FLAME—THE DROSS—THE GOLD.

S. L. M.

"THE *flame* shall not hurt thee. I only design  
Thy *dross* to consume and thy gold to refine."

—*Hymnal*.

THE design of the gospel of Truth is to make men wiser, better and happier.

When this mortal shall drop its material dross, the beams of immortality will cast their light into Error's gloom, dispelling the darkness. Through the "ministry of suffering," we are brought sooner or later to know the fact that the dream in which we now are, is not the true phase of Life.

The extraneous or worthless matter of metals thrown off in the process of melting comes under the name of dross. It is waste or worthless material separated from the better part.

In like manner, in Science, the processes we undergo throw off this material dross. How often on the Emmaus journeys are our "eyes holden" to the beauties of Truth in splendid apparel by our side. The worthless matter of our material self hides from us the lustre of the pure companion whose divine influence caused "our heart to burn within us while he talked with us by the way." True it is that:—

"All world's glory is but dross unclean."

It is the glorious mission of Christian Science to instil in the mind of every one, means and methods by which the extraneous matter with which we are environed in our daily life,—be it in

whatever form it may, in thought, word, sight or deed, — can be thrown off as dross from the purer metal.

One of the apparent phases in this portion of time's dateless calendar is, that all sublunary things will, to a greater or less degree, take on, or accumulate a dross; a useless shadow of concealment of their true value. The diadem in the coronet of royalty sparkling with beauty, is scarcely recognizable in the dull stone taken from the diamond fields of Africa. The flame of an elevated thought guiding the hand of the polisher consumed the dross, and the true stone radiates with brilliancy in the Court of Kings.

One of the stumbling blocks in the way of students of all grades in Christian Science is, the presentation of strong evidence by the physical senses, as to the appearance of things. The dross of appearance which this evidence presents, must be consumed, ere our spiritual eye rests upon the golden Truth.

It is incumbent upon us to consider well these appearances. The tares and the wheat grow side by side. It is ours to be constantly in the harvest field at work, not standing all the day idle, because everything is not to our personal liking. Bearing the burdens of another, where there is any burden to bear, may not be a pleasant duty, but it must be borne. The Man of Galilee was not exempt from this privilege — the disciple should not be above his Master. The Peters will object to the foot washing because the five physical senses say: There's no need of removing the dross by such humility. The rebuking of the Peter thought consumes the dross, and the Wisdom of the Teacher shines upon the dull scholar, while He would impress them with: — "I only design thy dross to consume . . . and thy gold to refine."

As in the material world it happens that gold very readily forms alloys with baser metals, so in the Christian world we often find those in whom the alloy predominates while the real metal is hidden.

It is one of the majestic ways of Truth, that the hidden virtue is brought out and refined, or the hidden error uncovered and destroyed.

"So the pure limpid stream, when foul with stains,  
Works itself clear, and, as it runs *refines*."

Stores of wealth are employed in extracting from the giant

sides of our mountains the gold so useful in the commerce of the world, while the mines of Truth are left unexplored by many — alas ! too many.

Our dominion over all the earth vouchsafed in the beginning to the man created in the image of God, has apparently become strangely lessened in power by the subtle inroads of material sense, until that golden gem we know by the name of character, is often tarnished with the dross of envy, hatred, pride and sensualism, and the wealth of the spiritual world no longer attracts.

But the angelic messages of Truth which were borne upon the breezes of Divine Love to the patriarchs of old, to the consciousness of the Saint Johns on the Patmos isles in life's desert waste, to the prophets and seers of later times, to the dwellers on the plains near Judea's verdant hills, to Bethlehem's quietude and the manger's holy gift, to the disciples of Jesus on their errands of healing and saving, are to-day borne to the earnest workers in Christian Science whose spiritual ears are quickened to the sounds of the coming of the kingdom of harmony within them.

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## THE GREAT TEACHER.

W. E. C.

WHEN I was a member of an orthodox church some years ago, the question was asked of a Sabbath-school teacher why miracles were not performed now by Jesus' disciples, as eighteen hundred years ago?

The teacher replied, "At that time it was necessary for those works to be done in order to prove that Jesus was the Son of God, and to show his power so that men would believe on him. But now the gospel has been so widely spread and Jesus so generally acknowledged to be the Saviour of the world, that miracles are no longer necessary to confirm the word."

Now where in the Bible can be found authority for such a statement? We have never been able to find it. All Christians will admit that Jesus is the Great Teacher and came to show us the way of life.

To teach is "to instruct, to inform, to communicate to another the knowledge of which he was before ignorant" (Webster).

For what purpose do we send our children to school? To admire the great display of knowledge shown by the instructor, and believe he is thoroughly competent and qualified for his position? Will such confidence in his ability alone enable the student to rise out of ignorance and obtain the desired knowledge?

Unless he seeks to practise what he is taught and endeavors to make the knowledge unfolded his own through practical application he would never become an eminent scholar.

In the first epistle of John we read that "the son of God was manifested that he might destroy the works of the devil." Now what did he destroy but sin, sickness, and death, and all discord. So they must be the work of the devil or evil, and must be destroyed by his followers, for he says "He that believeth on me, the works that I do shall he do also; and greater than these shall he do." John 14:12. In Mark 16 we learn what are the signs that follow them that believe (understand) his teaching. Are we not admonished to have the same mind that was also in Christ Jesus? become conscious of the same power? Is not the Christ "the same yesterday, to-day and forever?" Do we not need proof to-day that the "Son of God is come in the flesh"?

Through all his teaching by precept and practice he continually bore witness to the truth that God, Good, was omnipotent and devil or evil was the liar and its own father. The disciple of Jesus must obey all his commands. Not to preach only, but heal also those that are sick, as we find recorded in all the gospels.

He taught us that this so-called life in the senses was not life at all, but a false sense of life which must be denied.

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

"Ye must be born again." John 3:7. We must come out of this false sense of life, substance and intelligence in matter, and behold the real man; for herein has the devil deceived the whole world, in believing that Spirit is in matter, evil is real, and Life can end in death.

We learn of the Great Teacher that only in God, Good, is Life; that life eternal is found in the utter destruction of evil, and to be Christlike means an understanding of the principle he taught, whereby we can behold man as God's own image; for that which does not reflect Good is not his child, but the seeming

of evil. "I am the way, the Truth and the Life; no man cometh unto the Father, but by me."

He demonstrated every step of the way to heaven or harmony, by which he revealed the true God and eternal life, salvation from all evil.

We can enter into the "joys of our Lord" only as we are obedient to divine Principle as he was, following in his footsteps, by robbing evil of its seeming power through the realization of the allness or supremacy of Spirit.

## STONES IN THE TEMPLE.

J. M. M.

THE building of the Mother Church suggests the thought: How like the building of the temple at Jerusalem, without sound of axe or hammer. The stones were taken from the quarries, and were hewn, cut and polished at a distance from the city, so too, we, living stones, and away from the material structure, are made ready, hewn, cut and polished. Some coming from the quarry rough and jagged, require hard and repeated strokes before the grandeur of the solid rock can be seen; others seemingly coming from their resting place clean and shapely, with but few and light touches needed to make them fit to adorn some important and conspicuous spot.

As the stones in the material, being types of the real, have their varied uses, and places, so we also must occupy the position appointed, be it "turret or foundation stone."

One may stand a lofty and noble pillar guarding the entrance; another placed high in some pinnacle, with spiritual discernment looking out. Or, it may be, simply a doorstep; but none the less useful, and signifying not only humility but understanding.

Whatever the place, each separate stone must be there to make the harmonious and beautiful whole. "A temple not built by hands, eternal in the heavens."

It is generally admitted by the neighborhood that sweeter chimes have not been heard than those on the church of the Christian Scientists. Among all the sounds that can make city life a torment, it is a positive boon to pitch on the musical tones of perfectly tuned bells, such as ring out so joyously from this new church every Sunday. The Arlington Street Church chime, and even the new one at the North end, are not to be named with these melodious bells. Miss Charlotte Hawes should add them to her chapter on our city chimers. — *Boston Herald*.



## A PROTEST.

AGAINST THE ILLEGAL AND UNWARRANTABLE ACTION OF CERTAIN OFFICIALS OF DAYTON, IN THE ARREST AND TRIAL OF MR. AND MRS. J. R. HATTEN.

[Communicated]

IF the case of Mr. Hatten had come to trial an opportunity would have been afforded, to prove not only the injustice of the proceedings against him, but the testimonies of many grateful witnesses would have been heard, proving the beneficent work of Christian Science in healing the sinful, the sorrowful, and the sick, in which he has been engaged for several years.

That the Grand Jury has found no bill against him, refusing to sustain the charges made in the police court, proves there were no just grounds for his arrest or trial.

In the name of the law the most sacred rights of conscience and American citizenship, have been unlawfully assailed and infringed.

Not only innocent of any wrong doing, but in the faithful discharge of Christian duty, Mr. and Mrs. Hatten were branded as criminals, and were without even due form of law, in the first instance, arrested and required to appear eight or nine times before the police authorities; twice in the night; three times taken from their home by the patrol wagon to answer to the unjust summons of officials, pledged to the execution of the law and to the protection of the citizens of this community. They were subjected to annoyance, disgrace, and pecuniary loss; but more than all this, suffered from the reproach cast upon the Truth to which they bear witness, in humble, earnest, useful, consistent lives, as followers of their Heavenly Master.

As the sensational reports, with many false statements regarding this case, were scattered broadcast through the press, the public has a right to know through the same medium the result of these arbitrary proceedings, widely advertised in the beginning; and should be promptly informed that the charges were absolutely false and have been so declared by this action of the grand jury, after careful investigation and due deliberation.

The wrong done by publicity given to false accusations, made

through ignorance, may be thus in a measure repaired, and the sense of justice and courtesy of editorial staffs or editors, will prompt many of them at least, to make this reparation. — OLD CITIZEN. *Dayton Evening Herald.*

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## MRS. GRAYBILL'S TRIUMPH.

CASE INVOLVING CHRISTIAN SCIENCE HEALING IN ATCHISON IS  
DISMISSED.

Special to the Kansas City Times.

ATCHISON, KAN., May 16. — The case of the City of Atchison against Mrs. H. F. Graybill, formerly of Kansas City, attracted the largest and most unusual crowd that ever assembled in an Atchison police court. Moreover, the crowd was composed of high society people. State Senator Price, County Clerk Krebs, ex-Governor Phelps and many others were present as witnesses or sympathizers.

Mrs. Graybill, presumably at the instance of the medical society, was arrested on the charge of practising medicine, as a Christian Scientist, without a diploma from a reputable institution, and without a license, as provided by ordinance.

Hon. H. C. Salmon, city attorney, prosecuted the case, and Hon. James W. Orr, a recent convert to Christian Science, was for the defence. Numerous witnesses, including Dr. Mitchell, the city physician, were examined for the prosecution, but all the witnesses, except Dr. Mitchell, proved veritable boomerangs.

The defence, therefore, introduced no witnesses, and, after brief arguments, Judge Smith discharged Mrs. Graybill. Thereupon there was an unusual scene in court. Men and women almost trampled each other under foot to reach Mrs. Graybill.

Attorney Solomon was the first to grasp Mrs. Graybill's hand, and, as he did so, he remarked: "I am almost persuaded." Ex-Governor Felt said to the judge, as he shook him by the hand: "I thank you as a citizen for this decision."

The citizens regard the prosecution of Mrs. Graybill as a persecution, and there is general rejoicing over the termination of the case. — *Kansas City Times.*

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## NOTICE.

IF I should see all who call at my door, I should have no time to answer correspondents and attend to other imperative duties. Hence I hereby declare that I receive no calls from visitors except by appointment: and to tease the attendant is not only vulgar, but useless.

Pleasant View, June 17, 1895. MARY BAKER EDDY.

## NOTES FROM THE FIELD.

WE take the liberty of copying a letter which accompanied an order for Science and Health, the *Journal*, and a lot of German tracts.

DRESDEN, May, 1895.

Before ordering Science and Health with Key to the Scriptures, I would like to give a short explanation of how I came to know there was such a book. Quite accidentally a certain Mrs. A—— from Providence, R. I., came last autumn to live with the same German family as myself. Mrs. A—— is a thorough believer and adherent of Christian Science, and although I was absolutely ignorant of the existence of such a treasure, I could not help seeing that she owned some things which I lacked. She never discussed health topics, never said the word tired or sick, nor mentioned that this or that dish at table disagreed with or caused her to have indigestion, and what made me wonder more than all was her invariable cheerfulness and contentment which put to shame the fault-finding and discontented ones around her, myself included, and made me long to follow her good example.

At last she gradually let a few sentences drop here and there concerning Christian Science, and I eagerly asked to be told something about it, which she most willingly did. She also gave me her Science and Health, to study for myself, and treated me successfully for headache several times, which surprised me afresh, and made me long to know more of this wonderful Science as it appeared then, but now seems so perfectly natural and simple, — in fact the plain Truth.

I have now been studying Science and Health every spare moment I can get away from my musical studies for the last four months, and cannot express in cold words the untold good it has done for me, both morally and physically. Quite another life seems to be opening out towards me, fuller and more blessed, because I am learning to know that Spirit, Life, is eternal, and matter — mortal thought — nothing, or mere illusion.

For five years I had the headache almost daily, and never expected to get rid of it, until I found Christian Science, and since

then have scarcely experienced an ache of any description, and to take medicine now seems utterly absurd.

I understand the power of Truth so far as to be able to help myself and other members of the household when asked, and look forward to the day when I can call myself a Christian Scientist with unspeakable pleasure; my chief wish and aim is to be worthy that distinction.

That a "few grains" of Truth works marvels, has been most clearly proved to me this last winter, seeing what a marked and yet indefinable change has come over each member of the German family in which we live.

At first they ridiculed and even feared Science; imagined it some sort of witchcraft, but by degrees they have changed their views to such an extent that when ill, ask to be treated, and are always alluding in little, stray words to Science, among themselves, which proves that the seed has not fallen on rocky places, and makes me feel happy at the idea that perhaps Christian Science will get a start in Dresden, and may in time spread through Germany. Of course in time it will be conqueror of the whole world.

Is Science and Health translated into German? If not is there any likelihood of its being done soon? because I know of a German or two, who are most anxious to study, and learn what it is about. — D. H. W.

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I HAVE been helped so much by the *Journal* that I wish to add my mite. I have so much to be grateful for, and there is so little I can do to demonstrate my gratitude!

I have been delicate from childhood, as I inherited it. Six years ago I took treatment, and have been stronger since, but did not discern principle, and soon went back to medicine, as I supposed it was like other means only benefited for a time. I had no opportunity to meet any Scientist to talk about it, as my treatment was absent treatment, but after a time, medicine gave such slight relief, that my relatives thought I would be as well off without it, although they knew nothing of Christian Science.

About this time I read a book on the wonders of prayer. I began to pray in earnest to be shown what I should do. Finally in the night the words came to me, "Wait on the Lord, wait, I say, on the Lord." I could not tell what that meant. After considering one day where to apply for help, I decided to

see what the Scientist said as one had come to town over a year before.

She said we might all be healed and learn how to keep well. My husband had a claim for thirty years; he did not consent at first to take treatment, but did after a time. While he and my daughter were not healed immediately, they were relieved greatly, and were able to demonstrate for themselves.

I was healed in a short time, and walked five miles in six weeks after first taking treatment, when before I could scarcely walk a few blocks. My neighbors and friends were all astonished at the change in me, and I was not slow in telling the cause of it, as I felt that I wanted to tell it all over the world.

While the physical healing and freedom from the great burden of care and anxiety is great, it is not to be compared with the spiritual healing. — MRS. A. E. I.

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AN instance may not be amiss to cite one demonstration of the great interest that the children have manifested toward the Testimonial "The Mother's Room."

One dear little worker, a boy of about ten who had been faithfully placing his little earnings in the Sunday school box, was told that the next week would close the contribution to be sent by the children from this church; but the next day came the letter calling for "demonstrations" to be forwarded immediately; when the next Sunday came, the little "disciple" had his offering ready and learned that the sum for the Christmas offering could not be held longer, and his would be now too late in sending. It was a hard demonstration over disappointment for the little boy, but his "Good Thoughts" coming to his help, comforted him, and a little later the sum intended for the "Mother's Room" was employed to buy his first Science and Health with Key to the Scriptures, which he eagerly reads with the understanding.

The first part of the year fifty cents was sent for tracts, the children each taking one to give to some one whom they wished to interest in Christian Science.

What may not be expected of the rising generation that grow up in the Truth? May we all learn to look to Science and Health as our staff, and to the dear Mother, as our Leader, with the same childish simplicity as do the children. — M. W. OGDEN, TACOMA, WASH.

PERHAPS it may interest and encourage some of the small churches scattered throughout our land, to know how our church has struggled, and is succeeding at the present time.

We received a charter from the commonwealth in September, 1893. We started with four members. For several Sundays this small number constituted our congregation. Error seemed to cry out — "See your empty chairs, you will never see them filled."

But Truth is mightier than error, and with this thought in mind, we continued to hold services every Sunday. One by one others came in, our chairs were filled and more had to be purchased, and now our congregation numbers from twenty-five to thirty-two. The April *Journal* was received, and in prompt obedience to our Leader's command, we began the first Sunday of the quarter with the new form of service.

The public thought is changing and a general desire to know more of the Truth is expressed. Through this society we are able to circulate a large number of tracts and *Journals*. We also have a box of literature in some of the waiting-rooms in the railroad stations. In this way much good seed is being sown that some day must bring forth an abundant harvest. — R. T. L., NEW BEDFORD, MASS.

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THE little child alone in the dark is afraid. He imagines bears and goblins lurking on all sides ready to devour him, and in an agony of fear cries for help. The cry reaches the ear of the watchful mother, who brings into the room a light, the monsters vanish and he falls asleep, assured of her protecting care.

So poor mortals groping in the darkness of material sense, see sickness in all its forms; sin — from which we fain would escape, — and death the inevitable, attacking us on all sides, and in this agony of fear they cry out, searching for a higher source than our material environment, for help.

That cry reaches the great heart of Love, the light of Truth comes into their consciousness, and they realize that the goblins of the darkness never existed, much less could attack them, and they rest in the assurance that God is light, and in Him is no darkness at all. — L. W.

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A LITTLE over one year ago I sent for one dozen copies of Science and Health with Key to the Scriptures. Since then I

have sold all of them; surrendered my license as a local Methodist preacher, attended a class taught by one of Mrs. Eddy's normal students, and have been a constant student of Science and Health.

I have had some good demonstrations, and am endeavoring to give up all for Truth. I am sure our beloved Leader has given us the Truth to understand and live by, which is the one desire of my heart. I have been reading the *Journal* for some months, and as a Scientist could not afford to be without it, I have been able to secure some subscriptions for it, and hope to get others soon.

From this time forward, I am with you in this glorious work, and am beginning to see the freedom which makes free indeed.—  
D. M. CREIGHTON.

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It is a little over one year since a very esteemed friend, of this city, invited me to partake of the heavenly manna contained in the revelation of Science and Health with Key to the Scriptures. I had up to that time been a victim of many years standing (fifteen) of hip joint disease, eventually confining me to my bed, where I had been ten months when the "book of prophesy" was opened for me. I was not long in finding the light I needed, that gave "feet to the lame," enabling me now to go, move and walk where I will, without crutch, support or of any bandage description, save the staff of Divine Science.

In proportion as my thoughts are occupied with the work in Science does the peace and joy inwardly come that transforms the blight of error externally.—T. G. K., TACOMA, WASH.

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THE following is an extract from the letter of a former pastor, to a church member who asked for a letter from her church, as she wished to unite with the First Church of Christ, Scientist.

"If you will go to Columbia and take a three years' course in nerve physiology, and another three years' course in experimental psychology, then,—and not until then,—will you be competent to say, you have given the matter studious consideration. . . . Your life in our church was very lovely and helpful and I am not afraid of results."

In reply the lady wrote:—"I am reminded that the unlettered fishermen of Galilee were Christian Scientists before the existence of Columbia College, and were I to adopt your sug-

gestion to wade through its physiological and pathological courses, I am sure that my last state would be worse than the first."

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THE recent arrest of a Scientist in our city has brought forth more evidences of kind thought for Christian Science, than it has of adverse opinion. I will present one instance.

The pastor of one of the city's large churches met a Scientist who had been a former member of that church. Opening the conversation with great cordiality, he assured her of his interest in the case; said he had read the account of the Buswell trial, which the Scientist cited as a typical case.

The conversation ended by his remarking that he thought people were ready to-day to let one another think for themselves.

A great many of the former attendants of this church are now found regularly at the Christian Science services, and this voluntary and unsought expression of good-will was most gratifying. — A. H. W., KANSAS CITY, MO.

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DEAR *Journal*: — I have done much traveling (14,000 miles) in the past nine months; and with one or two exceptions I have not seen notices of the location or address of Christian Science meetings—or practitioners in the hotel frames, supplied for the purpose of such church notices.

Many travelers waste their Sundays for lack of a place to interest them. I think a small notice in a neat separate frame, such as I saw in Tacoma, hung near the large church frame in hotel offices, would bring many into the meetings.— G. H. T.

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EXTRACT FROM A LETTER. "Pulpit and Press just received. Am particularly impressed with "Note," page 28, line 31, and Mrs. Eddy's reply to Director's presentation and invitation. What an example for D. D.'s and what a sentiment flung in the face of the men who preach that Christian Science is not Christian! These are wonderful times, and happy are those with Wisdom enough to see this. The *Journal* grows dearer each month."—D. N. M.

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As I read the notes from the field, it gives me courage to tell how much good Christian Science is doing here.

We are ten in number, who meet three times a week to study the Bible and Science and Health with Key to the Scriptures.

We expect some one to lead us soon, and there is a good field for the work. — G. W. W., ASPEN, COLORADO.



## EDITOR'S TABLE.

NEVER was a profounder truth uttered than that by Paul when he declared that "the wisdom of this world is foolishness with God." He preceded this remark with another which led directly to it: "Let no man deceive himself. If any among you seemeth to be wise in this world, let him become a fool, that he may be wise." This declaration of Paul is based upon the repeated asseverations of the Scriptures, including those of Jesus, that there is no true wisdom apart from God, who is the supreme Wisdom.

Human wisdom is at best but relative; and to the extent that it is relative it is mixed with error. Human wisdom consists of human concepts, and human concepts are mere human speculation. Every concept founded in that which is apart from God, is premised in error. Error in premise of necessity leads to error of conclusion. So that all of merely human wisdom is premised in delusion. Yet so strong is this delusion that self-deceived humanity has ever fancied, and is ever fancying, that it has a wisdom, a prescience, and a mind distinctively its own, and upon which it can rely for certain guidance.

To destroy this delusion is the work of Truth, — that Truth which is of universal application, because it is infinite, immutable.

Jesus was the personal demonstrator of that Truth in a degree above and beyond that of any other personality. His mission was to show mortals that their wisdom, in and of itself, was foolishness, because based in folly. This folly is the belief that limited human understanding, otherwise the evidence of the personal senses, can testify of anything that is real, tangible, or permanent. Itself delusion, it can testify only of the delusive. Every attempt of personal sense, or human wisdom to define things is therefore a failure. That which begins in delusion must end in delusion. Human knowledge, so-called, is equally delusive with human ignorance. A false concept on the highest intellectual plane is no greater an approximation to Truth, than a false concept on the lowest intellectual plane. Every human concept is but a human belief; and human belief is a mere phantom, changing at the dictate of caprice, fancy, or will. Human

knowledge is human education, and human education is but educated belief. What is good education in belief to-day is bad education in belief to-morrow. What is good educated belief in one decade of human experience is vicious educated belief in another decade. What seemed to be and was generally accepted as the highest degree of wisdom along many lines one hundred years ago, to-day, is as generally regarded as the sheerest nonsense.

How foolish then to pin our faith to human wisdom! But what is the remedy? If we may not trust to human wisdom, or those channels through which wisdom is supposed to be imparted, namely, the personal senses, how shall we know or how shall we learn anything? We answer that the only wisdom upon which mankind can rely is that which comes from God, the supreme Wisdom, through revelation.

If this be true, it will be asked, how shall revelation come?

Of necessity it must come through human personality. It could not otherwise be apprehended of mortal sense. The so-called works of nature do not reveal God to man. Material sense can no more comprehend "nature" than it can "nature's God." Hence revelation has ever come through personality. The patriarchs of old were the media of divine communication with mankind. Jesus and the apostles were the media of later times. In some measure divine Truth has in all ages been imparted through persons who have so far risen above the evidences of physical sense as to become, in greater or less degree, transparencies for the reflection of divine Truth. In no single instance, however, has this Truth been reflected through the merely human or mortal understanding. It has been, is now, and ever shall be, supersensual.

Our proposition then is, that human wisdom is entirely apart from revelation, and whatever of revelation comes, is the result not of fleshly, but of spiritual perception or discernment. All there is of so-called human knowledge, entitled to the name of knowledge, is that which has been divinely imparted through revelation.

It is an unquestionable historical fact that heretofore most of revelation has come through men. Must there not have come a time, when in the eternal fitness of things, Woman should become a medium of divine revelation? That such a time must come is clear from the fact that God created man *male* and

*female.* There can be no whole man without the female. Genesis is authority for our claim; but it by no means rests there. Revelation expressly declares the appearing of the Woman of the Apocalypse. The only possible question is as to when this Woman shall appear. We cannot in this article, go over all the ground upon which we base our belief that this Woman has appeared, and is now with us. There are numerous indicia, both in the Scripture, and outside of it, pointing to these as the times of her appearing. It is sufficient for our present purpose to point to that one indice which, to every Christian Scientist is evidence conclusive, and that is the coming to this age of our text-book, Science and Health with Key to the Scriptures. The wondrous results of this book in uplifting humanity and bettering the conditions of the race, sufficiently attest its divinely revealed origin. How could this book come? It must come through a person; and in the divine order above indicated, that person must be a female.

What then is our rational conclusion? what the logic of this latest revelation? That she who wrote the revelation is the Revelator! Surely the medium of the revelation must be the Revelator in every instance. It is upon this premise we declare that the Reverend Mary Baker Eddy is the divinely appointed instrument of the higher revelation which has come to us.

Our conclusion then is, that in so far as we understand and accept this revelation, and recognize the Revelator, we are attaining to true and lasting knowledge; knowledge which is above human premises, beyond human hypotheses, apart from the changing and shifting views which are born solely of human conceptions and are lacking the essential qualities of inspiration. We bear constantly in mind, however, that this higher revelation is but a better and truer interpretation of the Bible, for the merit which is claimed by its author for Science and Health is the fact that it is based wholly upon Scripture.

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PROFESSOR C. C. EVERETT of Harvard University in a recent article published in *The New World*, of Boston, bearing the euphonious title of "The Devil," after tracing his history from the early superstitions of the race down through the varying stages of human conceptions, makes certain deductions which are not uninteresting from the Christian Science standpoint. The following is extracted therefrom: —

“The fact that the devil was gradually evolved has been generally overlooked. This oversight has introduced a singular confusion into the later thought of him. It has been assumed that the various characteristics that he possessed at different times belonged to him permanently and collectively. Thus the most contradictory functions have been ascribed to him. . . . The devil seems to fancy that if he will imitate in any way the divine methods he will share the divine omnipotence. The ape that turns over the leaves of a book as it has seen a man turn them hardly realizes, we may suppose, that it is not doing what the man did. The devil of superstition had his sabbaths, and his convocations at which he received the homage of his followers. So sin strives to imitate or to use the methods and the machinery of righteousness. The kingdom of the devil is simply an inverted kingdom of God, in which selfishness is the uniting power instead of love, and to the upholders of the kingdom this seems to furnish the strongest bond of union. This stupidity of the devil, this shrewdness, so sharp that it defeats itself, this sight that is without insight, this assumption of omnipotence by one who is a vanishing element in God’s universe, may be associated with an inner contradiction that underlies the entire notion of the devil. He seems to be something, yet he is really nothing. The most profound theologians have insisted that sin is a lack rather than a presence. . . . Sin, then, is negative and not positive. This is well illustrated by the fact that originally the devil was the incarnation of darkness, while darkness is only the absence of light. . . . When we consider that Goethe recognized fully this aspect of the devil, the personality of Mephistopheles, the incarnation of a negation, is seen to be one of the most marvelous creations of genius. Of course this inner recognition must at last become recognized. A mere negation cannot exist. Thus the devil has always carried within himself the elements of his own destruction.”

Among his other deductions we find the following: —

“Sins in general are simply concrete. They are the yielding to this passion, the failing to yield to that impulse. So soon as their common element of sinfulness is abstracted, is put over against the separate acts and embodied in a real person, then the idea of sin, as such, is aroused as it could not be under other circumstances. See, for example, how different our thought of the world is since we have reached the idea of matter which is

simply the abstraction of all objectivity. The world has thereby become mechanical as it never was before. Spirit being recognized as the element of life, we speak of matter as dead. As the abstraction of matter brings to consciousness the material aspect of the world, so the abstraction of sin, in the form of the devil, brings to consciousness the sinfulness of the world."

It will be readily seen by the Christian Scientist that Mr. Everett's ultimate deduction is that sin and matter exist only as a human belief. Therefore, he would be bound to say that as human belief changes, sin and matter change, and when finally the human belief is destroyed, there is neither sin nor matter. In other words, "the abstraction of all objectivity," could no longer exist even as an abstraction.

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ON behalf of the treasurer of the Mother Church, we take occasion to remind the members of the following resolution passed by the Church Committee on July 25, 1893.

"That every member of The First Church of Christ, Scientist, in Boston, Mass., shall pay a per capita tax annually of not less than one dollar; to be paid on or before October first in each year."

It will be observed that this tax is a yearly one, the purpose of which is to aid in defraying the current expense of the Church. While it is not less than \$1.00 per year, it may of course be as much more as the member can afford or sees fit to contribute.

To those applying for membership we wish to say, Do not send your per capita tax until you receive notice of your admission.

Please bear in mind also that all remittances to this fund should be made to the treasurer, Mrs. Mary F. Eastaman, C. S. D., 85 Broadway, Chelsea, Mass.

"Not because I desire a gift; but I desire fruit that may abound to your account."—PHILIPPIANS iv., 17.

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WE request that those who send us newspaper clippings accompany them with the name of the newspaper. Unless they do we cannot make use of them. We again mention that we do not publish articles unless the name of the author is sent us. We must know who the author is.

## PUBLISHERS' DEPARTMENT.

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ALL applications for Church and Dispensary notices, and Cards are passed upon by the Publication Committee. Applicants must furnish the recommendation of their teacher. No application received except from a subscriber.

A charge of 50 cents is made for each change in Church and Dispensary Notices, and Personal Cards, except when made at the beginning of the year for which the card or notice is paid.

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CHRISTIAN SCIENCE JOURNAL will be furnished at the rate of \$2.00 per dozen copies, postpaid.

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WE desire to obtain the following copies of the Journal to complete volumes for binding. Please send postal giving full address and list of Journals sent in with your order for what you will have in exchange. Our allowance for these Journals is 15 cents per copy.

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January — 1888.

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May, June, September, and November — 1893.

August — 1894.

We have volumes 8, 9, 11, and 12 of the Journal, bound in cloth, at \$2.50 per vol., prepaid.

## CHURCHES OF CHRIST, SCIENTIST, SUNDAY SERVICES :

- ALBANY, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M., at 224 Clinton Ave. Also services, Tuesdays at 7.30 P. M.
- AMSTERDAM, N. Y., Church of Christ, Scientist, Service,—10.45 A. M., Friday evening meeting, 7.30 P. M., at 24 Market St.
- ATLANTA, GA., First Church of Christ, Scientist, Service,—10.30 A. M., "The Grand," Peachtree Street.
- AUBURN, ME., Church of Christ, Scientist, Service,—10.30 A. M., Golden Eagle Hall, 68 Main St., Friday, 7.30 P. M. 90 Court St.
- AUSTIN, TEX., Church of Christ, Scientist, Service,—10.45 A. M., Krohn's Hall, cor. W. 10th St. and Congress Ave.
- BALTIMORE, MD., First Church of Christ, Scientist, Service,—11 A. M., 1414 Linden Ave.
- BARRE, VT., Church of Christ, Scientist, Service,—10.45 A. M., 52 Main St., opposite National Bank.
- BEATRICE, NEBRASKA, Church of Christ, Scientist, Service,—10.30 A. M., Brethren Church, 12th and Court Sts.
- BELOIT, WIS., Church of Christ, Scientist, Service,—10.30 A. M., Carpenter's Block.
- BINGHAMTON, N. Y.—First Church of Christ, Scientist, Service,—10.30 A. M., Iron Hall, Room 2, 87 State St.
- BLOOMINGTON, ILL., First Church of Christ, Scientist, Service,—11 A. M., Red Men's Hall.
- BLUE SPRINGS, NEB., Church of Christ, Scientist, Service,—10 A. M.
- BOSTON, MASS., The First Church of Christ, Scientist, Service,—10.30 A. M., at the new church edifice, cor. of Falmouth and Norway Streets, off Huntington Avenue.
- BRADFORD, PENN.—First Church of Christ, Scientist, Service,—7.30 P. M.; Children's Class 11 A. M.; Reading Science and Health, with Key to the Scriptures 7.30 P. M., Friday. 30 Main St., second floor.
- BROOKLYN, N. Y., Church of Christ, Scientist, Service,—10.45 A. M., also Bible study Thursday evening, at 8 o'clock, 104 South Oxford St., near Fulton.
- BROOKLYN, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., also Thursday evenings at 8 o'clock, Cumberland St., between Lafayette and Dekalb Aves.
- BUFFALO, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., at church edifice, corner Prospect Ave. and Jersey St. Experience Meeting Fridays at 8 P. M.
- BUFFALO, N. Y., Central Church of Christ, Scientist, Service,—at 10.45 A. M., 20th Century Club, Delaware Ave., near Allen; also meetings Wednesday evening at 8 o'clock and Friday afternoon at 3 o'clock, 916 Main St.
- BURLINGTON, IOWA, Church of Christ, Scientist, Service,—10.30 A. M. Gregg Building, cor. Jefferson and 5th Sts.
- BUTTE CITY, MONTANA, First Church of Christ, Scientist, Ser-

vice,—10.45 A. M., Tuesday evening 8 P. M. The Ellwood, 54 East Broadway.

CANON CITY, COL., First Church of Christ, Scientist, Service,—10.30 A. M. 424 Main St., room 4, second floor.

CEDAR RAPIDS, IA., Church of Christ, Scientist, Service,—10.30 A. M., at Room 64 Granby Block, cor. 3rd Ave. and 2nd St.

CHARLES CITY, IA., Church of Christ, Scientist, Service,—10.30 A. M. Room 3 Cheney Block.

CHICAGO, ILL., First Church of Christ, Scientist, Service,—10.45 A. M., Auditorium.

CINCINNATI, O., First Church of Christ, Scientist, Service,—10.30 A. M., Wildey Hall, New Odd Fellows' Temple, entrance on 7th Street.

CINCINNATI, O., Church of Christ, Scientist, Service,—10.30 A. M., Hall D, 7th floor, New Odd Fellows' Temple, cor. 7th and Elm. Also at Dispensary, suite 29, 346 West 4th St.; Science and Health Lesson at 7.45 P. M., and Bible Lesson Wednesday, 2 P. M.

COLORADO SPRINGS, COLO., Church of Christ, Scientist, Service,—at 10.30 A. M., 315 E. Huerfano Street.

CLEVELAND, O., Church of Christ, Scientist, Service,—at 11 A. M., Kendall Bldg, second floor rear, 106 Euclid Ave.

DAYTON, O., Church of Christ, Scientist, Service,—10.30 A. M. Wednesday 7.30 P. M. 1068 S. Brown St.

DECATUR, ILL., Church of Christ, Scientist,—Review Bldg., cor. No. Main and North Sts., 10.45 A. M.; S. and H. Study, Wednesday 7.45 P. M.

DENVER, COLO., Church of Christ, Scientist,—1751 Logan Ave., Service, 10.30 A. M.

DAVENPORT, IA., Church of Christ, Scientist, Service,—10.30 A. M., Masonic Temple.

DES MOINES, IA., First Church of Christ, Scientist, Sunday Service,—10.30 A. M., Friday evening meeting 7.45 P. M. in the Christian Science Auditorium and Reading Rooms, New Redhead Bldg., cor. 4th and Locust Sts.

DETROIT, MICH., Church of Christ, Scientist, Service,—10.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Bible Class Tuesdays 7.45 P. M., at Hanna Hall, 8 Witheral St., near Woodward Ave.

DUBUQUE, IA., Church of Christ, Scientist, Service,—10.30 A. M., Friday, 7.30 P. M., Facade Building.

DULUTH, MINN., First Church of Christ, Scientist,—Regular Service, 10.45 A. M., Hall, fifth floor, Masonic Temple.

EAU CLAIRE, WIS., Church of Christ, Scientist, Service,—10.30 A. M. Dispensary Rooms, 622 So. Barstow St.

EL DORADO, KAN., Church of Christ, Scientist, Service,—10.30 A. M., at Reading Room on Central Ave.

ERIE, PA., First Church of Christ, Scientist, Service,—10.30 A. M., 1108 State Street.



EVANSTON, ILL., First Church of Christ, Scientist, Service,—  
10.30 A. M., I. O. O. F. Hall, 620 Davis St.

FAIRMONT, MINN., Church of Christ, Scientist, Service,— 10.30  
A. M., Occidental B'l'k.

FALL RIVER, MASS., Church of Christ, Scientist, Service,—  
2 P. M., 39 South Main Street.

FORT HOWARD AND GREEN BAY, WIS., Church of Christ, Sci-  
entist, Service,—10.30 A. M., Business College Block, Green Bay.

GALESBURG, ILL., First Church of Christ, Scientist, Service,—  
10.30 A. M., 314 East Main Street.

GRAND FORKS, NO. DAK., Church of Christ, Scientist, Service,  
— 7.30 P. M., 406 Demers Ave.

GRAND RAPIDS, MICH., First Church of Christ, Scientist, Ser-  
vice,—10.45 A. M.; in Good Templars Hall, cor. S. Division and  
Island Sts.; Bible Study, Thursday 7.30 P. M., in C. S. Reading  
Room, Gilbert Block, 122 Monroe St.

GRAND ISLAND, NEB., Church of Christ, Scientist, Service,—  
11 A. M.

GUTHRIE, O. T., First Church of Christ, Scientist, Service,—  
11.30 A. M.; Bible Study 7.30 P. M., U. S. Court Room.

JAMESTOWN, N. Y., Church of Christ, Scientist, Service,—  
10.45 A. M., Corner Prendergast Ave., East Fourth St.

JUNCTION CITY, KAN., Church of Christ, Scientist, Service,—at  
11 A. M. Wednesday evening 7.45, First stairway west of First  
National Bank, 7th St.

KANSAS CITY, MO., Western Church of Christ, Scientist, Service,  
—Sunday 11 A. M., Y. M. C. A. Auditorium, corner Ninth and  
Locust Sts.

KANSAS CITY, MO., First Church of Christ, Scientist, Sunday  
Service,—11 A. M., in Coates Opera House, cor. 10th and Broadway.

KEARNEY, NEB., Church of Christ, Scientist, Service,— 11 A. M.  
and 8 P. M., 2212 Central Ave.

KEOKUK, IOWA., Church of Christ, Scientist, Service,— 10.30  
A. M., Room 2, Ayers Building, 513 Main St.

LA CROSSE, WIS., First Church of Christ, Scientist, Service,—  
10.30 A. M., Lienlokken Hall, Fourth St.

LEAVENWORTH, KAN., First Church of Christ, Scientist, Ser-  
vice,—11 A. M., 415 Cherokee St.

LINCOLN, NEB., First Church of Christ, Scientist, Service,—  
10.45 A. M., 1124 N St., Bible Study Thursday 7.30 P. M.

LOCKPORT, N. Y., Church of Christ, Scientist, Service,—11 A. M.,  
at Royal Templars' Hall, cor. Main and Pine Sts.

LOS ANGELES, CAL., First Church of Christ, Scientist, Service,—  
10.30 A. M., 254 So. Main St.

MADISON, WIS., First Church of Christ, Scientist, Service,—  
10.30 A. M., Jewish Synagogue, W. Washington Ave.

MANCHESTER, N. H., First Church of Christ, Scientist, Service,  
— 10.30 A. M., Friday 7.30 P. M., at Christian Science Hall, 987  
Elm St.

MARINETTE, WIS., Church of Christ, Scientist, Service,—10.30 A.M., Johnstone's Hall, over 1503 Main St.

MARSHALLTOWN, IA., First Church of Christ, Scientist, Service,—10.30 A. M., at Brick Church, No. 6 E. State St.

MASON CITY, IA., Church of Christ, Scientist, Service,—10.30 A. M., 2d floor of Union Blk.

MAQUON, ILL., Church of Christ, Scientist, Service,—10.30 A. M., K. of P. Hall.

McGREGOR, IA., Church of Christ, Scientist, Service,—10.30 A. M., G. A. R. Hall.

MEMPHIS, TENN., First Church of Christ, Scientist, Service,—10.30 A. M. Room 80, Randolph Building.

MEMPHIS, TENN., Church of Christ, Scientist, Service,—10.30 A. M.; Science and Health Study, Friday 3 P. M. Lyceum Theatre, corner Second and Jefferson Sts.

MILWAUKEE, WIS., The Milwaukee Church of Christ, Scientist, Service,—10.30 A. M., at the Athenæum, Cass and Biddle Sts.; Friday 8 P. M., at Reading Room, 222 Wisconsin Street.

MILWAUKEE, WIS., First Church of Christ, Scientist, Service,—Sunday 10.45 A. M., at Severance Hall, 421 Milwaukee St., Friday 7.45 P. M., at 726 Grand Ave.

MINNEAPOLIS, MINN., First Church of Christ, Scientist, Service,—10.45 A. M., Experience Meeting, Friday, 7.30 P. M., 820 Nicollet Ave.

MONTREAL, CAN., Church of Christ, Scientist, Service,—11 A. M. and 7 P. M., 2456 St. Catherine St.

MT. PLEASANT, MICH., Church of Christ, Scientist, Service,—10.30 A. M.

NELIGH, NEB., First Church of Christ, Scientist, Service,—11 A. M., five blocks north of depot.

NEWBURYPORT, MASS., Church of Christ, Scientist, Service,—2.30 P. M., Conservatory Hall.

NEWBURYPORT, MASS., First Church of Christ, Scientist, Service,—10.30 A. M., 28 Pleasant Street.

NEW BEDFORD, MASS., Church of Christ, Scientist, Service,—10.30 A. M., Five Cents Savings Bank Building.

NEW HAVEN, CONN., Church of Christ, Scientist, Service,—10.30 A. M., also Wednesday 3 P. M., and 7.30 P. M., Room 13, Boardman Building, corner State and Chaple Streets.

NEW YORK CITY, First Church of Christ, Scientist, Services,—During July and August at C. S. Reading Rooms, 96 5th Ave. Entrance West 15th St., Sundays at 10.45 A. M. Rooms open daily, except Sundays, from 10 A. M. to 4 P. M.

NEW YORK CITY, Church of Christ, Scientist, Service,—every Sunday at 10.45 A. M., and Bible Class Tuesday 8 P. M.; Services Thursday, 8 P. M. All at Hodgson Hall, cor. 5th Ave. and 45th St.

OCONTO, WIS., Church of Christ, Scientist, Regular Service,—Sunday 10.30 A. M.; Tuesday Meetings 7.30 P. M., at Christian Science Chapel, cor. of Main and Chicago Sts.

OMAHA, NEB., First Church of Christ, Scientist, Service,—Sunday, 10.45 A. M.; Wednesday 2.30 P. M., study of Bible Lesson; Friday, 8 P. M., Reading from Science and Health. Rooms 16 and 17 Patterson Block, corner 17th and Farnam Sts.

ONEONTA, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M., 7.35 P. M.; Tuesday, 7.30 P. M., 154 Main St.

PEORIA, ILL., First Church of Christ, Scientist, Service,—every Sunday at 10.30 A. M., in Music Hall, cor. Madison and Fayette Sts.

PHILADELPHIA, PA., First Church of Christ, Scientist, Service,—Sundays, 11 A. M., at Mercantile Library, Tenth St., above Chestnut.

PIQUA, OHIO, Church of Christ, Scientist, Service,—10.30 A. M., Scott Slauson Hall, cor. Wayne and Ash Sts.

PORTLAND, OREGON, Church of Christ, Scientist, Service,—11 A. M., Room 20, Dekum Building, corner of 3rd and Washington Streets.

PROVIDENCE, R. I.—First Church of Christ, Scientist, Bible Lesson Service 2.30 P. M., 96 Westminster St.

PUEBLO, COL., Church of Christ, Scientist, Service,—at 11 A. M., 725 cor. Santa Fé Ave. and 8th St.

QUINCY, ILL., Church of Christ, Scientist,—Sunday Service 10.30 A. M. Newcomb Block, N. W. cor. 4th and Maine Streets. Entrance on Main Street.

ROCHESTER, N. Y., First Church of Christ, Scientist, Service,—Sunday, 10.30 A. M., at C. S. Reading Rooms, 3 East Ave.

ROCKPORT, OHIO, Church of Christ, Scientist, Service,—2 P. M., Residence L. H. Wagar.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Service,—11 A. M., Friday 7.30 P. M. Odd Fellows' Hall, Market Street.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Service,—10.30 A. M., 70 East 3d South St., Rickett's Block.

SAN BERNARDINO, CAL., Church of Christ, Scientist, Service,—10.30 A. M. and 7.30 P. M.; Science and Health Study, Wednesdays 2.30 P. M. Davis Hall, 423 Third St.

SAN DIEGO, CAL., Church of Christ, Scientist, Service,—11 A. M.; Study of S. and H., 7.30 P. M.; Bible Lesson, Friday, 7.30 P. M. Jewish Temple, corner 2d and Beach Sts.

SAN FRANCISCO, CAL., Service, 11 A. M. 702 Powell St., cor. Pine.

SAN JOSE, CAL., Church of Christ, Scientist, Service,—11 A. M., I. O. O. F. Building, cor. 3d and Santa Clara Sts.

SCRANTON, PA., First Church of Christ, Scientist,—Spencer Building, 519 Adams Ave. Service, Sunday at 10.30 A. M.

SIOUX CITY, IOWA, First Church of Christ, Scientist, Service,—10.30 A. M., Bible Study Wednesday 7.30 P. M., second floor Masonic Temple.

ST. JOSEPH, MO., First Church of Christ, Scientist, Service,—10.30 A. M.; at Unity Church, near Edmond on Ninth St.

ST. LOUIS, MO., First Church of Christ, Scientist, in St. Louis,

N. W. cor. 23d and Locust Sts., Bethoven Conservatory ; Service,—10.30 A. M., Inquiry Meeting, at 8 P. M.; Mid-week meeting Wednesday evening 8 o'clock.

SYRACUSE, N. Y., Church of Christ, Scientist, Service,—10.30 A. M., Services, Friday, 7.30 P. M., 704 East Fayette Street.

TACOMA, WASH., First Church of Christ, Scientist, Service,—11 A. M.; Wednesday, 7.30 P. M. Room 203 Lucerne Bldg., Tacoma Ave. and Ninth St.

TOLEDO, O., First Church of Christ, Scientist,—321 Tenth St. Service,—10.45 A. M., Bible Study, Friday evening at 7.30.

TOPEKA, KAS., Church of Christ, Scientist, Service,—11 A. M., 210 W. 6th Street.

TORONTO, CANADA, First Church of Christ, Scientist, Service,—11 A. M., and 7 P. M., corner College and Brunswick Aves.

TORONTO, CANADA, Church of Christ, Scientist, Service,—11 A. M., Christian Science Hall, N. E. cor. Yonge and Alexander Sts.

TRAVERSE CITY, MICH., Church of Christ, Scientist, Service,—10.45 A. M., at K. O. T. M. Hall, Montague Block, Front St.

TROY, N. Y., First Church of Christ, Scientist, Service,—10.30 A. M., 14 First Street.

TURNER, ME.—Church of Christ, Scientist, Service, 11 A. M., Residence, Mrs. Angie L. Blanchard, C. S.

UTICA, N. Y., First Church of Christ, Scientist, Service,—10.45 A. M., Oneida Hall, Oneida St.

WEBSTER CITY, IA., First Church of Christ, Scientist, Service,—11 A. M., Odd Fellows' Hall.

WEeping WATER, NEB.—Service 10 A. M. at Christian Science Church.

WICHITA, KAS., Church of Christ, Scientist, Service,—11 A. M., over 155 and 157 N. Market St.

YATES CENTER, KAN.—Service 2 P. M., Bible Lesson, Wednesday 7.30 P. M.

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Regular Sunday services of Christian Scientists are as follows :

ALBERT LEA, MINN.—10.30 A. M., Masonic Banquet Hall; Wednesday and Saturday, 3 P. M.

ALGONA, IA.—Bible class 10.30 A. M., Odd Fellows' parlors.

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

ARDMORE, IND. TER.—Sunday School 2.30 P. M. Residence of W. R. Moore, C. S., South Court Street.

ARKANSAS CITY, KANS.—S. S. 10.30 A. M.; Subject Meeting, Tuesday, 7.30 P. M.; S. S. Lesson, Wednesday, 2 P. M. 9 and 10 Isabella Block.

ARMSTRONG, IA.—10.30 A. M. Felkey Block.

AUBURN, N. Y.—Bible Class 3.30 P. M., Thursdays 4 P. M. 126½ Genesee Street, Room 13, Tripp Block.

BATH, ME.—Sunday School 2.15 P. M., Cotillion Hall, 81 Front

St. Study of SCIENCE AND HEALTH, Thursday eve., at 7 P. M., 54 Willow St.

BATTLE CREEK, MICH.—10.45 A. M., Sundays at Ladies' Literary Club Rooms, over Post Office; S. and H. Study, 2 P. M., Wednesdays, at residence of C. M. Adams, 17 Fremont St.

BELVIDERE, ILL.—Sunday School, 2.30 P. M., Bible study, 7.30 P. M., 621 Logan Ave.

BEVERLY, MASS.—S. S. 10.30 A. M., 45 Cabot St.

BERLIN, ONT.—Bible Class Sunday, 7.30 P. M. Residence W. A. Greene, Jr., C. S.

BOONVILLE, N. Y.—10.30 A. M. Union Block.

BROOKLYN, N. Y.—Bible Class, 11.15 A. M. Residence Mrs. J. C. Otterson, C. S. B. 144 Pierrepont St.

BRYAN, OHIO.—Sunday Service 2.30 P. M., in Carrols Hall.

CALAIS, ME.—Bible class 3 P. M., at C. S. Room, King Bl'k.

CHATTANOOGA, TENN.—Sunday, 10.30 A. M., Room 413, Richardson Bldg.; Wednesday 2 P. M.

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

CHILLICOTHE, MO.—11 A. M., Gilpin's Conservatory of Music.

CLAY CENTER, KAN.—Church of Christ, Scientist, S. S. 11 A. M. Rooms Lincoln Avenue.

CLINTON, MASS.—10.30 A. M., residence G. W. Goodwin, C. S., 7 Henry St.

COLTON, CAL.—11 A. M., Sunday School, 10 A. M.

COLUMBUS, O.—Sunday, 2 P. M., Monday, 3 P. M., 406 Oak St.

CORK, GA.—2 P. M. Residence R. Smith.

DEANSBORO, N. Y.—Union School Building, 10.30 A. M.

DE FUNIAK SPRINGS, FLA.—10 A. M., res., G. A. Walther, C. S. B.

DOUDS, IOWA—S. S. 10.30 A. M. Residence Wm. Jackson, C. S.

ELGIN, ILL.—10.30 A. M., Bible Class and Sunday School 3.45 P. M. 322 Chicago St., Room B.

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

EUGENE, OREGON.—3 P. M., cor. 7th and Lincoln Sts.

EVANSTON, ILL.—Bible class, Sunday, 3 o'clock P. M. 518 Davis Street.

EXETER, NEB.—10.30 A. M., First National Bank Building.

FORT DODGE, IA.—10.30 A. M. Residence D. K. Lincoln, C. S.

FORT WORTH, TEX.—Sunday School 11 A. M., Commerce Hall, Board of Trade Building.

FREMONT, NEBR.—Service, 3 P. M., at the residence of C. Lulu Blackman, C. S. B., 1737 Colson Ave.

FREEPORT, ILL.—Bible Class 10.30 A. M., Room 10, Fry's Block.

GALVESTON, TEX.—S. S. Bible Lesson, Sundays 10.30 A. M., No. 307 Tremont St.

GARDINER, ME.—2.30 P. M., res. J. P. Dorr, C. S., Brunswick Ave.

GENEVA, ILL.—10.45 A. M., residence of F. E. Bennett, C. S.

GENOA, NEB.—S. S. 11 A. M.; Bible study 7.30 P. M.; S. and H study, Thursdays 7.30 P. M. Residence A. J. Smith, C. S.

GLOUCESTER, MASS.—10.30 A. M., S. S. 11.30 A. M. Bible Lesson 7.30 P. M., Thursday. 64 Middle St.

GRAND JUNCTION, COL.—City Hall, Sunday School 2 P. M. Bible class, Thursday 2 P. M.

GROVETON, N. H.—Bible Class 12 M., 1 Rich St.

GREENSBURG, PA.—S. S. 2.30 P. M., 410 Greene St.

HAMILTON, CANADA.—11 A. M., Royal Templars' Hall, 172 James St., North.

HART, MICH.—S. S., 11.30 A. M., residence of Mrs. Lydia L. Richmond, C. S.

HARTFORD, CONN.—10.30 A. M., City Mission, 234 Pearl Street.

HASTINGS, NEB.—Sunday School 10.30 A. M.

HULL, IOWA.—Sunday School 11 A. M. Residence of Mrs. Lou Harrington, C. S., R. R. St.

JANESVILLE, WIS.—10.30 A. M., 27 West Milwaukee Street.

JEFFERSON CITY, MO.—2 P. M., Christian Church.

JOLIET, ILL.—Bible Lesson 10.30 A. M., Room 12 Fargo Bldg.

KINGSTON, MASS.—Bible Class 10.30 A. M., Brook Building.

LAWRENCE, MASS.—Service 10.30 A. M., and 7 P. M., Mayflower Hall, Pilgrim Block.

LAPORTE, IND.—Christian Science Bible class every Sunday at 10.30 A. M. 1106 Michigan Ave.

LEADVILLE, COL.—3 P. M., Hall over 123 East 6th St., Friday 7.30 P. M., Study of S. S. Lesson.

LEXINGTON, MO.—10.30 A. M., residence of John M. Williams, C. S.

LIBERTY, NEB.—10 A. M. Residence R. Walther.

LISBON, N. H., Bible Class 10.30 A. M. Residence Wilbur Atwood.

LINCOLN, NEB.—S. S. 10.30 A. M., Bible Class 7.30 P. M., Sunday and Thursday, 1519 O St., Suite 1, Young's Block.

LITTLETON, N. H.—10.45 A. M., Opera Block, Main Street.

LOCKLAND, OHIO.—Sunday 10.30 A. M.; Wednesday, 7.30 P. M. G. A. R. Hall.

LONG BRANCH, N. J.—11 A. M., Long Branch News Building.

LONDON, CAN.—Bible class, 11 A. M. and 7 P. M., Duffield Block.

LOUISVILLE, KY.—Service 11 A. M., 1814 Floyd St.

LOWELL, MASS.—10.30 A. M., Pollard's Bldg., Palmer St., also Tues. 7.30 P. M., Thurs. 3 P. M., 138 Merrimac St., Room 9.

MACON, GA.—4 P. M. 152 Cotton Ave.

MANKATO, MINN.—10.30 A. M., 823 South Front St.

MARQUETTE, MICH.—Sunday Service 10.30 A. M.; Bible and S. and H. Study, Fridays 3 P. M. 142 West Arch St.

MARYSVILLE, KAN.—First Church of Christ, Scientist; Sunday Services 11 A. M.; Cor. 14th St. and Broadway.

MERIDEN, CONN.—Sunday 10.30 A. M., Thursday 7.30 P. M., Room 12 City Mission Building.

MILFORD, N. H.—10.45 A. M., Golden Cross Hall.

MILTON, N. H.—Bible Class, 11 A. M., res. Mrs. T. J. Fox, C. S.

MISSOURI VALLEY, IA.—S. S., 10.30 A. M.; Bible Class, Friday 7.45 P. M. Latterday Saints Church, Erie St.

NASHUA, N. H.—Bible Class 10.30 A. M., at Rooms 37 and 38 Odd Fellows' Building.

NEW PAYNESVILLE, MINN., Bible Class 10.30 A. M., residence of Mrs. Mary Gibson, C. S.

NEW YORK CITY.—Bible Lesson Service 10.45 A.M. Thursday 7.45 P. M., Nos. 213, 215 and 217 W. 125th St., Rooms 27, 28, and 29.

NORA, NEB.—10.30 A. M., residence of A. G. Mallat, C. S.

OAKLAND, CAL.—11 A. M., S.S. 12M., Fraternal Hall, Wash. St.

OCEANSIDE, CALI. — Bible Class, 11 A.M. at Schuyler's Hall.

OLEAN, N. Y.—Sunday 10.30 A. M., also Thursday 7.30 P. M. 8 Laurel Ave.

OMAHA, NEB.—Service, 10.45 A. M.; SCIENCE AND HEALTH and Bible reading 8 P.M., Fridays. Rooms 236, 238, Bee Building.

OMAHA, NEB.—New York Life Building, cor. Farnem and 17th Sts. Rooms 202 and 213. Sunday Bible class 10.30 A. M., Wednesday 2.30 P. M., Thursday 7.30 P. M.; Friday 2.30 P. M. Reading from "Science and Health," and the Bible.

ONEIDA, N. Y.—Bible Class 10.30 A.M. 2 Cedar St., cor. Spring St.

OTTUMWA, IOWA.—Sundays 11 A. M., Grand Jury Room, Court House.

PORT HOPE, ONT.—11 A. M., and 7 P. M., Christian Science Hall.

PITTSBURG, PA.—Bible Class, Sunday, 10.30 A. M.; Friday Meeting, 7.30 P. M., at Duquesne Conservatory of Music, corner Ross and Diamond Streets.

PORTLAND, ME.—Bible Class 10.30 A. M., 385 Congress Street,

PORTLAND, ME.—Bible Class, 10.30 A. M. Room 2, 559 Congress St. Fridays, 7.45 P. M. 60 St. Lawrence St.

PORTLAND, OREGON.—Bible Class 11 A. M., A. O. U. W. Building, cor. 2d and Taylor Sts.

RACINE, WIS.—Bible Class 10.45 A.M. 2d Ward Hall, 8th St.

READING, MASS.—Service 10.30 A. M., Odd Fellows' Hall.

RICHMOND, IND.—Bible Class 10.30 A. M. 713 W. Main Lt.

RICE LAKE, WIS.—11 A. M., S. S. 12 M. Odd Fellows Hall.

RIVERSIDE, CAL.—10.30 A. M., Pythian Hall.

ROCKLAND, MASS.—Bible Class, Thursday 7.30 P.M. Sunday 11 A.M.

ROCK VALLEY, IOWA.—S. S. at 10.30 A. M. Principal's room in Public School Building.

ROME, N. Y.—11 A. M. Hall 151 West Dominick St.

SALINE, MICH.—S. S. Lesson 3.30 P. M., Tuesday 7.30 P. M., G. A. R. Hall.

SACRAMENTO, CAL.—Bible Class 11 A. M. Sundays and 3 P. M. Thursdays. Granger's Building, Tenth and K Sts.

SALEM, OREGON.—Bible Class, 10.30 A. M. 326 Liberty St.

SAN ANTONIA, TEXAS.—11 A. M., Tuesday 4 P. M., 629 N. Florris St.

SANDUSKY, OHIO.—Christian Science Bible Class 10.30 A. M., Sunday. Room 13, Kingsbury Block.

SAN FRANCISCO, CAL.—Bible Class at 10.45 A. M. 841 Post St., cor. Hyde.

SANTA ANA, CAL.—Sunday School 3 P. M., G. A. R. Hall, 111 E. 4th St.

- SAVANA, ILL.—4.30 P. M. Residence of A. Wolcott, C. S.  
 SAVANNAH, GA.—4 P. M., 169 Waldburg Street.  
 SHELDON, IA.—Services, 10.45 A. M., 10th St., near 3d Ave.  
 SHERBURNE, N. Y.—Bible class 10.30 A. M. Residence S. W. Walker, Chapel Street.  
 SIOUX FALLS, S. DAKOTA.—Bible Class 10.45 A. M. Ladies' Benevolent Society rooms in Pettigrew and Tate Block, Main Avenue.  
 SPEARFISH, S. D.—10.30 A. M., 2 P. M., and 7 P. M. Tuesday and Thursday. Residence J. C. Ryan, C. S. B.  
 SPOKANE, WASH.—11 A. M., Room 42, Review Bldg.  
 STELLA, NEB.—S. S. 10 A. M.; Question Meeting, Thursday, 7.30 P. M.  
 ST. JOHN, N. B.—Services 11 A. M. and 7 P. M. 94 Princess St.  
 ST. LOUIS, MO.—11 A. M., Room 127, Laclede Bldg., 4th and Olive Sts.  
 ST. LOUIS, MO.—Services, every Sunday 10.30 A. M., 2625 Eads Ave.  
 SPRINGFIELD, OHIO.—10.30 A. M., Temperance Hall.  
 ST. JOHNSBURY, VT.—10.45 A. M. 18 Pearl St.  
 ST. PAUL, MINN.—Bible Class Wednesday 7.30 P. M., 851 Reaney Street.  
 SUTHERLAND, FLA.—10 A. M., Sutherland Hall.  
 TACOMA, WASH.—10.30 A. M. Residence Mrs. Julia A. Jacobs, C. S.  
 THOROLD, ONT.—Bible Class, 11 A. M. McArthur Block.  
 TRURO, N. S.—10.45 A. M. and 7 P. M., No. 27 Walker Street.  
 VINCENNES, IND.—Bible Class 10.30 A. M., Tuesday 2.30 P. M., residence Miss Lizzie Clark, C. S.  
 WALLA WALLA, WASH.—11 A. M. Baumister Blk., Main St.  
 WARREN, PA.—Christian Science Bible Lessons every Sunday at 11 A. M. 6 Second Street.  
 WASHINGTON, D. C.—Sundays at 11 A. M. Residence of Mrs. M. E. Barbour, C. S., 1327 12th St., N. E.  
 WASHINGTON, IA.—3 P. M. residence of Robert McGaughey, C. S.  
 WATERLOO, IOWA.—10.30 A. M. 2d floor, Equitable Building, cor. Commercial St. and Park Ave.  
 WATER VALLEY, MISS.—Sunday Service 11 A. M., K. of P. Hall.  
 WENTWORTH, N. H.—S. S., 11 A. M., res. of E. M. Davis, C. S.  
 WEST RANDOLPH, VT.—Sunday Service, 11 A. M.  
 WHITMAN, MASS.—Bible Class 12 M. Jenkins' Building.

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CHRISTIAN SCIENCE DISPENSARIES, AND READING ROOMS.

- ALBANY, N. Y.—224 Clinton Ave.  
 ATLANTA, GA.—"The Grand," Peachtree Street.  
 BALTIMORE, MD.—1414 Linden Ave.  
 BARRE, VT.—52 Main St., over Parlor Drug Store.  
 BELVIDERE, ILL.—No. 1237 Pearl Street, cor. 5th.  
 BERLIN, ONT.—41 Queen Street.



- BROOKLYN, N. Y.—Church edifice, 266 Cumberland St.  
 BROOKLYN, N. Y.—104 South Oxford Street.  
 BUFFALO, N. Y.—Dispensary of Church of Christ, Scientist,  
 in church building, Prospect Ave., corner Jersey St.  
 BUFFALO, N. Y.—916 Main Street.  
 BURLINGTON, IOWA.—Gregg Bldg., cor. Jefferson and 5th Sts.  
 Open daily 2 to 4 P. M. Study of Science and Health, Wednes-  
 day 7.30 P. M.; Bible Lesson, Friday 2.30 P. M.; Science and  
 Health and all C. S. literature on sale.  
 BUTTE CITY, MONTANA.—The Ellwood, 54 East Broadway.  
 CALAIS, ME.—Rooms King Block, nearly opp. post-office.  
 CHATTANOOGA, TENN.—Room 413 Richardson Building.  
 CHICAGO, ILL.—Rooms 515, 516, 130 Dearborn Street.  
 CINCINNATI, O.—The Lombardy, Suite 10, 224 W. 4th St.  
 CINCINNATI, O.—“San. Rafael,” Suite 29, 346 West 4th Street.  
 DAVENPORT, IA.—Room 21, Masonic Temple.  
 DES MOINES, IA.—New Redhead Bldg., cor. 4th and Locust Sts.  
 ERIE, PA.—1108 State St.  
 EVANSTON, ILL.—518 Davis Street.  
 EXIRA, IOWA.—Residence of J. G. Gates.  
 FAIRMONT, MINN.—Second floor, Occidental Block.  
 FALL RIVER, MASS.—A. J. Borden Building, Room 5, 39 So.  
 Main Street.  
 GALESBURG, ILL.—314 East Main Street.  
 GLOUCESTER, MASS.—No. 64 Middle Street.  
 GRAND RAPIDS, MICH.—Room 50, 122 Munroe St.  
 JUNCTION CITY, KAN.—C. S. Rooms, 7th St.  
 LOCKPORT, N. Y.—401 East Avenue.  
 LONG BRANCH, N. J.—Long Branch News Building.  
 LOS ANGELES, CAL.—254 So. Main St.  
 LOWELL, MASS.—Room 9, 138 Merrimac Street.  
 MARINETTE, WIS.—1435 Main Street.  
 MARSHALLTOWN, IOWA.—Residence No. 521 North 2d St.  
 MARQUETTE, MICH.—142 W. Arch St. Open daily.  
 MAUSTON, WIS.—Residence of Edgar Fluno, Tremont St.  
 MEMPHIS, TENN.—Lyceum Theatre Building, fourth floor.  
 MERIDEN, CONN.—Room 12, City Mission Building, Tuesday  
 and Friday 2 to 5. “Science and Health” and all C. S. litera-  
 ture on sale.  
 MILWAUKEE, WIS.—222 Wisconsin Street.  
 MINNEAPOLIS, MINN.—No. 820 Nicollet Ave., 9 A. M. to 4 P. M.  
 MONTREAL, CAN.—2456 St. Catherine Street.  
 NEW BEDFORD, MASS.—Room 5, 37 Purchase Street.  
 NEWBURYPORT, MASS.—68½ Bromfield Street.  
 NEW YORK CITY.—Rooms 5, 6, 7, & 8, No. 96 Fifth Avenue.  
 NEW YORK CITY.—Rooms 27, 28, 29, No. 213 to 217 W. 125th St.  
 OMAHA, NEB.—Room 238 Bee Building; 10 A. M. to 9 P. M.  
 OMAHA, NEB.—Dispensary of First Church of Christ, Scientist,  
 16 and 17 Patterson Blk., 17th and Farnam Sts. 10 A. M. to 5 P. M.

ONEONTA, N. Y.—First National Bank Building, 159½ Main St.

PHILADELPHIA, PA.—1633 Chestnut Street.

PORTLAND, OREGON.—Room 20, "The Dekum" Bldg., cor. Third and Washington Sts.

QUINCY, ILLS.—Room 2, Newcomb Bldg., n. w. cor. Main and 4th Sts. Open daily, entrance on Main St.

RICHMOND, IND.—713 W. Main St., second floor.

ROCHESTER, N. Y.—No. 3 East Avenue.

ROCKLAND, MASS.—E. P. Torrey's Block, Room 9. Open daily from 2 to 5 P. M.

SALT LAKE CITY, UTAH.—Odd Fellows' Building, Market St.

SAN DIEGO, CAL.—Jewish Temple, cor. Second and Beach Sts.

SCRANTON, PA.—Reading Room, 519 Adams Avenue.

TACOMA, WASH.—Room 203 Lucerne Bldg., Tacoma Ave.

TORONTO, CAN.—Christian Science Hall, N. E. corner Yonge and Alexander Sts. Daily, 10 A. M. to 12 M., 3 to 5 P. M.

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