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THE CHRISTIAN SCIENCE



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CAMILLA HANNA, Assistant Editor.

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KEY TO THE SCRIPTURES.

THE REV. MARY BAKER EDDY.

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THE MOTHER'S ROOM.

CHRISTIAN SCIENCE JOURNAL.

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

VOL. XII.

MARCH, 1895.

No. 12.

OUR PHOTOGRAPHIC VIEWS.

AS the frontispiece of this number of the *Journal* we present a half-tone picture of the Mother's Room. We regard this as an unusually fine interior view. It gives one a very correct idea of the room and two of the windows. In view of the descriptions heretofore given, an extended description seems unnecessary now, but we shall offer no apology for making a brief re-description of this offering of the little children, for it is, of course, understood that the furnishing as well as the room itself was the result of the children's contributions.

In our former description we stated that the mantel of this room was of white Italian marble. We should have said, onyx, of a decidedly greenish tint. It is much more beautiful than white marble. The onyx is relieved with gold decoration, which greatly heightens its beauty. As before stated, the floor is laid in mosaics, while the walls are decorated in imitation of tapestry, richly and beautifully done.

All will at a glance recognize the Christian Science seal in the window,—the cross and crown. Hanging against this is the two hundred years' old Athenian lamp. Those who

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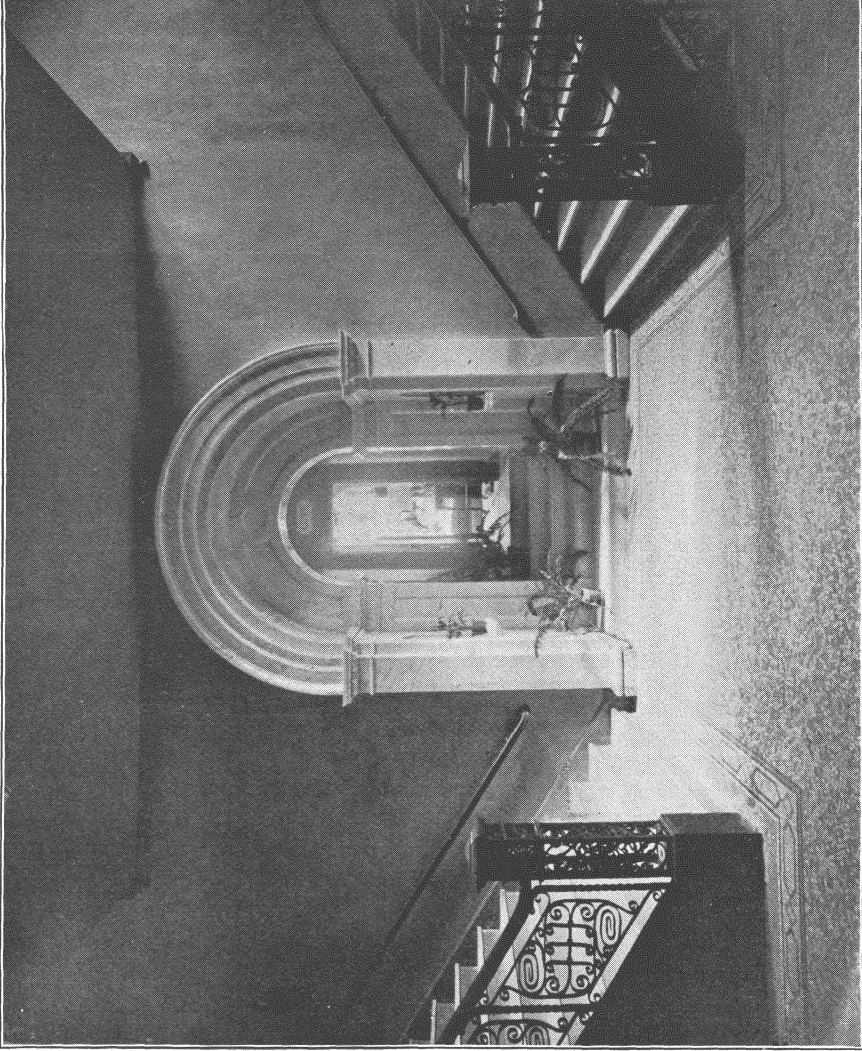
have seen the poem, "Christ and Christmas," will at once recognize the pictures in the window. The middle one is a reproduction of "Seeking and Finding," representing our Leader as searching the Scriptures by the light of a candle, while the Star of Bethlehem is symbolized as shining down upon her, enveloping her, as it were, in its halo. This is the picture which has caused some newspapers and others a good deal of trouble, and with the usual persistency of that class of people who delight in sticking to a lie once told, they continue to circulate it, and as persistently decline to publish any correction or refutation of it. The result is they must and will bear the consequences of their folly and wrong. Christian Science, and all who are connected with it, can better afford to be lied about than to lie. Who will suffer most? The eternal law of Right will settle that question.

The other picture represents the old gentleman with the beautiful countenance listening intently to the little child's reading from Science and Health with Key to the Scriptures. Truly the little child shall lead them. It is a fact, that, as a rule, the little children and those to whom the pleasures of the world have become barren, grasp the Truth of divine Science as it is set forth in our text-book, much more readily than those who are in the hey-day of this mortal life, yet believing in its pleasures and vain philosophies.

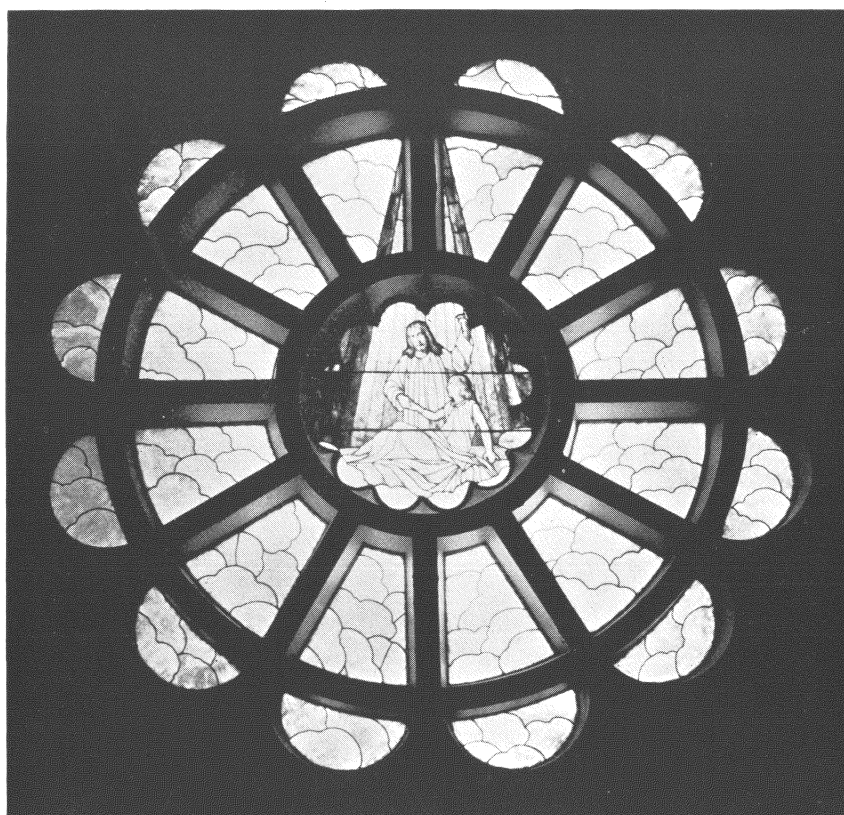
One of the most attractive things among the furnishings of this room is the onyx bee-hive. It is about eight inches in height by eight at the base, containing in gold on one side the figures 1894, and on the other the words, Busy Bees. In this hive are placed the names of all the children contributing to the fund for the Mother's Room whose names were sent in with their contributions. Each name is inscribed on a bit of parchment the shape and size of a dime. It is to be regretted that not all have sent their names, though there are all told more than twenty-five hundred in the hive.

To the left as one enters is the following inscription on the wall: "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren:

For whosoever shall do the will of my Father which is in



ENTRANCE TO THE MOTHER'S ROOM.



RAISING OF JAIRUS' DAUGHTER.

Heaven, the same is my brother, and sister, and mother."—Jesus.

On the right is the following:—

"Parents should teach their children at the earliest possible period, the truths of health and holiness. They are more teachable than adults, and learn more readily to love the simple verities which will make them happy and good."—Mary Baker Eddy.

This room with all its furnishings is most harmonious, and reflects great credit upon those who selected as well as those who did the work.

It is no small matter that the "Mother" in whose honor this room was built and furnished, has not yet set eyes upon it. Nor has she seen the beautiful temple erected as a testimonial to her. May we not read in this fact a most valuable lesson of self-denial and self-sacrifice? Does any one suppose that it would not afford her intense pleasure to look upon all these evidences of love and regard for her? How many of her students are there who would wait thus patiently, when a ride of three hours, any day, would bring her to them? But so busily engaged is she in working for us all, nay for all who will receive her aid, that she thus denies herself. We present also a view of the entrance to the Mother's Room, showing a perspective of the Room, as well as the foot of the vestibule stairways leading to the gallery.

Our next view is the north rose window, the testimonial offering of a husband and wife. (We have not heretofore stated, as we should, that all the pictorial windows are the offerings of students.) This window represents the raising from death of Jairus' daughter as described in Mark v. 41: "And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise."

The great Master Preacher, Teacher, Metaphysician, unlike many of our modern preachers and teachers, recognized no distinction of sex. As he raised Lazarus, the male, from the claim of death, so did he raise the young damsel, the

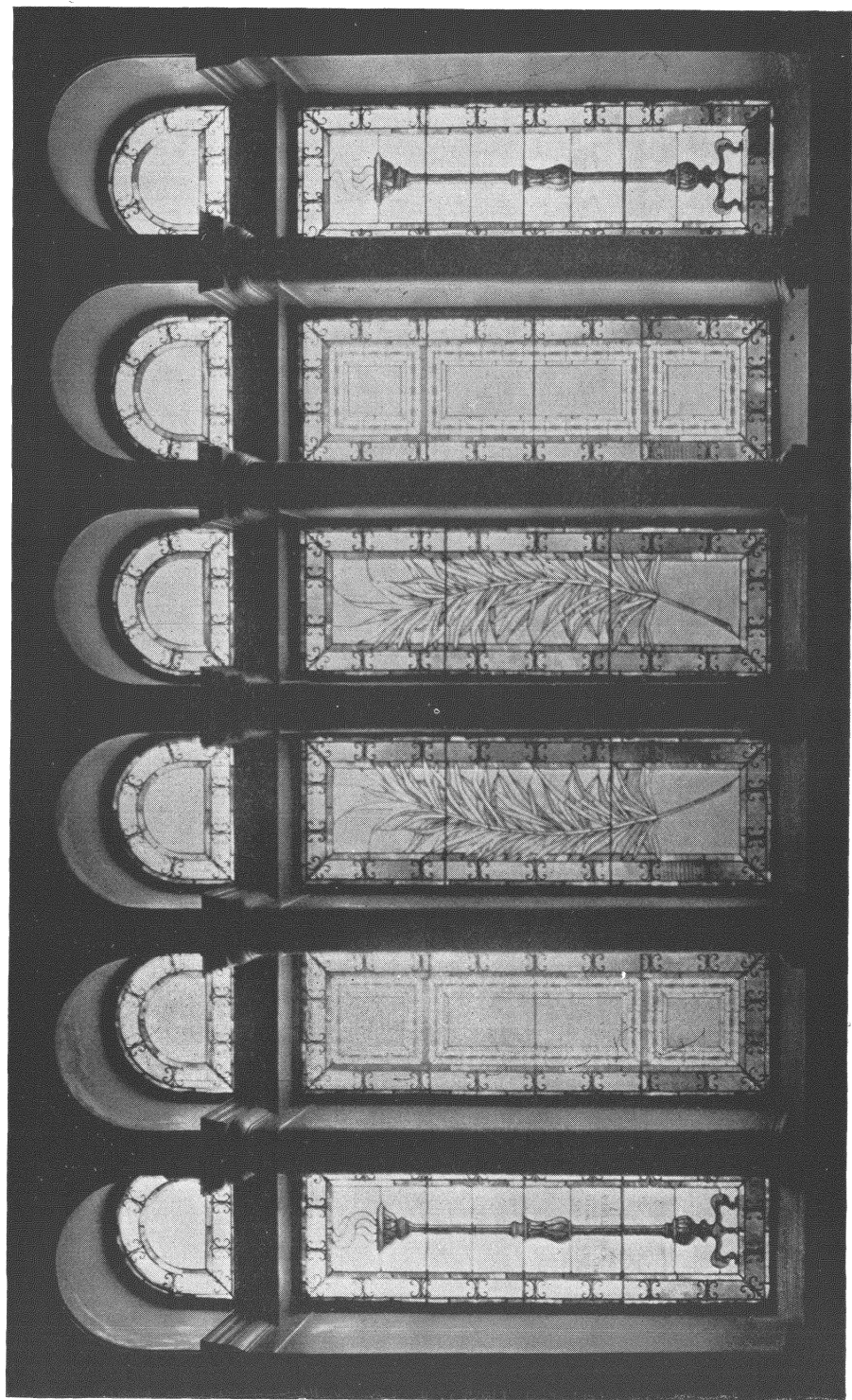
female, thus showing that he regarded each as being equal in life and in death. All were, and are, to his exalted sense, sons and daughters of God,—the one Father. To Lazarus he said: “Come forth.” To the maiden he said: “Damsel, I say unto thee, arise.”

Our next view is really a part of the north rose window, contributed by the same students, although situated immediately underneath the main window. The two palms symbolize victory; the two lamp stands are based upon Psalms cxix. 105: “Thy word is a lamp unto my feet, and a light unto my path;” and Science and Health with Key to the Scriptures, page 296, line 7.

Our next is the vestibule window on the right as you enter the auditorium, representing the wolf and the lamb and the leopard and the kid lying down together, and the king of beasts being led by a little child, based upon Isaiah xi. 6: “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.”

This prophecy of Isaiah foretells that harmony and brotherly love for which mankind, in a peculiar sense, is yearning to-day; that millennial period which should usher in the Heaven upon earth for which Jesus prayed. God speed the day when “they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.” Were this prophecy a realized fact there would be no place for discord, strife, contention, sin, disease, or death. Were the earth full “of the knowledge of the Lord,” Heaven would indeed have come. Shall the prophecy be fulfilled? To declare otherwise would be to deny the efficacy of divine law, the almightiness of God, the unity of Good, and the verity of Holy Writ. The prophecy will be fulfilled, no matter what is the evidence of blind mortal perception.

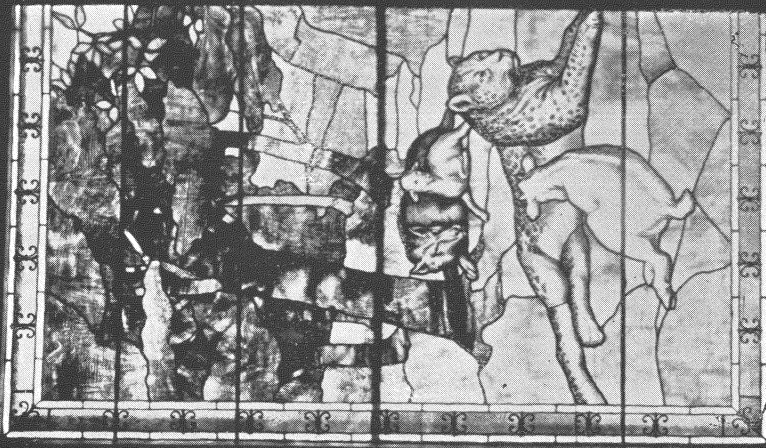
I HAVE no greater Joy than to hear that my children walk in Truth. — *John*.



LIGHT AND VICTORY. Psalms CXIX, 105.

The Christian Science Journal, Vol. 12, No. 12, March 1895

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A LITTLE CHILD SHALL LEAD THEM. Isaiah XI, 6.

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CHRISTIAN SCIENCE AND BUSINESS.

Outline of a discourse delivered by the Pastor of the Mother Church at Copley Hall in Boston.

Abhor that which is evil; cleave to that which is good.

Not slothful in business; fervent in spirit; serving the Lord. Romans 12: 9, 11.

THESE words of Paul are surely good, sound advice. They cannot reasonably be objected to by any one, be he atheist, infidel, agnostic or Christian. All should abhor evil; all should cleave to the good. Thus far there is not the slightest chance for controversy. Will any reasonable person object to his further admonition: "Not slothful in business"? Even the most indolent person, however much he might feel disinclined to obey the precept, can make no valid objection to it.

Who does not desire to be "fervent in spirit"? To be fervent in spirit is to be active in right and good. Even the abandoned criminal and the veriest sluggard, can offer no sound objection to this sentiment.

"Serving the Lord." To serve the Lord is to live in unison with Good. What rational creature can say nay to this admonition? I repeat then, that Paul's advice is good and sound in its application to every sentient creature, everywhere, and at all times.

Is it a Christianly Scientific declaration? Strictly so. Correctly understood it means not only the highest fidelity, but the greatest exactness, and Scientific Christianity is exact Christianity, exact living, exact demonstration all along the line of human activity. This is the meaning of the words, and to make their meaning a fact in human experience, rather than a mere theory, is the mission and necessity of Christian Science.

A Christianly Scientific religion is nothing if not practical. It reaches around the outermost circle of human affairs, touching them at every point. It ramifies every channel and

artery of business. It pulsates through every nerve and tissue of the body politic. It is but the operation of divine Truth in its universality. Anything short of this is not Scientific or exact Christianity; and if it is not these it is not Christianity at all.

What is the relation of Christian Science to business?

This is a question frequently asked, and latterly it seems to be pressed home with greater earnestness than ever. I cannot answer fully. I can only make such suggestions as seem to me to be appropriate. It is largely an individual question and must be worked out by each one for himself.

That there are many kinds of business which are not incompatible with the most ultra views of Christian Science, is undoubtedly true. The business however must be a moral and legitimate one. It must be such as will enable its follower to act honestly and fairly by all men. That which is injurious or questionable in its essential qualities, or in its inception, is not legitimate, and no honest man, be he Christian, Jew or Pagan, can afford to engage in it.

How about the learned professions — so-called? Can one be a physician and be a Christianly Scientific man, in the true, full sense of the term? Yes. But he cannot be a drug physician. He cannot be a material remedy physician of any sort. He must cease to worship at the shrine of idolatry and turn to the altar of Christ. He must cease to make Hippocrates and Galen, or Hahnemann his patron saints, and must turn to Jesus of Nazareth as his patron saint. He inaugurated his system of divine therapeutics nineteen hundred years ago, and it is being revived and perpetuated through Christian Science to-day. Only then by learning and practising His system, can one be a Christianly Scientific physician.

Can one be a theologian and be a Christianly Scientific person? Yes. He cannot be a theologian in any full sense of the term unless he is a strictly Scientific Christian. He must be an exact Christian, a careful Christian, a Christian at all times and under all circumstances; he must be Christ-like, no matter by what name he calls himself. If he lives

an exactly Christian life, he is a Scientific Christian, but not otherwise. One may profess to be, and even be classified as a Christian Scientist, and recognized by the world as such, but in so far as he falls short of Christ-likeness, he is not a Scientific Christian, and hence not a theologian.

Theology means the Science of God, and Godness means to be in the image and likeness of God; to reflect the divine character. Jesus was the true theologian, therefore, as he was the true physician. He represented the Father, and the Father is Theology demonstrated — God-knowledge.

The theologian must not only preach the healing of the sick and destruction of sin, but he must be able to prove his preaching by his acts. His inability to do this is the evidence of his lack as a theologian, no matter by what name he call himself. A theologian then, in the true sense of the term, must be a Christianly Scientific person, an exact Christian, a full Christian.

Can one be a lawyer and be a Christianly Scientific man? Yes! But to be this, he must exert his best influence to prevent litigation. He must keep his clients out of court, or must follow them into court only as a dernier resort to protect their interests and see that, so far as may be, justice is done them. He will discourage the litigious spirit, even though by so doing he seems temporarily to be the financial loser thereby. If he take this stand, and consistently and persistently adhere to it, he will in the long run, be vastly the gainer. Abraham Lincoln was a lawyer, a great and successful lawyer, and it is admitted by all that he practised law on the principle above suggested. He stands out as a magnificent model for all lawyers, and especially for young men just entering the profession. One *can* be a lawyer and be a consistent, Scientific Christian. It puts his Christness severely to the test, but the greater the test the greater the triumph.

Can one be a politician, and be a Scientifically correct Christian? No. He cannot be a politician as that word, in its degeneracy, is commonly understood; but he can be a statesman. How many,— as things pertaining to government and statesmanship now are,— would be able to stand the test,

may be a serious question, but it is possible. One may rise above existing environments and assert his manhood and his God-given birthright even amidst existing political conditions. One may rise superior to every temptation and adverse circumstance as did Mr. Lincoln, who was as sorely and thoroughly tested in his statesmanship as any man on earth could be, yet he rode the waves of adversity triumphantly to himself and the nation whose chieftain he was. One *can* be a statesman and be a Scientific Christian.

How about the ordinary business avocations? As I have said, any business which is not inherently dishonest and immoral can be followed, and the exactness of divine Truth in its human applications can be exemplified in the business world. God, Truth, is immanent in human affairs if mankind will only make Him so.

The merchant may do business in accordance with the golden rule if he will. The banker — if he be not an usurer — may carry exact Christianity into his counting room. The mechanic may ply his occupation in strict accord with the Christ-principle. The day-laborer will vastly improve his condition if he will assert his birthright on Christianly Scientific ground. The wage-earner of every kind and description can rise above oppression and tyranny if he will himself be governed by the dictates of divine law — if he will declare his rights as a child of God, to whom justice is due and must at all times be given. The shoemaker may drive his pegs to the music of the spheres. The blacksmith may ring out the music of his anvil to the harmony of divine Love. Aye, every one may bring himself into a business copartnership with the infinite and infinitesimal Mind, and work in harmony with Him throughout every true department of life. If this were not so Truth would not be universal,— God would not be an infinite Father, an all-present Reality. His word as given out in Holy Writ would be untrue, and he would be himself a mocker. It is only our lack of trust and reliance upon Him,—the wrong and delusive sense of our own limitation,—that holds us aloof from Him and prevents our reflecting his likeness.

We look back at the history of Jesus and the apostles, and we see that in his earlier ministry he called men from their occupations and bade them follow him without reservation. They left their fishing and their nets and made evangelism their sole occupation. There was a necessity for this. Later on he does not seem to have made such close exactions. He called many to work, but there is reason to believe that not all of them wholly forsook their material employments. Paul, although not his personal disciple, seems to have coupled with his evangelical work the trade of a tent-maker, and I dare say, he made good tents. I doubt not his work in this line was as good in its sphere as was his more spiritual work. His co-laborers, it would seem, also followed material pursuits,— or at least, some of them.

In the earlier history of Christian Science our Teacher and Leader called about her many students, and personally taught them, thereby making them apostles and disciples for the spread and promulgation of divine healing; and a noble work has been done in this behalf. All over this country and in other countries, are her loyal, earnest disciples, disseminating Truth. Nor are the days of apostleship or discipleship by any means over; but is there not need that the business, the political, the social lump shall be leavened? We know there is a crying need all along these lines, and if by remaining, in some measure, in these channels, their impure waters can be more readily clarified than by breaking entirely aloof from them, and setting up what appears to the outside world to be, an exclusiveness, is it not well to labor thus? Suppose one's personal growth does not seem to be as rapid as it otherwise would, if the aggregate growth and good accomplished is thereby enhanced, one ought to be willing to make the apparent sacrifice. The greatest good to the greatest number, is the true motto, or the motto of Truth.

There doubtless are those who are so circumstanced that it will be best for them to give their entire time and purpose to the work; they should do so, if fitted for it. On the other hand, there may be many whose environments are such as to preclude, or make inexpedient, the Science work in its

more professional aspect; they may consistently, it seems to me, continue in their respective avocations, and demonstrate the Christianity of Science therein. There is opportunity abundant for applying and proving Christian Science in all legitimate business relations. The business man and woman may heal the sick and aid in the destruction of sin among their neighbors, and yet carry on a successful business. Indeed it has been demonstrated over and over again that the more Scientific Christianity one infuses into his business, the more successful the business. The truth of our Leader's statement on page 21 of Science and Health with Key to the Scriptures, has been abundantly proved.

The omnipotence of God may be everywhere realized and declared. The unreality of sin, sickness, and death, may always be held to. The delusiveness of all the evidences of personal sense in their supposititious relation to the actual, can constantly be understood. God, and the teachings and works of Jesus can be carried with us in memory day and night, no matter what our occupation — provided only it be an honest and good one — and we *can* live the Christian life everywhere. Let us then, be about the Father's business in the conduct of our own business, that it may be prospered and blessed in meet degree.

Let us lose no time or opportunity in doing our part toward leavening the whole lump of human need, and thereby obey the injunction of the great Apostle: "Abhor that which is evil; cleave to that which is good; . . . not slothful in business; fervent in spirit; serving the Lord."

EXTERIOR views of the Mother Church can be had by applying to H. L. Dunbar, C. S. B., 209 Tremont Street, Boston, Mass.

Size of Picture, 10 x 12. \$1.00 each, prepaid.

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THE SCIENTIFIC MODE OF WARFARE.

ALFRED FARLOW.

“Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?”

THE sword is the belief that we must cut down our enemies to save ourselves; that we must rob our neighbors to insure our own plenty; that we must change our surroundings to be happy.

This belief and the practice prompted by it betrays our lack of trust in God as the only power, protection and supply, and causes us to forfeit the divine aid.

We cannot excuse our lack of demonstration under the plea of unfavorable surroundings, opposition, interference, lack of opportunities etc. No excuse will be accepted by all-wise Principle, who “preparest a table before me in the presence of mine enemies.”

Not after our enemies are all slain; but while they still exist and remain our enemies, doing all they can to interfere with our harmony; even then the Table of Truth is prepared and we may enjoy all the blessings of infinite Love.

The Christian and Scientific weapon is the understanding that God, Spirit, is the only power. There is a claim to other powers that may influence us to discord and suffering; but this claim must be false, since God is, in reality, the only power.

The conclusion drawn from these facts is that the influence which these supposed powers seem to have over us, is due to our own belief in such powers. This false belief within makes it possible for us to be touched by the foe without; hence we have to overcome our own belief in the power of evil to do us injury.

The enemy without would create in us a false concept of itself, its supposed power and its evil purpose; but we must bury ourselves so deeply in the consciousness of the fact that

Love is the only power and presence that we can no longer hear the whisperings of error.

When we speak of our enemies we do not mean particularly evil persons, but any supposed foreign element or influence which militates against our harmony, such as unfavorable surroundings, persecution, hate.

In our journey heavenward, our necessity is to destroy our enemies by destroying our own belief in their power. Clad in the understanding that Love is the only power, we know that error has no power, and we press on in our journey, unharmed by any foe.

Jesus' cup (and he said, "drink ye all of it") was to prove by his understanding of divine law, what God could do for him in the presence of the greatest possible danger, and that without Jesus' resorting to any material method of defence; also to prove that God alone was all that he needed to insure safety and protection.

Jesus established a new mode of warfare against sin, sickness and death, and his life is the precedent for us.

His disciples not understanding his way of overcoming evil, sought to slay his enemies. Peter drew his sword and smote one of the servants of error. John desired to call down fire from heaven and consume them as did Elijah. Jesus replied: "The Son of man is not come to destroy men's lives, but to save them." The sword of Spirit divides asunder Truth and error, but does violence to none.

The warfare of the Christian is his struggle for peace. The wise general is the one who avoids open engagement if possible, and wears out the enemy's fighting capacity by causing him to spend his strength without any result to himself. The final overthrow of the British power in the United Colonies was no doubt due to the successful retreats of Washington.

No greater victory was ever won than that of our Master in Gethsemane, which enabled him to say, "Thy will be done."

If Jesus had buckled on the sword and arrayed a battalion of his followers, he could doubtless have proved himself a

valiant soldier, but this would have been no more than Joshua and David had done long before him.

Our Master's mission was to establish the kingdom of God; not by material conquest, but by the power of spirit; not by beating off his enemies nor by slaying his enemies, but by allowing them to spend their strength in effort against him, while he stood the test and proved that they could have no influence over him.

Had Jesus fought with the sword, though it might have been with success, he would have only demonstrated the material belief that greater physical strength could overcome lesser. Elijah did this much, when he proved material fire greater than the fifties sent out by Ahaziah.

Jesus had a higher lesson than this to teach. He thrust aside Peter's tempting offer of the sword, and with no weapon but infinite Love, he challenged his enemies to do all they could, even to annihilate his body and he would present it in three days, alive and whole. He made no resistance whatever, but allowed his enemies to exert their utmost power against him, even to take what human sense called his life, yet he still lived. In three days he came out of the tomb as he had promised, alive, and with the same body his enemies supposed they had killed. He had stood the test and proved that mortality had no power.

His enemies never again attempted to destroy his life. The only thing they had killed was their own belief that they could kill him, thus illustrating how error destroys itself. Clothed in righteousness, mortal weapons fell powerless at his feet.

Error was convinced of its powerlessness and nothingness and could never rise again in this form. Love had not only sustained him, but had overcome his enemies. This is the example for us.

We cannot Scientifically or safely use the sword. If we fight with the sword, we must take the same chances on being slain, that are incurred by the enemy. Love must be our shield, till the enemy's bullets are exhausted, his bayonet has lost its point, and his sabre its keenness.

While Jesus' enemies were writhing in their malice and hate, he overcame the flesh and ascended to the Father.

The wind may blow, the tempest may rage, pestilence may sweep the land, crops may fail, destruction and waste may be on every hand ; yet clothed in righteousness, secure in the bosom of infinite Love, we are supplied with spiritual plenty ; and harmony, peace, safety, and satisfaction prevail.

COPY OF A LETTER TO THE FIRST CHURCH OF CHRIST, SCIENTIST, IN BOSTON.

MY BELOVED STUDENTS : — I cannot conscientiously lend my counsel to direct your action on receiving or dismissing candidates. To do this I should need to be with you. I cannot accept hearsay, and would need to know the circumstances and facts regarding both sides of the subject to form a proper judgment. This is not my present province, hence I have hitherto declined to be consulted on these subjects and still maintain this position.

These are matters of grave import, and you cannot be indifferent to this, but will give them immediate attention and be governed therein by the spirit and the letter of this Scripture : " Whatsoever ye would that men should do unto you, do ye even so to them."

I cannot be the conscience for this church. But if I were, I would gather every reformed sinner that desired to come, into its fold, and counsel and help them to walk in the footsteps of His flock. I feel sure that as Christian Scientists you will act relative to this matter up to your highest understanding of justice and mercy.

Affectionately yours,

MARY BAKER EDDY.

Concord, N. H., Feb. 12, 1895.

HOW I WAS HEALED.

A LETTER TO AN ENQUIRER.

IN response to many requests therefor we herewith republish the article of Mr. John C. Schooley which appeared in the June, 1893, *Journal*, which issue was long since exhausted. We append also a short postscript by Mr. Schooley.

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

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

NEW YORK, March 27, 1893.

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

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

My gout first developed during the early summer of 1857, and from that date until January 4th, 1892 (35 years), it continued to increase without abatement. During the first ten years I was able to attend to business, but about 1867, my annual paroxysms became so severe that I was compelled to retire. I had up to that time employed the most eminent physicians, and taken the most powerful drugs. Relief was only temporary. About this time, calculus formations, commonly known as chalky deposits, began to develop in my knee-joints, making them stiff and extremely painful, preventing me from walking with any degree of comfort. I tried electricity, blood-letting, manipulations of the body of

every description, and hot, cold, mud and sulphur baths. Relief only temporary! Thus I continued to suffer until 1886, when the idea occurred to me to travel. I had found by a former short experience that when my mind was diverted from my disease I was greatly relieved.

On November 1, 1886, I started alone, with stiff joints and almost never ceasing pain, for Japan and China, via Panama and San Francisco. During that voyage I found great relief, my mind being occupied with Oriental sights. But the relief, as before, was only temporary. On my return, I fell back into the old groove, worse, if anything, than before. I started again the following year, and made a voyage around the World, visiting all points of interest, including the Continent, the Nile, India, Ceylon, Philippine Islands, China, and Japan. I repeated this voyage with very little variation, annually, until the latter part of 1891, returning home every Spring, feeling much improved; but after a week or two I relapsed into the old state again, worse than ever. During all of my travels I was unable to walk any distance, or to use my limbs with any comfort. Of course, I was attended with a servant, on all occasions, in every country.

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

In one week after my return, I began to suffer as much as ever, and on Dec. 21st, I was compelled to go to bed. From that

moment, I became worse, until I was perfectly helpless, suffering with the most intense pain night and day. The medicine that I had depended upon for so many years, now failed entirely to have any effect, and all hope of my recovery was abandoned.

This continued until Jan. 4th, following, when my daughter, who is a Christian Scientist, prevailed on me to place myself under her treatment. I did so with great expectations, it being my last hope. On that day she destroyed all my medicine, and a new departure in my life took place. I gave myself up to her treatment without a mental reservation. One week after commencing her treatment I could hold a book in my hands, and that book was a copy of *Science and Health with Key to the Scriptures* by Rev. Mary Baker Eddy, which I read and studied almost constantly. In another week I could sit up in a chair. In another week I could walk across the room, and on the 1st of February, I took a drive through Central Park. During February an apparent reaction called by Christian Scientists *chemicalization* set in, and pain with its intensity returned, and lasted at intervals until about the 1st of March. On one or two occasions, by unusual effort, I managed to get up and down stairs. Mortal thought seemed to have increased control over me, and I almost gave up hope. I was aware that my daughter was treating me under great difficulty, for the reason, that she had been brought up from infancy with me, under my own influence, and knew personally every characteristic of my disease. She not only had to combat every form of error in me, but in herself; hence the seeming struggle. Realizing this difficulty she proposed that I should place myself under treatment of Mr. N—, another Christian Scientist in New York, whom she recommended, who commenced to treat me February 28th, and under his treatment I improved gradually, until March 15th. During the months of March and April, I took a drive out on several occasions; but on April 9th *chemicalization* set in again, and I sent for Mr. N—, who once more commenced to treat me daily. I continued to read and study *Science and Health with Key to the Scriptures*, until I thought I understood the letter thoroughly. My mind, however, seemed to dwell only on the healing of my disease. I got better, and I got worse. I had periods of great discouragement, and my faith became so weak that I was about ready to give up, and so informed Mr. N—.

Now, my dear sir, in my opinion, you have arrived, in your experience, at this very same point of progress. When Mr. N — realized the state I was then in, he said to me: “You are adhering too closely to the letter, you must depend more on the spiritual. You must study the Science of Being, think not of healing disease but of *healing sin*.” I caught his meaning on the instant. I found I had been working in the wrong direction, by giving more thought to the physical than to the spiritual. My main, and only object, seemed to be to get healed from the so-called gout; employing the treatment through Mind, as if it were a drug. I thought only of my recovery from pain and lameness, expecting to be healed instantaneously, and wondering all the while, why I could not arise and walk a perfectly healed man. To my surprise, I found that the understanding of the letter, was only the human aid to prepare me for the understanding of the spiritual, and as it were, the stepping-stone to spirituality, and that if I stopped at that point of progress, I would never be permanently healed. *For the letter alone cannot heal.* My eyes were now opened. I realized that *fear, sin, and mortal belief* were at the bottom of the difficulty. Destroy sin, and I would be free from all disease.

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

Thus I continued to question myself, until I found I was not half as good a man as I thought I was, and that I disobeyed

God's law every day of my life. I had not yet looked beyond the physical. Who am I? What am I? Am I a mortal, or an immortal man? I *must* be one or the other? I know that both could not be real! Which was the real; the finite, matter, body, who had a beginning and will have an ending, or the infinite, God's idea, who never had a beginning, and never will have an ending? If the matter-body, without the mortal senses, cannot think, talk, move, or experience pain, it must be the mortal senses alone, and not the body that cause sin, sickness, pain and death. It cannot be matter, for matter is nothing without the mortal senses. It therefore must be the mortal senses, alias, the carnal mind, that cause sin. What is sin? Error, evil, the opposite of Truth or Good! Destroy sin to mortal consciousness, and Truth has no opposite. All will then be real, and there will be no sin, sickness, pain or death. How can we destroy sin? By declaring and realizing that God only is real; that God has no mortality; that He is omnipotent, omnipresent and omniscient; that He is All in All, and there can be nothing real beside Him, His idea, and His eternal verities. All else is illusion.

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

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

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

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

other so-called pleasures, inconsistent with the new line of life I have chosen.

I have always heretofore, been a man of the world, ready to participate in every kind of seeming pleasure, good or bad. Since I have been in Christian Science, I have not made the least sacrifice, because wrong acts I formerly took pleasure in, do not give me pleasure now, consequently I have nothing to regret or sacrifice. When Truth is established, one's ideas of worldly pleasure, will unconsciously undergo a change. The pleasures and delights of this so-called life, are only so many beliefs. In Christian Science, these desires adjust themselves, and what may appear wrong and inconsistent to one, may not to another. A true Christian Scientist, working out her or his own problem on the rock of Truth, will readily detect the difference between godly and ungodly pleasure.

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

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

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

Be patient, sincere, earnest and studious; looking on the good and bright side of everything, and never worry over disappointment, or trouble. Read and study a portion of the Bible and Science and Health with Key to the Scriptures, once every

day. If the belief of pain or lameness enters your mind, that very instant deny its existence, and express in thought with persistency that matter of itself, has no sensation and that Divine Mind is all. That the human senses belong to mortal man and not to you, for you are an immortal man, and cannot really experience pain or disease. Think of Spirit, God, Truth, Love, Life, Soul, Mind, and whilst God and his synonyms are held in your thought, it is impossible for you to think of their opposites. Declare that God is your Life; that God is your Health, and that God is your All!

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

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

Yours very sincerely,

JOHN C. SCHOOLEY.

P. S. Since the publication of the above article I have received over fifty letters from inquirers asking for further particulars about my healing, and desiring me to explain exactly how to proceed. To these I invariably answer: "Read Science and Health with Key to the Scriptures, by the Rev. Mary Baker Eddy; search the Scriptures and learn to read and interpret them spiritually; proceed on the principle of "part proved, all proved."

Nearly two years have elapsed since the date of my healing, and during this time I have not taken any medicine nor resorted to any other material means. On the first of November last, after an interval of nearly thirty years, I once more embarked in active business, and am now daily occupied early and late, not having lost a day.

JOHN C. SCHOOLEY."

A TRIBUTE.

WE gladly publish the following well-deserved tribute to the Christian Science Board of Directors. It is always gratifying to know that faithful and disinterested labor in behalf of our cause is appreciated.

TORONTO CHRISTIAN SCIENCE ASSOCIATION.
TORONTO, Dec. 11, 1894.

TO STEPHEN A. CHASE,
IRA O. KNAPP,
WM. B. JOHNSON,
J. ARMSTRONG.

CHRISTIAN SCIENCE BOARD OF DIRECTORS.

Dear Brothers:—Whereas the time is rapidly approaching when our beloved Mother Church is to be dedicated and soon we are to see the symbol of this, the one Church, The Church of Christ Scientist, standing out and taking first place among the edifices of the land, we, as an association of Christian Scientists, felt that we could not let this opportunity pass without giving some expression of the gratefulness which we feel towards your honorable body for the faithfulness, untiring zeal, and unselfish devotion to the cause for which you have labored so earnestly, namely, that the outward structure of the Mother Church should, in accordance with Mother's wish, be ere the year of 1894 had closed, a visible expression in stone.

We are conscious of the victory won; we catch already in the mental horizon a glimpse of the freedom which loyal Christian Scientists all over the land will feel now that the Church is finished, and truly, gentlemen, your names will be written in each of our hearts, "with a pen of iron, and the point of a diamond." Your demonstration will be written in history and as the mists roll away before the sunshine of eternal Love, we feel that then we will be able to grasp in a higher light the full significance of what you have done to help mankind.

Signed on behalf of the Toronto Christian Science Association.

J. H. STEWART, *President*.

At a special meeting of the Toronto Christian Science Association the foregoing vote of thanks was moved and carried unanimously and ordered to be placed on record in the minutes of the association together with a copy of the

accompanying Poem. Copies of each were also ordered to be forwarded to the Christian Science Board of Directors, of The First Church of Christ, Scientist, the Mother Church.

TESTIMONY OF FAITH.

“We (ye) also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”—1 Peter 2: 5.

AS living stones, hewn for Love’s Edifice;
 An holy priesthood, sanctified to Good:
 Mid prayers that rise, like incense to the skies
 We build the Temple of the living God.

Upon the altar’s consecrated pile,
 We offer up, what should be sacrificed
 And test our faith, with naught that would defile
 The Urim-Thummim of the Church of Christ.

Fast issuing from ’mid New Jerusalem
 To crown Mount Sion, like heav’n’s descending dove —
 And as a bride, love-wedded to the Lamb,—
 Descends on Earth, the holy shrine of Love.

Bright smiles the morn and soon the rising sun,
 Shall gild with light, the blue, cerulean sky
 And, as unfolds the fair millennial dawn,
 We welcome in the dayspring from on high.

Sweet’s the persuading influence of Love,
 That rules the heart, where fond affections dwell:
 So, grown less selfishly, we seek to prove
 That “God is Love,” and Love is good to all.

— *Peter E. McKay.*

A CORRESPONDENT MAKES THIS CURT POINT :

“Science and Health with Key to the Scriptures declares that in Science “Woman” is the highest idea of Divine Mind; but the use which some of the female Scientists make of this is to assume that a mortal woman is a higher idea of God than a mortal man. The mortal man is to-day being hindered in his heavenward journey somewhat by this error on the part of mortal women.”

THE TRIUMPH OF LOVE.

EDWARD EVERETT NORWOOD.

THE Thirteenth chapter of Paul's First Letter to the Corinthians has been called the "Iliad of the Epistles," and well might it be so called. It is a sublime panegyric on love — love, "that worketh no ill to his neighbor — love that vaunteth not itself, is not puffed up;" the love that we as Christian Scientists should manifest toward each other and to the world, even to those who are not of our "household of faith," for are we not all brethren? Even so then, should we cherish this thought of brotherly love to all, whether bond or freeman. If they be yet in bonds, they need it yet more for that reason; and if they are in the blessed light of Truth, we should love them as becometh brethren and co-heirs with Christ of the Kingdom of Heaven.

St. John said: "Little children, love one another." What a simple, yet sublime charge! Do we realize how much it means? If we did, we would certainly live on a higher plane of thought than at present,—a plane of life that could afford no room for envy, hate, jealousy, bitterness, and all the other dark qualities of mortal mind — a plane that would be so high that we would ever and anon, like Paul, be "caught up to the third heaven, and hear unspeakable words, it is not lawful for a man to utter."

Do Christian Scientists realize the supreme importance of the words of our Leader, in the last paragraph of page 360, *Science and Health with Key to the Scriptures*? No uncertain words does she speak here. Do we really understand that it is for *us* these words are spoken? How careful then should we be, and how quick to obey. The prospect is absolutely dazzling in its splendor. Let us follow Paul's advice, (2 Cor. 13-5) and prove our own selves. How can we tell what we can do until we prove ourselves? This proving means much. It is to go forth, never doubting, grappling with and overcoming every problem with good, meeting reproaches, envy, persecutions with a high and holy sense of love, born of Divine Principle, and the mental request, "Father, forgive them, for they know not what they do." This is the love, which if manifested, will make us see

ourselves as we are seen of the Father, that will enable us to know ourselves, "as we are known."

When we are persecuted for righteousness' sake, let us remember the words of our Saviour: "If the world hate you, remember it hated me before it hated you," and we know that we are but following in our Master's footsteps, and should rejoice that we are accounted worthy to suffer for His sake. And then the words of His Apostle (1 John 3-1, 2) come to us with double force, for we understand them.

This is the love for which we are striving, and every victory will make us stronger, every seeming defeat only give us new courage, until there shall be no defeats, but only the realization of perfect peace and Love.

ARE WE SEEKING TRULY?

M. W. L. H.

I WAS working out a problem in Christian Science and I thought of this Scriptural passage: "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Do we seek to be clean *first*? When a sense of pain makes its claim do we as faithfully seek to rid ourselves of the cause of that pain as the pain itself? We do wish to be pure I trust, but is the wish *first*? We all desire to demonstrate Truth, but do we love to be cleansed so that we can successfully demonstrate? Do we desire Love and its patient work, the humility it brings, the self-sacrifice, the faithful endurance, and the labor, or do we work for the sense of material good it brings?

Even when we go back of suffering for the wrongful thought, do we do it to get relief, or is it for the unselfish purpose of getting rid of one more falsity of self? If we seek both, which most?

Lately a sense of awakening has come to me of that which has kept us from God, and its repulsiveness is such that I have felt that suffering is the least of our trials. But to be washed clean of envy, jealousy, hatred, etc.,—those foes which in their subtle forms lead us to work against those who best serve us, against the good and loyal, against long-suffering Love—oh! I have felt that physical suffering is naught if it but leads us to

rise out of these false conditions and seek first His righteousness. Good shall surely follow seeking the kingdom of God first, and all material needs be supplied. To diligently work for Love because we love, would bring true results where often there is now defeat. We are too apt to look to see if the answer is right when there can be no answer because the example has not been correctly wrought. If we were sure the numerals were correct, that our work was based on the unswerving Principle, would we fear about results?

To cling to God always, to keep our thought open to the channels of Love, to accept all Christian Science opportunities for work,—these keep us ever ready to work our problems to successful issues. It is worthy our greatest effort to love God, and when wholesome chastisement uncovers false ways, ugly to look upon, to see the Truth destroy them,—this is the compensation of Love. The chastisement of purification, the purging away of dross, the consuming fire of Love—what blessings are these!

The blessedness of working not to get a blessing from selfish motives, but to uncover and destroy what is not true, and working to make manifest the actual fact of all things! This is working with God, and when we thus work with him, we may be sure he will work with us.

THE HOME.

FRANCES C. MANN.

THE word Heaven has, to the Christian Scientist, a new meaning; so Home means to us more a condition of mind, than a place.

We are at Home, now, when we know that "In Him, we live, move and have our being;" when we come into a full realization of this, we shall be in Heaven.

In Col. iii, 14, we read, "And above all these things put on charity, which is the bond of perfectness."

There was an earthly home, in which, this bond was gained, it was Jesus' home. The ruling thought there was Love; the daily occupation a striving for "A closer walk with God;" yet, the meals were cooked, the dishes washed, the water was brought, the clothes were beaten at the well, the carpenter worked at his

trade and all was done "As to the Lord, and not unto men." For many years, before his public ministry, our Master was overcoming, in his daily life, the belief of the world, flesh and evil. Truth calls us, and finds us as it did the disciples, at our various pursuits.

Jesus taught these followers to demonstrate over their material conditions; to the fishermen he said, Cast the net on the right side of the boat, and ye shall find; he gave them an object lesson on the supremacy of Mind over so-called matter.

The careful Martha was rebuked, for her fretting, and taught to reverse her thought, and occupy it by Truth.

We find Paul for three years after his wonderful vision, plying the needle at tent-making, but his thought was of God.

We shall find it is not what we do, but how we do it, that will make a Christian and a Home; so long as place and duty are irksome to us, we are not overcoming them, but they are overcoming us.

When we leave all things, and follow Truth, it will enter into the minutest detail of every-day living and we shall be content to fill a little place that Truth may be magnified. The atmosphere of thought — the Home of the Christian Scientist should become a city of refuge, with gates wide open and a guest-chamber always ready for the weary, heart-sick ones, who are fleeing from the murderer mortal mind.

AMONG the various other contributions to the Mother Church were ten "contribution boxes," or rather baskets. They are made of bamboo cane and are very light; the handle is so constructed that it slides back and forth in a groove and may be lengthened or shortened as occasion requires. This ingenious device is the invention of the donor who is a Christian Scientist, and they were manufactured expressly for the Mother Church. The baskets are trimmed with plush and silk lining. They are on the whole a valuable thank-offering, and the generous donor may be assured of their due appreciation by all who love the Cause and the Mother Church.

AND, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee.— Jesus.

TO THE MOTHER CHURCH.

s.

THE first Church of Christ, Scientist! Thus it stands,
Stands here immortal — a tribute in stone.
From those who are near, and from far distant lands,
Comes the true thought of Christ out of which this has
grown.

Oh, not for the praises of mortals, nor yet
For the cold admiration a stranger might give,
Stands each stone in its place — is the delicate fret
Of those beautiful windows the daylight makes live!

No! These are but emblems, an offering of love
To our Leader and Teacher — the chosen of God,
Who has walked in the pathway of Truth, thus to prove
For us every word of our Master and Lord.

But the real Church eternal, of which this is a sign,
Ah, what does that stand for? Just this, nothing more:
God's love floweth out as a river of wine
As broad as eternity,— shore unto shore;

God's life is eternal; beginning or end
It hath not: and His truth is eternal, the same.
How surely may we this grand thought comprehend
If in meekness, we cover ourselves with His name.

Let not here to-day one vain thought of the dream
Which surrounds us, becloud the blest light from above.
Remember, no might have the things which but seem!
No power there *lives*, save the power of *Love*.

Life, Truth and Love, shall wrap us around
As the blessed warm rays of a noon-glowing sun.
Oh, lift but thine eyes! There the message is found
Which says, "God is Love" to each,— every one.

Peace, peace to each heart. May a blessing of might
On each head now descend from the Father above.
May the beams of eternity's pure, boundless light
On each heart here to-day, trace the words,— "God is Love."

TO THE BUSY BEES.

141 WARREN AVE., BOSTON, Feb. 18, 1895.

DEAR LITTLE CO-WORKERS : — Your beautiful demonstration has been made.

Mother's Room is built and furnished, and stands a sweet testimonial of your love for the Cause of Christian Science.

And still the questions come, "May we not continue to send our offerings? Will not Mother's Room need fresh flowers?" etc., etc.

Yes, dear ones, I am quite in sympathy with your thought, and whisper to you that a sweet joy awaits you.

We will start a Flower Fund. Your penny offerings may keep Mother's Room — in the Church and in her Concord home, — supplied with choice flowers.

Also it will be your privilege to keep burning, day and night, the Athenian lamp, which lights the room, and makes luminous to the world the cross and crown — the seal of Christian Science.

So will your work constantly furnish light, beauty, and perfume, till you reach the age when your lives will afford these same qualities in the Church Home, of which this room is the Kindergarten.

When you reach the age of twelve years (the age at which you can become members of the Church), your work will be needed as *members* of the Church of Christ, Scientist, leaving this children's work to the little ones who are just learning to love this blessed Truth which has been given to this age by our Mother, the Reverend Mary Baker Eddy.

All little friends who wish to share in this privilege of establishing a Fund, from which we may draw for any special need for Mother's Room, may send your offerings every three months, beginning with April 1895.

Until further notice, please send to me at *above address*.

May all our work be made holy by the Christ-love, as hers has been who leads the way in Christian Science.

Your loving co-worker,

MAURINE R. CAMPBELL.

NOTES FROM THE FIELD.

I HAD been an invalid for thirteen years. I had been treated by the best doctors in this vicinity ; had been to two hospitals in Boston, had three operations performed but received no benefit, kept growing worse, and three years later was carried back to the hospital. They told me to come home and keep as comfortable as possible for absolutely nothing could be done for me.

At the earnest request of my husband I received treatment of a magnetic healer, or one who claimed to heal "in the name of God and the angels." He seemed to help me, and for a time I thought I was healed, but gradually all my old troubles returned and I was soon as bad as ever. Morphine was my refuge and I used that freely.

One day it came to me to try Christian Science, but as I had heard little on the subject but ridicule I hesitated. Later on one night, I was impressed again to try Christian Science. Next day I sent for a Scientist and began treatment at once.

Very soon I began to gain, and within five weeks was doing my housework with the help of a daughter twelve years old. I kept gaining steadily, and all my old troubles left me one after another. At the end of five months I gave birth to a little boy.

I seemed set back fifteen years and I was my old self again. People looked upon my case as almost a miracle. The child was apparently strong and healthy until about three months old, when he had a trouble which did not yield at once to the Scientist's treatment, and our fear overpowered us, and we called in a doctor, but this did not remove the trouble ; we went back to Christian Science, and the child came out all right, and we thought we would never doubt again.

Soon after another claim asserted itself and we called upon a Scientist. The child gained slowly, but the neighbors began to talk, and said that he had taken all my old diseases ; in fact that was what healed me and not Christian Science. We tried to give this as little heed as possible, but fear gradually gained a firm foothold and we gave more attention to mortal mind than we did to Truth, not knowing in our ignorance that we were helping to bring about the very condition we dreaded.

All sorts of material remedies were recommended, and we finally gave up Science treatments and applied the remedies, but these did not have the desired effect; he grew worse after a few days and we called in a doctor. He said that he might never get better, still he thought he could help him, but he grew worse rapidly. Our faith in medicine left us and in our extremity, like the Prodigal Son, we went back to our Father's house, penitent, and in four weeks from the time we gave up medicine and called for Truth with our whole mind, and put our little one unreservedly into God's care, he was perfectly well; and he has manifested nothing but perfect health since. Now we know that God is his strength, his Life. We have wandered in the wilderness of doubt and fear long enough and to-day God is my only refuge, and the Bible, and Science and Health with Key to the Scriptures, my guides. This I have learned to my entire satisfaction — that if we want God's help and protection we must trust Him and Him only.— MRS. L. A. R., WENTWORTH, N. H.

CHRISTIAN SCIENCE came to me first through physical healing. I do not know that I could ever have been reached in any other way, for I was so intrenched in dogmas and doctrines, and a zeal for the church,— but “not according to knowledge,” — that anything that touched that would have made me cling the more closely to it; — although I was never satisfied with my religious life, and was always longing for a better and purer one. Never having had what was termed “a bright experience,” unable to tell when, or where I was converted, I was always doubting and fearing, and groping blindly in matter for the things of the Spirit.

A daughter, whom I had come to believe was an invalid, and would remain such until death should relieve her, was healed. A strange belief surely that “death” the last enemy to be destroyed could ever be a deliverer, but such was my blindness.

I could not deny the healing. I was only too glad, like the blind man of old to exclaim when asked what had wrought the change in my child; “I know not, but one thing I do know, that whereas she was once sick, she is now well, and I am sure it is God's work; but how it was done I do not know.”

And the fact that I did not know, and that the church, and the prayer-meeting, and all my other methods of religious worship, gave me no help in discovering how it was done

gradually led me to see that I was looking in the wrong direction for the Light.

I began to study Science and Health with Key to the Scriptures, but was often compelled in my blindness to lay it down discouraged, with the feeling that I could never, never, understand it. I had received enough Truth to assure me that even though I never did understand it, it was God-given, and I could not long let it alone.

Not long after this an opportunity presented itself for me to take a course of lessons from a student of Mrs. Eddy, and I did so, and soon learned that health and holiness should go together. I found too, that I truly never had been converted. In other words, I had known nothing of the real religion of Christ, "that takes away the sins of the world." I have never seen a moment when I could have conscientiously gone back.

Indeed I see nothing to go back to. Christian Science has more than filled the place of all my early religious instruction and there is no vacancy. It is my church, my doctor, my all, and I want none beside. The Bible Lessons, and the *Journal* are eagerly welcomed, and our text book long since became a necessary companion to my Bible, and has unlocked many dark and obscure passages in it.

My own experience has taught me that, while physical healing is only the lowest round in the ladder of Christian Science it is a most important one, and that the higher rounds cannot be reached, if this is ignored. We must take mortals where we find them, and lift them up, step by step.

Sickness is the greatest reality to them, and what they are most willing to part with,— this then it seems to me is where we must begin.

As I have opportunity I speak for the Truth, and have seen the results of my utterances and declarations, in various instances.
— M. M. G., PALERMO, CALIFORNIA.

FROM the 21st of last March, dating back a little more than four years, I had been bound down by a complication of diseases, and had become helpless. During this time I had treatment from physicians of every school, but received no permanent help.

One day an old schoolmate and friend called on me, and told me of a friend of his who had been healed by "something" — he hardly knew what, but thought they called it "Christian Science"

Christian Science! what was that? I was living in a community dotted with churches — each having its theological teacher, peopled with professing christians, yet ignorant of Christian Science or what the Science of Christianity can do for us here and now!

I was ready to try anything that promised help, so sent for the first Christian Scientist I could hear of. Unfortunately she was one only in name and failed in the demonstration of the one Truth. The failure to demonstrate the Truth seemed indeed a great disappointment to one in my condition, and I began to lose faith in the ability of any one to heal disease in that way. Mr. A. to whom I applied immediately furnished me with Science and Health with Key to the Scriptures. The reading of this wonderful book restored faith and confidence and seemed like the very bread of life to me. How eagerly I read and studied it. I knew it contained that which I had sought for so long, for as I read, the Truth seemed to be revealed to me in quite a degree, and I also found that I was growing better physically.

I was soon able to be moved to Battle Creek for treatment. After having my first treatment I walked! Eight treatments were given in all covering a period of five days and I was free.

Could I realize it? Could my loving parents and friends who had cared for me through those long years of thick darkness comprehend it? No, they must see me to be convinced, for mortal man believes only what it sees through the physical senses. I thank God that I am well and strong to-day. The mist is surely growing less dense as the light of Truth dawns to my consciousness.

To those seeking health — “wholeness” I would say — practical Christianity is waiting at your door,— a christianity that heals all manner of diseases, and it is taught and demonstrated by the Christian Scientist who has forsaken all to follow Christ, and who obeys the one commandment which includes all the others *viz.*, “Thou shalt have no other gods before me.”— W. J. B.

ONE evening I was calling on a neighbor, and somehow the subject of Christian Science came up. I asked her what it was, and what they believed.

She then told me of a friend of hers who had become a Scientist. She had passed through great sorrow and disappoint-

ment; her health had failed her, and her cheerful disposition had entirely changed; she could talk of nothing but her troubles, and was a most unhappy woman.

A few years ago she visited my neighbor, who was greatly surprised at her changed appearance, for she was happy and well. She asked her where her troubles were. The reply was, "I have no troubles. I have found true happiness, for I have become a Christian Scientist."

I became deeply interested, and asked if the students in Clinton had public meetings Sundays. She replied that they had, and told me where they were.

The next Sunday I went. All was quiet when I entered, for they were engaged in silent prayer. Soon they repeated the spiritual interpretation of the Lord's Prayer. I shall never forget the impression that made on me; all the next week I heard the leader's voice repeating the first sentence.

I was invited to come again, and did so. One of the ladies loaned me *Science and Health with Key to the Scriptures*, and offered to get me one, which she did the next week. I have studied it in connection with the Bible. I have improved greatly in health, having had only one attack of a physical trouble which caused great suffering, since that time, and that was a year ago.

At first I did not think anything about being healed, or of my physical infirmity. I only loved the sacred teaching. How true that His word does not return unto him void. The words of truth that my neighbor's friend spoke to her, were what first awakened me. If the one who first hears it does not receive it, it goes to some one who is ready, and it takes root, and bears fruit.—MRS. G. H., I. CLINTON, N. Y.

By the wonderful power of Christian Science I was healed from sickness, and was enabled to heal others, and found its method to be the same as used by Jesus and his disciples, in preaching the gospel, healing the sick, and raising the dead. It gave me a practical, demonstrable Christianity, which teaches that God is the only power, and is Good. Therefore, all evil is unreal, it having no foundation, or Creator, Good, being the only Creator. The appearance of the "little book," *Science and Health with Key to the Scriptures* by Rev. Mary B. G. Eddy is the fulfilment of St. John's prophecy in Revelation, 10th Chapter.

The constant study of this volume, illumines the Bible, and will heal all nations. There is no detail too small to demonstrate its teachings and power. It enables the Mother, to give to her children, an understanding of God, and their relation to Him, that protects them from evil, and its penalty, sin and sickness. It meets the great yearning of the human race, for the Brotherhood of man, and makes possible, the obeying of the command, "Love thy neighbor as thyself."

We have a glorious Leader, who going before, points out the snares, and pitfalls, that seem to beset the traveller on his journey, from the belief of life in matter, to the understanding of Life in God.—S. S. T.

EXTRACT FROM A LETTER. Our Sunday-school class of little folks numbers forty-five. At Christmas time they sent for the "Mother's Room," \$36.00, the penny collection since Easter.

The Sunday before the collection was to be sent, I asked the children to try to make the amount reach thirty dollars,—we had twenty-four in our bank.

It would have made you smile if you could have seen those eager little faces as the basket was passed around, to see if the amount was being realized. When it was counted it was just six dollars. It being very stormy only a few were present, but those who did not get to Sunday school either sent their offering, or brought it in later, so the total amount was \$36.00.

I overheard one of the "wee tots" say as she held up six little fingers, "Just think I have got six pennies to put in the basket," showing she was anxious the work should go on, for she brought all she had, and other children emptied their banks, and gave all the pennies they had been saving for some material pleasure, but gave without a murmur, and only thought of sending more to "Mother's Room."

WHEN the time drew near for the *Journal* to come, we were as usual, watching anxiously, and impatiently for it.

It was taken from the post office by my little son, who lost it before he reached home. Nearly two weeks afterward a minister brought it to my door, stating he had found it, and apologized for not returning it to the address on the wrapper sooner.

He remarked, "It is a good book," and on perusing it, I found he had read it, and one page he had turned down as though to mark it.—MRS. T. B. C., CAMERON, MO.

EDITOR'S TABLE.

THE law of Sinai thundered out the imperative commands: "Thou shalt not," and "Thou shalt." "Thou shalt have no other gods before me," on the one hand, and "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," on the other. Here are the negative and the affirmative of the divine law clearly set forth. They seem to human sense to be harsh, imperious and ungracious; yet they are the farthest from these. They are not less words of love and mercy than are the sweet pleadings of Jesus as we find them in the Beatitudes and elsewhere throughout the Gospels.

The Decalogue and the Beatitudes seem to be two laws; in reality they are only one. The old law of Love is expressed in the "thou shalt," or the "thou shalt not" of Moses. The new, in the "comes" of the Master. "Come unto me all ye that labor, and are heavy laden, and I will give you rest."

Had the old law, "Thou shalt have no other gods before me," been obeyed, the new law of "Come" would have been unnecessary, for obedience to the old would have resulted in "coming," and hence both conditions of the law would have been fulfilled. There is, however, on human lines, a wide difference between the "thou shalt" and the "comes" of Scripture. It is worthy of especial note that the "comes" far outnumber the "thou shalt." In other words, the law of patient supplication is much more fully emphasized in Scripture, than the law of command, in the peremptory sense.

There is a choice between rallying under the standard of the "comes" and voluntarily complying with the divine statutes, or of being lashed into obedience under the "thou shalt." We have only to glance casually at the Bible to see this. Indeed the Old Testament is one continual allegory illustrative of this point. It is as forcibly brought out, perhaps, in the allegory of Jonah and the whale as in any other of the Bible illustrations. Jonah sought to evade the law of the "comes," and his effort resulted in his going to Nineveh under the "thou shalt." How much suffering he would have avoided if he had listened to the voice of God in the first instance, and accepted the divine solicitation

instead of attempting to follow the dictates of his own inclinations or sense of things! Ever since his day, the world has been filled with Jonah's. It is literally overrun with them to-day; and is there a single one of them who will escape his fate? Were such a thing possible, divine law would be capricious, vacillating, and uncertain.

We may rest assured that this is not so. What was true of the divine statutes in the ages of the past is true now. Every mortal is a Jonah. The voice of divine admonition or command is speaking to every human ear; and the question is as truly presenting itself to each one as it was in his time: Shall I listen to the "comes" of the divine Word, or shall I stand upon my own sense of things and wait until I am driven to obedience under the imperative and unchanging edict, "thou shalt," — and suffer the consequences?

Have we not helps enough in the direction of voluntary submission? Could we have greater? Think of all that God in his wisdom and mercy has provided! Under the law of "thou shalt," a Moses was provided to lead the children of Israel out of their bondage. They murmured; he plead, and at times when pleading was unavailing, he threatened. With almost infinite patience he labored and planned and wrought for their deliverance. Many were the doubts and questionings, many the revilings and rebellious uprisings, many the disobediences; yet throughout all, was God's voice heard by the Leader, and he finally led them to where they could see and know that the Promised Land was to them a possible attainment.

Need we greater evidence that the law of "thou shalt" was a law of divine Love than this one biblical fact? The history of the Children of Israel and their leadership would of itself be sufficient, from every human standpoint, to show the fulness of divine Love, Mercy, and Justice; yet greater helps were to follow. The Bible abounds with them; but incalculably greater than all others was the coming of Jesus Christ. Could any Love less than infinite, any Mercy less than that which "endureth forever," any Justice less than that of infinite Love and ever-enduring Mercy, have provided so plain, yet so mighty and superabundant a help as that found in the life, teachings, death, resurrection and ascension of Jesus of Nazareth?

It would seem that if the Moses help were not sufficient, this greater help would prove more than sufficient. And yet Love's

boundlessness by no means ceases here. Infinite Love, speaking through its Son, assured mankind that it had not ceased. The Spirit of Truth was to come. The Comforter or Holy Ghost was yet to appear to humankind in even greater works and larger manifestations of divine Love than had before greeted their apprehension. Human sense would say, Impossible! A greater exhibition of Love could not be made than that of suffering as Jesus suffered for the race, even to the agonies of his Gethsemane and his Calvary. Previously to this,—his crowning exhibition of love,—he had poured it out in rich measure in “going about and doing good;” in healing the sick, raising the dead, destroying sin, and pointing the way for all to do likewise. With such overwhelming helps as these, what need of further help? Why the necessity of “another comforter?” Why should not Love here cease its activity?

If we were to judge from the assertions and preaching of many, we should be obliged to believe that no further revelation is to be given, no further prophecy to be fulfilled, no further manifestation of divinity to humanity. Yet, is it not reasonable to ask whether so long as human needs demand a further appearing of divine Truth, would Love be infinite, all-active, all-present, if the demand were not met? To maintain otherwise is to belittle Deity, to place limitation upon infinity, to put shackles upon God's purpose, to deny the verity of Prophecy and Revelation,—nay, the entire Bible, including Jesus' express promises.

As surely as was Moses of divine appointment to the Children of Israel, so surely do the Christian Scientists of to-day believe in the divinely appointed and authorized mission and leadership of the Founder of Christian Science, the Reverend Mary Baker Eddy. Were these mere words, unaccompanied by evidence, they would be idle. We point to the evidence in support of our words. We ask those who care to do so to look about them over this country and see the works that have been wrought. And pray remember, that as to the students or disciples, these works have been wrought while they are yet passing through the wilderness of error and confusion and human misconception, by no means having yet come out into that open plain of spiritual perception and understanding, which enables them to look through a cloudless horizon upon the Promised Land.

They are yet more or less in Egyptian bondage to false human conditions, and are they therefore ready to dispense with all

leadership? Have they so far outgrown the law of "thou shalt" that they need only the "comes" as their helps? Let us think of this seriously.

Yet there are those who charge upon our Leader the accusation of tyranny and popery. How unjust and cruel!

The writer for nearly three years has occupied positions which perforce have brought him into such relationship to her, that if there were any truth in these charges, he would know it. Shortly after he had taken an open and decisive stand for Christian Science, he was warned by well-meaning friends, who were somewhat investigating Christian Science, but whose minds had been poisoned by these falsehoods, that if he were ever brought into close relations with Mrs. Eddy, he would find it "impossible to get along with her." Yet what has been the fact?

Early in our experience (and repeatedly since) were we surprised at her reluctance to even suggest, much less dictate, as to important matters. Sometimes our earnest supplications for "a word of advice" have been answered with a "sweet silence,"—the very silence proving later to have been the wisest answer, for we learned that we should have acted upon our own understanding of the "law and the prophets," to learn which we had had such abundant opportunities, rather than to have rushed with undue haste to her. Yet, in all cases where help was really needed, it was given with a patience as beneficent as was the silence "sweet."

Often again have we been delighted at receiving unsought and unthought of, just at the right moment, words of greatest help, clothed not in language of dictatorship, but in words of loving kindness and gentle admonition.

Only after long-suffering patience,—so far as our knowledge goes,—after the law of "come" had been too long unheeded, has the Sinaic law of "thou shalt" been brought into requisition; and when it has, without a single exception, it has proved to be but the law of "come" negatively instead of affirmatively applied, and has invariably borne the fruits of Love.

What is true in our own experience, we know to be true in that of others. Hence we feel warranted in saying, that as to all who have seen aright and have accepted guidance and admonition in a spirit of meekness and unselfishness, who have risen above self-will and their "own sense of things," the law of "thou shalt," whenever as a last resort it has been applied, has

brought them the same ultimate good that the law of "come" would have done,—but by the very necessity of divine law, humanly applied, they suffered the penalty of their attempted application of their own law, their "own sense of things."

This is the sole ground for the false charges, to aid in refuting which these lines are penned. We are moved hereto by our own innate sense of justice. We have long felt the injustice of the rumors, but knowing our Leader's patience under wrong and persecution, we have refrained from expressing our views, until beyond peradventure, we should be able to speak from such long experience that when we did, we should personally know whereof we affirmed.

May God help us all to render unto Cæsar the things which are Cæsar's, and unto God the things which are God's.

WE have the pleasure of announcing to the field that the Christian Science Publishing Society is now the possessor of a building of its own and for its own use. The new property is number 95 Falmouth Street, just two doors from the new church edifice, and immediately under its shadow.

It is a three story and basement brick building containing nine rooms above the basement, thus affording abundant room for the uses of the Society.

The property was for sale under a mortgage, and after due consideration it was thought wise by the publishing committee to purchase it, partly because of its proximity to the church, and partly because it was thought best from every point of view,—especially the economical,—for the Society to have its own property, as it was paying a heavy rent where it was, and yet was cramped for room.

We have no doubt the purchase will meet the hearty approval of the field.

Let all communications hereafter be addressed to the new number, and please bear in mind the two departments and other precautions we have so frequently given.

Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding Joy,

To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen — Jude.

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CHURCHES OF CHRIST, SCIENTIST, SUNDAY SERVICES :

ALBANY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M. followed by Bible Class, at 224 Clinton Ave. Also services, Tuesdays at 7.30 P. M. Anna L. Van Derzee, C. S., Pastor.

AMSTERDAM, N. Y., Church of Christ, Scientist,—10.45 A. M., Bible Class at 12 M., Friday evening meeting, 7.30 P. M., at 24 Market St.

ATLANTA, GA., First Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M. Mrs. Sue Mims, C. S., Pastor, "The Grand," Peachtree Street.

AUBURN, ME., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Golden Eagle Hall, 68 Main St., Friday, 7.30 P. M. 90 Court Street. Wm. H. Wing, C. S. B., Pastor.

AUSTIN, TEX., Church of Christ, Scientist, Services,—10.45 A. M.; S. S. 10 A. M., Krohn's Hall, cor. W. 10th Street and Congress Ave.

BALTIMORE, MD., First Church of Christ, Scientist, Services,—11 A. M., Sunday School 12 M. 1414 Linden Ave. E. H. Hammond, C. S. D., Speaker.

BARRE, VT., Church of Christ, Scientist, Services,—10.45 A. M., S. S. 12 M. 52 Main St., opposite National Bank.

BEATRICE, NEBRASKA, Church of Christ, Scientist, Services,—10.30 A. M., and 7.30 P. M., Brethren Church, 12th and Court Sts. Sabbath school 11.30 A. M.

BELOIT, WIS., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 12 M., Carpenter's Block.

BINGHAMTON, N. Y.—First Church of Christ, Scientist, Services 10.30 A. M., Iron Hall, Room 2, 87 State St.

BLOOMINGTON, ILL., First Church of Christ, Scientist,—Sunday School 10 A. M., Services, 11 A. M., Red Men's Hall. Della H. Rigby, C. S. D., Pastor.

BLUE SPRINGS, NEB., Church of Christ, Scientist, Services,—10 A. M. and 7.30 P. M.

BOSTON, The First Church of Christ, Scientist,—Services, and Bible Lesson at 10.30 A. M., at the new church edifice, cor. of Falmouth and Norway Streets, off Huntington Avenue.

BROOKLYN, N. Y., Church of Christ, Scientist, Services,—at 10.45 A. M., also Bible study Thursday evening, at 8 o'clock, 104 South Oxford St., near Fulton. Mrs. E. B. Hulin, C. S. B., Speaker.

BROOKLYN, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., followed by Bible Lesson; also Thursday evenings at 8 o'clock, 12 Hanover Place. Mrs. P. J. Leonard, C. S. D., Speaker.

BUFFALO, N. Y., in the Church of Christ, Scientist, Services, 10.45 A. M. and 7.45 P. M. Sunday school 12 M. Fridays, public Conference Meetings at 8 P. M., corner Prospect Ave. and Jersey Street. Rev. Edmund R. Hardy, C. S. D., Pastor.

BUFFALO, N. Y., Central Church of Christ, Scientist, Services,—10.45 A. M., S. S. 12 M.; also meetings Wednesday evening at 8 o'clock and Friday afternoon at 3 o'clock, 916 Main St. Mrs. C. S. Williams, C. S., Speaker.

BURLINGTON, IOWA, Church of Christ, Scientist, Services,—10.30 A. M. Gregg Building, corner Jefferson and 5th Sts. Mrs. Emma N. Minton, Speaker.

BUTTE CITY, MONTANA, First Church of Christ, Scientist, Services,—10.45 A. M., Tuesday evening 8 P. M. Bible Lessons Sunday evenings, 8 P. M. The Ellwood, 54 East Broadway. Mrs. Anna C. E. Crowley, C. S., Speaker.

CANON CITY, COL., First Church of Christ, Scientist, Services,—S. S. 10.30 A. M.; Preaching 1st and 3d Sundays, 7.30 P. M. 422 Main St., room 4, up stairs. Mrs. E. P. Sweet, C. S. B., Speaker.

CEDAR RAPIDS, IA., Church of Christ, Scientist, Services,—10.30 A. M., at Room 64 Granby Block, cor. 3rd Ave. and 2nd St. Rev. Mary H. Philbrick, C. S. D., Pastor.

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

CHICAGO, ILL., First Church of Christ, Scientist, Services,—10.45 A. M.; Sunday School, 11.45; Auditorium. Mrs. Ruth B. Ewing, C. S. D., Pastor.

CINCINNATI, O., First Church of Christ, Scientist, Services,—10.30 A. M. Bible Class 11.30, Wilkey Hall, Odd Fellows' Temple, corner 7th and Elm Sts. Science and Health Study, Wednesdays 2.30 P. M. Miss Emma A. Estes, C. S. D., Pastor.

CINCINNATI, O., Church of Christ, Scientist, Services, 10.30 A. M.; S. S. 10 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. Mary Appleton Ryland, C. S. B., Pastor.

COLORADO SPRINGS, COLO., Church of Christ, Scientist, Services,—11 A. M., Bible Class 9.45 A. M.; also Thursday, 2.30 P. M., at 315 E. Huerfano Street. Mrs. E. P. Sweet, C. S. B., Speaker.

CLEVELAND, O., Church of Christ, Scientist, Services,—Sunday School, 10 A. M.; Public Service, 11 A. M., Kendall Building, second floor rear, 106 Euclid Ave. Erastus N. Bates, C. S. D., Pastor.

DAYTON, O., Church of Christ, Scientist, Services,—11.30 A. M. Bible Class 10.30 A. M., Wednesday 7.30 P. M. 1068 S. Brown St.

DENVER, COLO., Church of Christ, Scientist,—1751 Logan Ave., Services, 10.30 A. M., Bible class 11.45 A. M. Rev. L. P. Norcross, C. S. B., Pastor.

DAVENPORT, IA., Church of Christ, Scientist, Services,—10 A. M., S. S. 11. Masonic Temple. C. A. Owen, C. S., Speaker.

DES MOINES, IA., First Church of Christ, Scientist, Sunday Services,—10.30 A. M., Auditorium; Weekly Meetings Tuesday 8.45 P. M.; Friday 10 A. M., at the Reading and Dispensary Rooms, all on the second floor New Redhead Building cor. 4th and Locust Sts. Mrs. Susan Moore, C. S., Leader.

DETROIT, MICH., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M., Schwankovsky's Hall, 240 Woodward Ave. Bible Class Tuesdays 7.45 P. M., at Hanna Hall, 8 Witheral St., near Woodward Ave. Mrs. A. M. Knott, C. S. D., Pastor.

DUBUQUE, IA., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.30 A. M., Friday, 7.30 P. M., Facade Building.

DULUTH, MINN., First Church of Christ, Scientist,—Regular Services 10.45 A. M., Hall, over 10 East Superior Street. Bible Lesson on Thursday at 7.45 P. M.

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

EL DORADO, KAN., Church of Christ, Scientist, Services,—10.30 A. M., at Reading Room on Central Ave. E. M. McCune, C. S., Pastor.

ERIE, PA., First Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.30 A. M. 1108 State Street.

EVANSTON, ILL., First Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 12 M. 1423 Hinman Avenue. Mary Ida Wiggins, C. S., Pastor.

FAIRMONT, MINN., Church of Christ, Scientist, Services,—10.30 A. M.; S. S. 11.30 A. M., Occidental Bk. Phebe L. Haines, C. S., Pastor.

FALL RIVER, MASS., Church of Christ, Scientist, Services,—7.15 P. M., 39 South Main Street.

FORT HOWARD AND GREEN BAY, WIS., Church of Christ, Scientist, Services,—10.30 A. M., Business College Block, Green Bay.

GALESBURG, ILL., First Church of Christ, Scientist, Services,—10.30 A. M.; Sunday School, 11.30 A. M., 314 East Main Street. John H. Wheeler, C. S., Pastor.

GRAND FORKS, NO. DAK., Church of Christ, Scientist, Services,—7.30 P. M., Bible Class, 11.30 A. M. 406 Demers Ave.

GRAND RAPIDS, MICH., First Church of Christ, Scientist, Services,—10.30 A. M.; S. S. following; Bible Study, Wednesday 7.30 P. M., 2d floor, room 4 of Lockerby Hall, Fountain St. entrance.

GRAND ISLAND, NEB., Church of Christ, Scientist, Services,—11 A. M., Sunday School 10 A. M. G. W. Bentley, C. S., Pastor.

GUTHRIE, O. T., First Church of Christ, Scientist, Services,—11.30 A. M.; S. S. 10.30 A. M. Bible Study 7.30 P. M., U. S. Court Room. W. D. Hinchsliff, C. S., Pastor.

HORTON, KAN., Church of Christ, Scientist, Services,—7.30 P. M., S. S. 2.30 P. M. N. W. corner Front and High Sts.

JAMESTOWN, N. Y., Church of Christ, Scientist,—Services 10.45 A. M.; S. S. 12 M. Corner Prendergast Ave., East Fourth St. Mrs. R. E. Kent, C. S. B., Pastor.

JUNCTION CITY, KAN., Church of Christ, Scientist, Services,—S. S. 11 A. M. Wednesday evening 7.45. Raymour Building, Washington St.

KANSAS CITY, MO., First Church of Christ, Scientist, Services,—Sunday 10.30 A. M., Bible class, 11.15 A. M. Tuesday, a study from our text book, Science and Health, with Key to the Scriptures, 2.45 P. M. 28 and 30 Gibraltar Building. Emma D. Behan, C. S. D., Speaker.

KANSAS CITY, MO., Western Church of Christ, Scientist, Services,—Sunday 11 A. M. Bible Class 12 M. Y. M. C. A. Auditorium corner Ninth and Locust Sts. Mrs. A. J. Baird, C. S. D., Pastor.

KANSAS CITY, MO., Mission Church of Christ, Scientist,—Sunday School 10 A. M., Preaching 11 A. M., K. of P. Hall, 1016 Grand Ave. Alfred Farlow, C. S. D., Pastor.

KEARNEY, NEB., Church of Christ, Scientist, Services,—11 A. M.

and 8 P.M., S.S. 10 A.M., 2212 Central Ave. Mrs. Hattie E. St. John, C. S., Pastor.

LA CROSSE, WIS., First Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.15 A. M., Lienlokken Hall, Fourth St.

LEAVENWORTH, KAN., First Church of Christ, Scientist, 10.45 A. M., 712 So. 5th St. Dr. J. W. Keyes, C. S., Pastor.

LINCOLN, NEB., First Church of Christ, Scientist, Services,—10.45 A. M., and 7.30 P. M., 1124 N St. Bible School following morning service. Bible Study Thursday 7.30 P. M. Nellie B. Eaton, C. S. D., Pastor.

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

LOCKPORT, N. Y., Church of Christ, Scientist, Services,—11 A.M., followed by Bible Class, at Royal Templars' Hall, cor. Main and Pine Sts., Lizzie T. Harmony, C. S. B., Pastor.

LOS ANGELES, CAL., First Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M., 254 So. Main St., J. P. Filbert, C. S. D., Pastor.

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

MANCHESTER, N. H., First Church of Christ, Scientist, Bible Lesson 10.30 A. M., Evening Services 6.30, Christian Science Hall, 987 Elm St. Mrs. M. F. Berry, C. S. D., Speaker.

MARINETTE, WIS., Church of Christ, Scientist, Services,—10.30 A.M., and 7.30 P. M., Johnstone's Hall, over 1503 Main St. Miss Alice Peck, C. S., Pastor.

MARSHALLTOWN, IA., First Church of Christ, Scientist, Services, 10.30 A. M., Sunday School, 11.35 A. M., at Brick Church, No. 6 E. State Street.

MASON CITY, IA., Church of Christ, Scientist, Services,—10.30 A. M., S. S., 11.30 A. M. 2d floor of Union Blk.

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

MCGREGOR, IA., Church of Christ, Scientist, Services,—10.30 A. M., G. A. R. Hall.

MEMPHIS, TENN., First Church of Christ, Scientist, Services,—9.30 and 10.30 A. M. Cotton Exchange.

MILWAUKEE, WIS., Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.45 A. M., at the Athenæum, Cass and Biddle Sts.; Friday 8 P. M., at Reading Room, 222 Wisconsin Street. Mrs. J. G. Clarke, C. S. B., Pastor.

MILWAUKEE, WIS., First Church of Christ, Scientist, Services,—10.30 A. M., S. S. 11.45 A. M., Severance Hall, 421 Milwaukee Street. Dr. S. J. Sawyer, C. S. D., Pastor.

MINNEAPOLIS, MINN., First Church of Christ, Scientist, Services,—10.45 A. M. S. S. 12 M. Bible Study, Friday, 3 P. M. 820 Nicollet Ave. Miss Mary Brookins, C. S. B., Pastor.

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

MT. PLEASANT, MICH., Church of Christ, Scientist, Services,—
10.30 A. M., Sunday School 12 M.

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

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

NEW BEDFORD, MASS., Church of Christ, Scientist, Services,—
10.30 A. M., S. S. 12 M. Five Cents Savings Bank Building.

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

NEW YORK CITY, First Church of Christ, Scientist,—Service
every Sunday at 10.45 A. M. and at 8 P. M. in Church Edifice
known as Scottish Rite Hall, Madison Ave., cor. 29th St. Bible
Class at noon, at Reading Rooms, 96 Fifth Ave., entrance on
West 15th St. Rev. Augusta E. Stetson, C. S. D., Pastor.

NEW YORK CITY, Church of Christ, Scientist,—Services every
Sunday at 10.45 A. M.; Bible Class, 12 M. and Bible Class Tuesday
8 P. M.; Services, Thursday, 8 P. M. All at Hodgson Hall, cor. 5th
Ave. and 45th St. Mrs. Laura Lathrop, C. S. D., Pastor.

ONCONTO, WIS., Church of Christ, Scientist, Regular Services,—
Sunday 10.30 A. M.; Sunday School 11.30 A. M.; Tuesday Meet-
ings 7.30 P. M., at Christian Science Chapel, cor. of Main and Chi-
cago Sts. Mrs. Lavina Millidge, C. S. D., Pastor.

OMAHA, NEB., First Church of Christ, Scientist, Services,—
Sunday, 10.45 A. M.; Wednesday 2.30 P. M., study of Bible les-
son; Friday, 8 P. M., Reading from Science and Health. Rooms
16 and 17 Patterson Block, corner 17th and Farnam Streets.
Mrs. Al Freddie De Long, C. S., Pastor.

ONEONTA, N. Y., First Church of Christ, Scientist, Services,—
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. S. S. 11.15 A. M. Miss Jennie L. Bryan, C. S. B., Speaker.

PHILADELPHIA, PA., First Church of Christ, Scientist, Services,
—Sundays, 11 A. M., Bible Class, 12 M., Friday at 7.45 P. M., at
Mercantile Library, Tenth St., above Chestnut. M. Anna
Osgood, C. S. D., Pastor.

PIQUA, OHIO, Church of Christ, Scientist, Services,—10.30 A. M.,
S. S., 11.30 A. M., I. O. O. F. Hall, cor. Main and Ash Sts.

PORTLAND, OREGON, Church of Christ, Scientist, Services,—11
A. M. and 7.30 P. M. Room 20, Dekum Building, corner of 3rd and
Washington Streets. Mrs. Blanche Hogue, C. S., Pastor.

PUEBLO, COL., Church of Christ, Scientist, Services,—S. S., 10
A. M.; Preaching 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, Services,
—Sunday, 10.30 A. M., 7.45 P. M.; S. S., 11.45 A. M.; Friday, 7.45

P. M., at C. S. Reading Rooms, 3 East Ave. Rev. Sarah A. Pine, C. S. D., Pastor.

ROCHESTER, N. Y., Church of Christ, Scientist, Services,—Sunday 10.30 A. M. Thursday 7.45 P. M., 216 Beckley Building, S. Clinton St. Mrs. C. J. Brownell, C. S. B., Speaker.

ROCKPORT, OHIO, Church of Christ, Scientist, Services 3 P. M., S. S. 2 P. M. Residence L. H. Wagar. Mrs. Lida S. Stone, C. S. B., Speaker.

SALT LAKE CITY, UTAH, Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M. Wednesday, 2 P. M., Friday 7.30 P. M. Odd Fellows' Hall, Market Street. Lewis B. Coates, C. S., Speaker.

SALT LAKE CITY, UTAH, First Church of Christ, Scientist, Services,—11 A. M., Sunday School 10 A. M., Bible Study Wednesday 10.30 A. M., 70 East 3d South St., Rickett's Block.

SAN BERNARDINO, CAL., Church of Christ, Scientist, Services,—10.30 A. M. and 7.30 P. M.; S. S. 9.30 A. M.; Science and Health Study, Wednesdays 2.30 P. M. Davis Hall, 423 Third St.

SAN DIEGO, CAL., Church of Christ, Scientist, Services,—11 A. M.; S. S., 9.30 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. C. Henry Clark, C. S., Pastor.

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

SAN JOSE, CAL., Church of Christ, Scientist, Services — 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. Bible Class at 10.30 A. M. Regular Services at 7.30 P. M. D. N. McKee, C. S., Speaker.

SIOUX CITY, IOWA, First Church of Christ, Scientist, Services,—10.30 A. M., Bible Study Wednesday 7.30 P. M., second floor Masonic Temple. Clara Shepard, C. S., Pastor.

ST. JOSEPH, MO., First Church of Christ, Scientist,—Services 10.30 A. M.; S. S. 11.30, at Unity Church, near Edmond on Ninth St. Charles M. Howe, C. S. D., Pastor.

ST. LOUIS, MO., First Church of Christ, Scientist, Services,—10.30 A. M., Inquiry Meeting, at 8 P. M., Beethoven Conservatory Hall, cor. 23d and Locust Sts.

SYRACUSE, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School at 11.30 A. M., Services, Friday, 7.30 P. M., 704 East Fayette Street. Mrs. Minnie E. Erwin, C. S., Pastor.

TACOMA, WASH., First Church of Christ, Scientist, Services,—11 A. M.; S. S., 9.45 A. M.; Wednesday, 7.30 P. M. Chickering Hall, C St.

TOLEDO, O., First Church of Christ, Scientist,—321 Tenth St.—Services, 10.45 A. M., Sunday School 12 M. Bible study, Friday evening at 7.30. Miss Sarah J. Clark, C. S. D., Pastor.

TOPEKA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 12 M., 210 W. 6th Street. Willis F. Gross, C. S., Pastor.

TORONTO, CANADA, First Church of Christ, Scientist, Services,—11 A. M., and 7 P. M., S. S. 12 M., corner College and Brunswick Aves. Rev. Isabella M. Stewart, C. S. D., Pastor.

TORONTO, CANADA, Church of Christ, Scientist, Services,—11 A. M. and 7 P. M., Christian Science Hall, N. E. cor. Yonge and Alexander Sts. Daisette D. Stocking, C. S., Pastor.

TRAVERSE CITY, MICH., Church of Christ, Scientist, Services,—10.45 A. M., S. S. 12 M., at K. O. T. M. Hall, City Opera House Block. Mrs. M. E. Albright, C. S., Pastor.

TROY, N. Y., Church of Christ, Scientist, Services,—10.30 A. M., Sunday School 11.30 A. M., 63 Seventh Street.

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

UTICA, N. Y., First Church of Christ, Scientist, Services, 10.45 A. M., Sundays. Dobson's Hall, Oneida Sq. Marie M. Adams, C. S. B., Speaker.

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

WICHITA, KAS., Church of Christ, Scientist, Services,—11 A. M., S. S. 10 A. M., over 155 and 157 N. Market St.

YATES CENTER, KAN., S. S. 2 P. M., Bible Lesson, Thursday 7.30 P. M.

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.

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 P. M., 48 Willow 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.—S. S. 10 A. M., residence of C. E. Struble.

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.—10.30 A. M., residence Mrs. H. E. Van Tyne,
 104 E. Jackson St., near B'd'y; Science Study 2.30 P. M. Fridays.
 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.
 DECATUR, ILL.—S. School 3 P. M. every Sunday; Study Wed-
 nesday 7.45 P. M. Rooms 13 and 14 Columbian Bldg., N. Main St.
 DE FUNIAK SPRINGS, FLA.—10 A. M., residence, G. A. Walther, C. S.
 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.—Sundays, 3.30 P. M. 1737 Colson Ave.,
 Residence of C. Lulu Blackman, C. S. B., Leader.
 FREEPORT, ILL.—Bible Class 3 P. M., Room 10, Fry's Block.
 GALVESTON, TEX.—S. S. Bible Lesson, 10.30 A. M.; Study of
 Science and Health Wednesdays, 8 P. M., residence of Jas. D.
 Sherwood, C. S., 2601 Ave. Q.
 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., Mrs. W. T. Carpenter, C. S. B., Speaker.
 GRAND RAPIDS, MICH.—Christian Science Bible Lesson 10.30
 A. M., Good Templars' Hall.
 GROVETON, N. H.—Bible Class 12 M., 1 Rich St.
 GREENSBURG, PA.—S. S. 2.30 P. M., 410 Greene St.
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