

The Christian Science Weekly

Vol. 1

Boston, Mass.,



January 12, 1899.

No. 20

Uniting Their Battle Plans.

No abler presentation of the problems confronting our Republic has been written than the thoughtful paper of Hon. Joseph Chamberlain, British Colonial Secretary, in the December Scribner's. It will be remembered that Mr. Chamberlain's wife is a brilliant American woman, the daughter of ex-Secretary Endicott, of Massachusetts.

From this excellent paper we make the following excerpts:—

In the course of the last few months a great and noteworthy change has come over the relations between the United States and Great Britain. It is a quickening of popular sentiment and a growth of mutual appreciation, which, in suddenness and strength, may, without exaggeration, be compared to an explosion.

No great gift of imagination is required to foresee the far-reaching and beneficent consequences that may result in the future from a cordial understanding between the two great branches of the Anglo-Saxon race. The conviction of the depth and sincerity of English feeling has at last struck root in the American mind. The old suspicions have been dispelled, and room is left for the display of a sentiment all the deeper because it has long been suppressed. The last state paper written by President Lincoln contained these words: "The interests of civilization and humanity require that the two nations should be friends. I have always known and accepted it as a fact, honorable to both countries, that the Queen of England is a sincere and honest well-wisher of the United States; and have been equally frank and explicit in the opinion that the friendship of the United States toward Great Britain is enjoined by all the considerations of interest and of sentiment affecting the character of both."

And similarly General Grant, writing from his death-bed the concluding passages of his Memoirs, leaves as a legacy to his countrymen this expression of his opinion: "England and the United States are natural allies, and should be the best of friends. They speak one language and are related by blood and other ties." And then he goes on to say, in words that have a special interest and application at the present time, "England governs her own colonies, and particularly those embracing the people of different races from her own, better than any other nation. She is just to the conquered, but rigid. She makes them self-supporting, but gives the benefit of labor to the laborer. She does not seem to look upon the colonies as outside possessions which she is at liberty to work for the support and aggrandizement of the home government."

In a recent essay on "The Control of the Tropics," by Mr. Benjamin Kidd, the well-known author of a work on "Social Evolution," he reminds us that the temperate regions of the earth are now practically appropriated, and that, owing to the improvement of transport and communication and to the diffusion of technical knowledge, the competing nations in these countries already possess little advantage one over the other, and are likely in the future to possess still less. The one great sphere of commercial activity which remains lies in the interchange of products between the tropics and the temperate regions; and it is this inheritance which is now the subject of the rivalry of nations.

An Englishman, accustomed all his life to the idea of a vast empire enjoying peace and prosperity under British rule, finds it difficult to understand the fear excited in the minds of many distinguished and patriotic Americans by even so small an expansion of the national mission as the recent occupation of the Hawaiian Islands. He knows the comparative ease with which his own gigantic task has been fulfilled, and he is unwilling to believe that the American, with greater resources, equal intelligence, and equal energy, will fail where he has succeeded.

The objections which are urged from the American standpoint are, in many instances, the same as those which have already been refuted by the results of his own experience. Thus, it is said that such a development of American policy will involve responsibilities which the country is unfitted to undertake, and will divert the attention of the nation from its domestic affairs and from the pursuit of its own material and moral interests; and especially that it will interfere with its special mission as the type and example of republican institutions. The Englishman believes, on the contrary, that nations, like individuals, cannot remain isolated without deterioration. The man who pleads the claims of his family as a reason for refusing all public work and repudiating all charitable obligations, is not usually a better husband or a better father than the good citizen whose purse is open and whose leisure is freely given to the service of the community in which he lives; and the nation which elevates selfishness into a virtue and shirks its responsibility to the other members of the human race is wanting in one of the principal elements of greatness. The absolute devotion of any people to its domestic politics narrows the issues of public life, gives to them a partisan and personal character, and tends to a provincialism of sentiment and aspiration. Greatness does not consist in growing rich and prosperous, and it is only by incurring responsibilities, by struggling with obstacles, by confronting dangers, and by conquering difficulties that men or nations justly win respect.

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The object of the writer has been to point out the general nature of the forces which are at work and which tend to draw the United States, sooner or later, into a share of the great work of controlling and civilizing the Tropics; and to state the grounds for the belief that, when that time comes, they will perform the duty worthily and with honor and advantage to themselves.



It can hardly be necessary to say that the British nation will cordially welcome the entrance of the United States into the field of colonial enterprise, so long and so successfully occupied by themselves. There would be no jealousy of the expansion of American enterprise and influence; on the contrary, every Englishman would heartily rejoice in the co-operation of the United States in the great work of tropical civilization.

The pursuit of a common mission will gradually bind us together and lead to a better understanding. We shall find that our interests are identical, and, while we shall prosecute them separately, we shall inevitably be drawn into closer union if they are threatened or endangered. And in this way may yet be fulfilled the aspiration of the poet:

When closer strand shall lean to strand,
Till meet, between saluting flags,
The eagle of our mountain-crags,
The lion of our Mother-land!

Sovereignty Proclaimed.

America Officially Rules the Philippines.

THE following is an abstract of the instructions sent by President McKinley to General Otis, in command of the United States forces in the Philippines, to be proclaimed to the Philippines as expressive of the purposes of the United States with respect to them:—

The destruction of the Spanish fleet in the harbor of Manila by the United States naval squadron commanded by Rear Admiral Dewey, followed by the reduction of the city and the surrender of the Spanish forces, practically effected the conquest of the Philippine Islands and the suspension of Spanish sovereignty therein.

With the signature of the treaty of peace between the United States and Spain by their respective plenipotentiaries at Paris on December 10, and as the result of the victories of American arms, the future control, disposition, and government of the Philippine Islands are ceded to the United States. In fulfilment of the rights of sovereignty thus acquired and the responsible obligations of government thus assumed, the actual occupation and administration of the entire group of the Philippine Islands becomes immediately necessary, and the military government heretofore maintained by the United States in the city, harbor, and bay of Manila is to be extended with all possible despatch to the whole of the ceded territory.

Finally, it should be the earnest and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring to them in every possible way that full measure of individual rights and liberties which is the heritage of free peoples, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule. In the fulfilment of this high mission, supporting the temperate administration of affairs for the greatest good of the governed, there must be sedulously maintained the strong arm of authority, to repress disturbance and to overcome all obstacles to the bestowal of the blessings of good and stable government upon the people of the Philippine Islands under the free flag of the United States.

Items of Interest.

Religious Freedom for Cuba.

The Catholic priests of Cuban birth are going to send a petition to President McKinley, asking him to remove the Bishop of Havana, who is a Spaniard, and appoint a Cuban in his place. They say that the Spanish ecclesiastical authorities have always treated with injustice the Cuban priests, who number only thirty-two in all the island, while the Spanish priests are counted by thousands.

A committee of these priests called on a reporter to show the petition that had been prepared, and to ask the help of the American press in the cause. It was hard to convince them that they should not address the President of the United States, but the Pope, who is the authority by whom Catholic bishops in Cuba will be appointed hereafter.

Their astonishment was great when they learned that under American rule religious freedom will be so absolute that the Bishop of Havana will have no more to do with the government than any other citizen in the island, and that there will probably be several Bishops of Havana, one for each important denomination of Christians.

The idea of close union between the Church and State is so deeply rooted in the Spanish mind that, notwithstanding these explanations, the correspondent's callers decided to send their petition to Mr. McKinley.—New York Sun.

The Journal has been informed by a personage in the suite of the ex-Empress Eugenie that, on the eve of her departure from England, in the early days of the Fashoda incident, the former empress called upon Queen Victoria. When she was about to take her leave, Queen Victoria said, "If war should break out between France and England, I would ask God to allow me to die before hostilities begin."

Boston seems to be growing more and more virtuous. According to the police returns, the number of arrests made in the city during the past year was 41,816, against 45,659 the year before, and 48,796 the year before that.

Boston Herald.

The city of Cleveland is greatly scared about something the doctors call smallpox. If the smallpox isn't there already it will surely break out before the doctors get through with it.—The Record, Winesburg, Ohio.

The cost of the Spanish war, including garrisons in the dependencies during the remainder of the present fiscal year, will probably fall within the limit of \$250,000,000.

The gold production for the past year was nearly \$300,000,000. The United States contributing \$67,000,000 of this amount.

Six regiments have sailed for Manila to reinforce General Otis.

A Prophecy.

I CHANT the world on my western sea.
I chant copious the islands beyond, thick as stars in the sky;
I chant the new empire grander than any before, as in a vision it comes to me;
I chant America the mistress, I chant a greater supremacy;
I chant projected a thousand blooming cities yet in time on those groups of sea islands;
My sailships and steamships threading the archipelagoes.
My Stars and Stripes fluttering in the wind:
Commerce opening, the sleep of ages having done its work,
races reborn, refresh'd,
Lives, works resumed—the object I know not—but the old,
the Asiatic renew'd as it must be,
Commencing from this day surrounded by the world.

Walt Whitman.

Miscellany.**Address of Judge Day.**

In an address at his home, Canton, Ohio, Judge Day, president of the Peace Commission at Paris, said:—

"If I were called upon to state the most gratifying circumstance of our foreign relations during the war, it would be in the uniformly cordial and hearty friendship of the English before and during the struggle. Observing the obligations of neutrality and never stepping outside the requirements of international law, we had the sympathy and good will of that great power.

"I do not believe either nation seeks or would be benefited by a formal alliance. Nevertheless, the existence of cordial relations between people kindred by blood, speaking the same language, and having the same ideals of civil liberty and good government, is a fact the potency of which can hardly be overestimated.

"It cannot be a matter of regret to any American that the rising sun of the new year beholds the ensign of our glorious republic floating from the walls of Morro, where for so many years the royal banner of Spain has looked down upon so much corruption, misery, and shame. To-night not one foot of American soil remains under Spanish domination, and the people so long oppressed are to have a new birth of freedom."

A Notable Message.

WE gladly commend the annual message of Boston's progressive mayor, Josiah Quincy, who fills the place so ably occupied by two of his illustrious ancestors. The message is largely filled with that which pertains to the higher life of the metropolis. He commends the erection of new school buildings and the expenditure of large sums of money for educational purposes. He speaks of the Public Library as being a great system of libraries, and tells us that over two million persons entered its various departments and one million books were issued to card holders for use at home. Almost any day seven hundred readers may be found in the central library building.

He approves free public lectures, and the establishment of a Music Department, which is unique in the municipal government of this country. He informs us that Boston is the only American city which has placed Art upon the same basis with other municipal work.

He is hearty in his approval of the bath department, and tells us that there has been an attendance upon public baths in the past year of over one million nine hundred thousand bathers.

He commends vacation work for children, and heartily encourages the comprehensive system of playgrounds which the city has adopted.

The mayor believes that the interests of the city are largely advanced by seven unpaid Boards, composed of many citizens who have been enlisted in advisory capacities, which is an important feature of Boston's city government.

Although this all is of a local nature, we deem it worthy of attention, because of its exceptional high character, and the progress in character of the advanced methods of municipal government.

Behind the Times.

PRESIDENT HARPER of the University of Chicago in his last convocation report has something of interest to say upon the subject of theological education. He places himself squarely against the entire American system, which he declares to be of a type unequal to the demands of the time, and which must undergo complete renovation and re-adjustment before it can properly discharge its obligations to society. He says:—

"The theological seminaries are not in touch with the times. They do not meet the demands of the times. They are not preparing men for the ministry who are able to grapple with the situation in which the Christian Church to-day finds itself. A new order of things is demanded, and the indications seem to point to the introduction of this new order of things in the opening years of the coming century, but meanwhile we are drifting, and precious time is being lost."

It is interesting to note that this opinion, held by a most distinguished authority on the inside, is identical with that expressed by a great variety and number of observers on the outside of theological circles.—Toronto Globe.

Professor Booker T. Washington on the Race Problem.

GENTLEMEN and ladies, friends of humanity; raise yourselves above yourselves, above race, above party, above everything, if you can serve the highest welfare of ten millions of my people, whose interests are permanently interwoven by decree of God with those of sixty millions of yours, and seek with me a way out of this great race problem; find any method of escape save that of patiently, wisely, bravely, manfully bringing the southern white man and the negro into closer sympathetic and friendly relations through education, industrial and business development, and that touch of high Christian sympathy which makes all the world akin—find any way out of our present condition save this, and I am ready to lay down all my plans and will follow where you lead.

There is further encouragement in the fact that, almost without exception, North and South, between both races, there is an agreement that what the negro most needs is education. As to the form of education in the South, we of both races have grown to the point where practically all are united in the opinion that just now industrial education, coupled with thorough religious and academic training, without circumscribing the ambition and inclination of those who have the means to secure what is regarded as the higher education, is now most needed. This industrial training will teach the negro thrift, economy, and the dignity of labor, and will soonest enable him to become an intelligent producer in the highest sphere of life—a property holder, a larger taxpayer, a greater commercial factor—that will enable him to knit himself into the business life of the South.

The Product of Human Opinions.

As an illustration of the vagaries which are the product of mere human opinion divorced from divine revelation, we print the following, taken from a new opera about which the world of human opinions is making much ado.

"I am," exclaims the Sun, "I am Life! I am infinite Beauty, Light, and Heat. Love ye one another, O Things! I am the God of to-day and of yore: love ye one another! I am Love. Through me birds sing, flowers possess perfumes and charm; dawns are colored with pink, and Things palpitate. In my beaming rays Men calm their troubled souls. I am the everlasting Charm; it is I who wipe away men's tears and assuage their pain—I it is who, with law of Equality, give Hope that revives all hearts. I am the Cause of the World; I the Reason of the Heavens! I shed my light equally over Kings and over you, Iris! Compassion is of my essence, and Eternal Poetry, and Heat, and Light, and Love!"

Attention! New Subscribers.

ATTENTION is called to the fact that there is now no special price made for the Weekly when subscribed for in connection with the Journal, as was done previous to the enlargement of the paper. The prices which now govern the Weekly will be found on page four.

The Christian Science Weekly

PUBLISHED EVERY THURSDAY BY

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
95 Falmouth Street, Boston, Mass., U.S.A.

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Editor.

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Assistant Editor.

SUBSCRIPTION PRICE:

Single copy, one year, one dollar.

Ten copies or more to one address, one year, each copy, ninety cents.

Twenty-five copies or more to one address, one year, each copy, eighty cents.

Fifty copies or more to one address, one year, each copy, seventy-five cents.

Foreign subscriptions, one year, each copy, \$1.50.

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Entered as second-class matter.

Editorial.

One Cause of the Church Depletion.

A RECENT number of the Interior, a leading publication of the Presbyterian Church, published in Chicago, contains a very interesting article entitled "One Cause of the Church Depletion." The article commences thus:—

"Attention has been called a number of times to the disparity between the number of additions to the church and the net increase. Where is the large leak through which thousands of members disappear? It is not in the death rate, nor in dismissals to other churches. Inquiries come to us for an explanation of these mysterious disappearances.

"At the same time, from all parts, especially in the cities and towns, come reports of the inroads of Christian Science upon our churches. Presbyterians and Baptists appear to be suffering more from it than any others. Ministers are astonished and grieved to find that some of their choicest minds and best people are affected by it. Sooner or later they quietly drop out of the churches—vanish, leaving no trace. Those people are no zealots, nor fanatics. They are quiet, and reserved, disposed to avoid attention and to escape even the shadow of a 'scene.'"

The above frank admission on the part of the editor of the Interior, although brief, contains volumes of food for reflection. That which leads from the churches its choicest minds and best people surely has some attractive potency. It is not strange that ministers who resolve things from their own peculiar theological standpoint should be astonished and grieved at the loss from their flocks of their choicest minds and best people. Nevertheless, is it wise and just for them to conclude that, because this class of people, or any good class of people, are leaving their churches, that which draws them away therefrom is a something wrong or delusive? Would it not be the part of ordinary caution to seriously consider the question in all its lights and shades, and determine, if possible, whether there is anything within the churches or their systems from which these persons are withdrawing themselves, to warrant their action?

It would be a reflection upon the intelligence and honesty of purpose of the class referred to, if it were assumed that they are being drawn away by another system unworthy or valueless. It would seem that, in view of a movement from or out of the churches which takes on almost the character of a stampede, the clergy and others interested would awaken to the fact that there is something lacking, either in the religious system of which they are adherents, or in the conduct or promulgation thereof.

The article continues:—

"An instance is this: A man of great intelligence and influence found himself under a dire weight of business anxiety and danger. It oppressed him by day and bereft him of sleep by night. He attended a Christian Science meeting, and the load fell off him, as by the touch of magic, not in changed conditions, but in mental emancipation. He was cured of his despondency and forebodings, and he attributes it to Christian Science."

This incident, thus naively stated, surely must address itself to the ordinary man in a favorable light. The beneficiary mentioned, no doubt, was clearly convinced that by some process, perhaps then unknown to him, a single meeting of Christian Scientists had done for him what his entire experience in his old church had failed to do. Ordinary reasoning, or reasoning divorced from theological bias or preconception, would declare the accomplishment of this mental emancipation to have been a most worthy act. The average on-looker would naturally expect all friends of the gentleman thus happily released from bondage, not only to congratulate him thereupon, but to at least respectfully regard the cause producing such a result.

There is no greater foe to success than despondency. This is especially true of business men. To cure them of this mental ailment must be regarded by all unbiased and unprejudiced people as a commendable thing.



It would seem as though non-Christian Scientists who are of a philosophical turn of mind, would be ready enough to say that such curative means are deserving a full recognition, and a system having for its purpose the effecting of such cures, worthy of investigation. But how does the author of the article in the Interior undertake to account for so satisfactory a result? As follows:—

"It was, in fact, the operation of a very simple principle in human nature, but one upon which, unfortunately, all medical and all religious quackery depends. It was the false factor in the old-fashioned religious revivals. The revivalist exerted all his powers to terrify, depress, and reduce his hearers to a condition of spiritual despair. That would hold for a day or two perhaps, when it would break, and there would be a mental and physical rebound. The 'convert' would shout 'Glory!' spring to his feet and make demonstrations of joy—and in a week be back at his meanness.

"Every person of sensitive and highly strung nervous organization goes through this experience often. The gloom gathers and the weight increases, becomes black and almost crushing, when suddenly, upon the most trivial and inadequate cause, he or she is a winged bird, up in the sunshine. If that resilience did not exist in human nature, there would soon be but two classes in the world: stolid, phlegmatic, and rather stupid people—and maniacs. Life protects itself in this and in every way. The healing power of nature is constantly exerted upon the mind and upon the body. The vigor of the bodily functions is employed in healing the mind, when weak or hurt; and the mind employs its virtues for the healing of the body. But for these complementary healing forces, mankind would become extinct."



This is what may be called a religio-philosophical attempt to explain the phenomenon in question. Doubtless it is satisfactory to its author. To one who has made the slightest intelligent study of mental philosophy or metaphysics, it

seems wholly wide the mark. It is neither our office nor our purpose in this article to go into a dissertation upon mental philosophy by way of answer to the deductions of our editorial friend. We cannot refrain, however, from calling attention to the studious manner in which he has avoided attributing to a power higher than the human any connection with the case of cure referred to. In other words, God is carefully excluded from the premises. The phenomenon, in the view of our friend, must be accounted for independently of divine Mind, and relegated solely to the realm of the human or mortal mind. May we not reverently suggest to our friends of the orthodox churches, who are so troubled over the loss of their membership, that this cold and cruel attitude toward omnipresent Love explains the apparently sad lack in their churches? Our orthodox friends are ready enough, under conditions which to them seem favorable, to admit the presence and power of the Holy Spirit. If the result in question had been produced at a meeting held by Presbyterians, they would doubtless have freely acknowledged divine intervention in the case. But because it occurred in what they are pleased to call a non-evangelical church, the religious element must be carefully avoided, and only poor, human measures admitted.

Our friend says, "but for these complementary healing forces, mankind would become extinct." That is, we understand him to say, but for the natural forces mankind could not live. This is a declaration that man's existence is dependent on the forces of nature. His life is derived from nature, a nature entirely apart from God, therefore nature, not God, is the author of his existence,—his Father. Is this Scriptural doctrine? Does the Bible so teach? What earnest student of the Bible can truthfully and consistently answer, yes? From the Christian Science standpoint, such a conception of the origin of man is grossly pantheistic. It is material, not spiritual, philosophy.



Ah, but says our good friend:—

"We do not deny that a sudden acceptance of the love of Christ may bring sudden joy, but we never had much faith in that kind of conversion. The Holy Spirit sanctifies. The divine Life grows like a mustard seed. A grain of seed corn does not break into stalk and tassel and milky ear in one minute. The consciousness of the indwelling of the divine Life is quite a different thing from its implanting. It may be growing and even fruiting heavily for years, unknown to the happy possessor."

In this we agree with our friend. The sudden relief from mental depression of the gentleman whose case we are considering, while happy in itself, was not to him a release from all mortal bondage nor the cure of sin. It may have been, and doubtless was, a turning point in his career, which followed, will lead to the sanctification of the Holy Spirit, or, in other words, to the ultimate overcoming of all sin or release from all mortal bondage. If he will investigate Christian Science in a truly Christian spirit, reading Holy Scripture in the light which shall be revealed to him thereby, he will be enabled to work out his own salvation, as we are taught by Scripture all must do, under divine guidance, and by aid of the Holy Spirit.



Our author continues:—

"It is no reproach to the pastors who inquire of us what they shall do to protect their people from this delusion. They have found that argument has no effect. It is quite natural that they should suppose that a delusion which con-

tradicts every fact of reason and of common experience needs only to be seen clearly to be rejected. Where they are young ministers, their training has been away from the exigencies they meet in their work. While not professing special knowledge on this subject, yet on the principle that a dim light is better than none, attention is asked to some facts of observation.

"We have knowledge of two great churches, each of which have distinguished and able pastors, both of them conservative in doctrine. One of these churches has not lost a member to Christian Science, while the other is riddled by it, and if the process be not arrested will be destroyed by it. Here is a contrast which invites study. One would say that the causes must be apparent, and we think they are. The pastor of the exempt congregation is a man of tender sympathies, of skill in winning confidence, and of knowledge in healing hurts of the mind. The other depends upon his intellectual brilliance, upon his 'backbone,' upon his power as a champion of the Truth. The one pastor shepherds his people and holds them; the other dazzles, domineers, and loses them. We can ourselves, by knowing the general conditions of a congregation, tell whether it is immune from or hospitable to the delusion. How much more thoroughly do those know whose business it is to proselyte?

"The remedy then is in pastoral care, and in that only. But what kind of pastoral care? A social call, a pleasant meal, manifestations of good will? It is not in these. It is in diagnosis—in knowing what is wrong and in applying the correctives and the balm of the Gospel. As the physician must depend upon the health-giving forces of the body, so must the pastor depend upon the virtues of the mind. He must find his lifting fulcrum in the conscience, which testifies to the reality of sin and the judgment to come. He must practise that art of 'faith-healing' and of mind-healing himself—that is, administer the cheer and happiness found in fellowship with Christ, and do what he can to dissipate the delusions of the mind in imagining disease. He will find the natural reactions ready to spring up at his touch."



Here, evidently, our friend is making the best effort possible to him to be a Christian Scientist. He borders close upon the teaching, in at least some of its aspects, of the Christian Science text-book, "Science and Health with Key to the Scriptures." Now, if the above results were accomplished within the Presbyterian Church, they would be in accordance with reason and good sense and the teachings of Christ, but the same result having been accomplished by Christian Science, it is stigmatized as a delusion, unnatural, and outside the realm of Christianity. This would seem to be the true logic of the article in question.

Christian Scientists are not proselyters. Our friend is entirely mistaken. Only as investigators of the subject, in the quiet and unobtrusive manner set forth by our editorial friend, become deeply convinced of the truth and Christliness of Christian Science teaching and practice, do they turn away from the old systems and methods of teaching the Scripture. They are impelled thereto by a power higher than themselves. They become so deeply imbued with the knowledge that, through Christian Science, they are hearing the voice of God, as to leave them no choice. This is why "argument has no effect." It were impossible for them, after seeing and knowing the true Light, to return to the obscure light out of which they have emerged. Our friend's attempt to make a diagnosis of the motives and mental condition of those leaving the old church and adopting Christian Science, in view of the certainty of their own knowledge and experience, will be read by Christian Scientists with feelings of mingled amusement and pity.

Here is what is stated:—

"The process of proselyting is the same in everything good or bad. The first thing to be done is to establish in the mind of the intended convert or victim, as the case may be, confidence in the superior knowledge or power, or both, of the manipulator. In this particular business, the first thing which he or she does is to make a correct, or at least a credible, diagnosis of the mental condition, a simple matter of guessing around a limited circle of possibilities, and recognizing the fact when the right one is hit upon. The victim is surprised at this seeming acquaintance with what was supposed to be hidden. There is the superior knowledge. Only one thing more is needed to make the convert. A superior but benevolent smile, a caress, an assurance that the trouble is only a figment of the mind, and the resilient spring is released—there is sudden exhilaration and joy—so there is the manifestation of power."

How pitiable is human wisdom in its efforts to explain divine phenomena! If our good friend would make but a casual investigation of the teachings of Christian Science, he would surely not refuse to correct this last statement by blotting it all out.

May the time speedily come when professing Christians, and especially professional expounders of Holy Scripture, will be able and willing to recognize God as an all-powerful Force and Presence, instead of a far-off, inscrutable personality.

Important Use of Literature.

EXCELLENT use is being made of our literature in distributing it at the close of the lectures—the Christian Science Weekly, Answers to Questions, Healing through Christian Science, The Christian Science Movement, etc., are eagerly sought by the public, are carried home and read thoroughly. It is clear that there is a great desire on the part of all honest thinking people to know just what Christian Science is. No one comes to the lectures without some considerable interest in the subject, and experience proves that nearly all are glad to obtain the definite information which our publications contain concerning our cause. We are sure that more and more, this method of reaching the people will be employed.

Questions and Answers.

What does the Christian Scientist mean by saying that evil is nothing and devoid of power?

Light (to our sense) is something, it is reality, it is cause, it gives greenness to the leaf and color to the flower. Darkness is the absence of light, it is light's opposite. In itself it is not a something, it is not a cause, it is but the absence of the something, light.

"But," says a mistaken one, "it seems real, and if a plant be left in the dark, it loses its color and becomes pale and sickly, therefore," says this deluded person, "this shows that darkness is some thing, and is a power which causes the sickness of the plant." One, however, acquainted with physics says, "Light is the cause, green the effect. The lack of green is not due to darkness, but to the absence of this cause, the light. When the cause or light goes, then the effect or color goes."

"But," says our mistaken one, "if a child be left in the dark, often it is tormented with visions of ghosts and bears, and has fears which sometimes result in sickness. Now, does this not show that sickness was caused by the darkness, and that darkness has power to produce sickness?"

No, not at all, for the only ghosts and bears are those of

the child's false belief. Let the truth appear that God is with him always, and then the mistaken child sees that the only power darkness has is the mistaken and false power which his ignorance has given to it.

Now, as of the light so of Good or God. Good or God is the something, the reality, the Cause, and the only Cause. This Cause "giveth to all life, and breath, and all things" (Acts, 17 : 25).

As darkness is the absence of light, so evil is the absence of Good, it is Good's opposite. In itself it is not something, it is not a cause. It is but the absence of the something—evil then is no-thing.

"But," says a deluded one, "evil seems real, and if a human being be left in evil he loses his Good and becomes sinful and sickly. This shows," says the deluded person, "that evil is something and causes the sickness." One, however, acquainted with metaphysics, says, "Good is the Cause, health the effect. The absence of health is not due to evil, but to the absence of the Cause, Good. When the Cause or Good goes then the effect or health goes."

Let one go into the dry goods business, and in beginning business there goes up the sign. When one goes out of the dry goods business down comes the sign. The empty room is not the cause of the removal of the sign. The cause of the absence of the sign is the absence of the business. The greenness of the plant is the sign that it is doing business with the sun. Let the plant go out of business and it takes down the sign.

So of health and harmony. These are the signs that one is doing business with the only Cause, God or Good. Let one go out of business with this infinite Good, and the signs, health and harmony, are removed. The absence of these signs we call sin and sickness. They are nothing in themselves, they testify to the absence of the real things, health and harmony.

It is quite plain, then, that evil is only so much of a power as one makes it. The fear and torment supposed to be caused by evil are due to false belief. Let the Truth appear that God is All-in-all, that "in Him we live, and move, and have our being," and the deluded one then sees that the only power which evil has is the false power which his ignorance has given it. Says John, "There is no fear in love; but perfect love casteth out fear: because fear hath torment." This view of the no-thing-ness of evil Christ Jesus takes in John, 8 : 44, when he defines it as a liar, for a liar is one who would make something out of nothing. All of which Christian Science makes so plain that through its understanding the sense of sin and sickness vanishes, and health and harmony appear, thereby proving evil to be no-thing and devoid of power.



Is God Ignorant of Evil?

As a corollary to the truth of the no-thing-ness of evil, sin, sickness, and death, is the logical inference that God sees not, knows not, evil nor your disease. We are helped to realize this by remembering that light cannot find, cannot know, darkness. Light is some-thing; this some-thing, then, cannot be on speaking terms with no-thing. Darkness is the absence of the real thing, light, therefore it is no-thing, where the light goes the darkness vanishes. It is plain, is it not, that where the real thing is, there cannot be its absence?

Now it is written, 1 John, 1 : 5, "God is light, and in Him is no darkness at all." Changing physics to metaphysics we have,—God is some-thing, the something cannot be acquainted with the no-thing. Evil is the absence of the real thing, God. Does it not follow, then, that where the real thing is, there cannot be its absence, evil. Wherefore, is not the conclusion logical as well as theological, that God cannot know His absence, to which such names have been given as evil, sin, sickness, and death?

Light Destroys Darkness.

DARKNESS keeps millions of miles away from the sun. If the rays of light which that orb sends out into space, were shortened or withdrawn, the darkness would creep closer and smother out the great light of day. But the sun shines and its bright sentinels hold darkness at bay.

Jesus told his followers to let their light shine before men and again he said: "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

In Christian Science we learn that this light of our life, which is so often spoken of by Jesus, is the reflection of divine Love. We learn that God as divine Love is reflected in love, and that when we are not reflecting Love by loving our fellow men, we are in spiritual darkness.

If our hearts overflow with pure affection from the source of all purity and light, God, who is divine Love, we send out loving thoughts as sentinels, which meet and conquer malice and hate before they reach us, and this is practical Christian Science. As darkness vanishes when the light appears, so impurity, hate, malice, and selfishness depart into their native nothingness when the light of Love appears, "For every one that doeth evil hateth the light." When these evil manifestations step aside, the light of Love shines directly on the true man, who stands revealed as the living expression of all that is fair, beautiful, pure, and good, for "he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

If the sun feared the darkness and should try to keep itself hidden, it would be doing just what would give victory to darkness. The safety of the sun is in boldly shining. If a man fears evil in any of its forms, be it hate, malice, lust, dishonesty, or drunkenness, he is gathering the darkness of evil close around him, which not only prevents his own light from shining, but seemingly puts him beyond the reach of the light reflected by others.

If your light be one candle power, let it shine and it will grow brighter and brighter until it shall illuminate the way for countless thousands. If you only feel sure of having one good quality, manifest it and other good qualities will troop forth to keep it company.

If a man fears malice, evil speaking, or any other evil, and personifies them, he is joining in a conspiracy against himself. If then he tries to hide from this enemy of his own imagining, he is actively fighting against his own peace. Love overcometh hate, and if one keeps on reflecting love, he is clad in armor that hate cannot penetrate and his own fear—which was the actual progenitor of his disquieting visions—will be destroyed, for John says that in perfect love there is no fear.

In the wilderness, where wolves lurk, hunters feel safe at night if the camp-fire be kept in a bright blaze. Wolves fear the light and stand aloof, hoping for the light to go out. The darkness of worldly mindedness is inhabited by fears, the ravenous beasts of prey which are ready to destroy our peace if we wander into that condition of thought and let our light go out. The only safety is in loving more for every hate.—Denver Republican.

The Doom of Physiology.

BY WALDO PONDRAY WARREN.

MUCH there be that is called wisdom, which is but the opinions of men; much that is called good which bears evil fruit; much that seems to be Truth yet savors of unholy things.

Physiology is a wolf in sheep's clothing—a "way which

seemeth right unto a man, but the end thereof are the ways of death." It inculcates a theory from which grow practices that mock manhood, traduce innocence, sneer at the might of intelligence, and enthrone relentless tyrants as rulers of men.

Where volumes could be written, a paragraph must often suffice; yet if that paragraph be truth, it will some day overthrow countless volumes which speak not the truth.

Physiology, as it has been taught for centuries, treats of man merely as a mass of matter, ignoring his mental and spiritual manhood, and by virtue of its silence declares these sublime realities to be false.

Who has learned of physiology that Man is a little lower than the angels? of his relationship to his Maker? of his latent possibilities? of his character? of his genius? of his intellect? of his love? of his real life—the sustaining principle of his being? Can a system which claims to tell us of Man, yet knows nothing of his higher nature, be trusted to teach us concerning any part of him? And if it ignores the highest and best, does it tell us truly of Man? And if it speaks falsely of Man, certainly to accept its testimony concerning him were not wise; and to regard man as physiology teaches us to regard him, would shut off from our view all that is good and great in manhood, and rob us of the Truth of Life. Misunderstanding ever works ill to us; and misunderstanding the very nature of our being is that which works the evil of evils, and is the cause of every discordant condition in our lives.

Some day those who now would teach us will learn that man is more than matter; and when they learn this grandest of truths, physiology will become obsolete, physicians will be needless, surgeons will find better employment, hospitals will no longer be necessary,—and methinks millions and millions of unmade graves will wait in vain for immortal Man.

Church By-law.

THE Board of Lectureship is not allowed in anywise to meddle with or to disrupt the organization of branch Churches. The lecturer can invite churches within the city whither he is called to unite in their attendance on his lecture, and so make for their churches a less lecture fee. But the churches are the parties to decide this action.

As a rule, there should be no receptions or festivities after a lecture on Christian Science. But there may occur important exceptions. If there be an individual who goes to hear and deride Truth, he should have the chance to go away prepared to discern it; and he who goes to seek Truth, should have the opportunity to depart in quietude to find it.

The Board of Lectureship.

IN response to inquiries, we would state that the district embraced in the Middle Section of the lectureship territory includes the States of New York, Pennsylvania, Delaware, and New Jersey, and the Province of Ontario west of the city of Kingston. The lecturer is Mr. Carol Norton, and his address is 170 Fifth Avenue, New York City.

Notice.

WILL the applicants for the degree of C. S. D. of the Massachusetts Metaphysical College, please note, that I specified the application must be made according to the By-laws of this College. These By-laws require two courses under the auspices of this College before this degree is conferred.

In November, 1888, the following notice appeared in the Christian Science Journal. "Hereafter no students can be admitted to the Massachusetts Metaphysical College Normal Class, who have not passed through the Primary Class."

MARY BAKER EDDY.

New Church is Dedicated.

THE handsome new place of worship of the First Church of Christ, Scientist, at Ninth Street and Forest Avenue, was dedicated with imposing services on Christmas day. The day was chosen as the most appropriate, being the one on which the Christian world celebrates the birth of the Saviour. There were three services yesterday, at 11 A.M. and 3 and 8 P.M. The same programme was rendered at each service.

The church was crowded at the opening services yesterday. Many quiet, but fervent, murmurs of appreciation were heard as the members of the church saw the beautiful auditorium for the first time.

The new church is of the early English type. The exterior is massive and simple, and with its beautiful interior makes one of the finest church buildings in Kansas City, or in the West for that matter. All the exterior walls are of white limestone. The stones have rough, or rock faces. The openings are toned down in roughness by moldings, and the whole has the effect of strength and ruggedness. At the northeast corner of the church is a heavily buttressed tower, rising seventy-five feet above the sidewalk. At the northwest corner is a smaller and lower tower. The larger tower will have a set of chimes. Between the two towers is an arched loggia, forty-two feet long by twelve feet wide. It is intended more for an exit than an entrance.

The auditorium of the church is a grand room, one hundred feet long and sixty feet wide, with an unbroken height of forty-two feet. A gallery extends around three sides of the room. The platform for the readers and the choir is at the south end. Behind this is a grand organ, and on either side in the rear is a room for the choir and the readers.

The roof of the auditorium is supported by semi-circular arches of strips of oak, and the ceiling is of highly polished wood. The ceiling between the beams is stained yellow, while the plaster above the wainscoting is colored red, giving an impression of warmth and harmony. The building was designed by Architect George Mathews, and is intended to embody the Christian Science faith in simplicity, truthfulness, and harmony.

The church, including the organ, cost \$50,000. Ground was broken for the edifice in May of 1897, and Christmas day, 1897, the corner-stone was laid.



Mr. Alfred Farlow, first reader of the Christian Science society, stated that the church was dedicated without a cent of indebtedness on it, and that there was money enough on hand to pay for everything necessary.

Mr. Farlow read the following telegram from Rev. Mary Baker Eddy, founder of the society:—

First Church of Christ, Scientist, Kansas City, Mo.

Concord, N. H., December 25, 1898.—Beloved Brethren: My heart greets you with Christmas joy. Continue, fellow-worshippers, vigilant in that whereto God calleth thee. Unity imparts the spirit of the trinity. Opinions of men are not substitutes for Science. Be patient with misjudgment. Christ Truth overcometh error. To-day is to-morrow understood. Love maketh right prosperous. Pure hearts and clean hands upbuild the cause and Church of Christ, Scientist. Have one God; live in conformity therewith, obedient thereto, governed thereby. With Love, Mother,

MARY BAKER EDDY.



The address delivered by Alfred Farlow, C. S. D., was as follows:—

There could be no more fitting day for the opening service of this church than the day on which we celebrate the birth

of Jesus, the great and perfect example for mankind. The occupancy of this substantial and beautiful structure on the anniversary of the birth of Jesus may be recorded as an important event in the annals of time. Each successive new year brings its new unfoldings to bless mankind.

Some may ask, "Do Christian Scientists believe in Christ, and do they claim any benefit to the world through the birth and life of Jesus?" We venture to say that the birth of Jesus means more to Christian Scientists than to most Christians. Why? Because the outcome of this wonderful birth is more to the Christian Scientist. The birth of Jesus was the birth of Christianity, the beginning of the Christian era. His life in the flesh, made possible by his birth, proved that mortal existence and its attending ills could be overcome by the divine Power. The sum total of Jesus' experience, including his birth, his life in the flesh, and his ascension was a briefly prolonged demonstration by which every mortal law and every material claim was overcome by the divine impulse. All that this material existence claims concerning life, substance, and intelligence, the life of Jesus proved to be false.



The study of his life convinces us that existence, sustenance, and all things that belong to man are dependent upon the divine Power, and that matter or material law can neither give nor take life. This understanding sets us to work on the solution of the problems of life from a spiritual standpoint, and this results in the discovery that life, substance, and intelligence is God, and man is His reflection or manifestation. This discovery constitutes the birth of Christian Science. By this we note the relationship between the birth of Jesus and the birth of Christian Science, and how the birth of Jesus was essential to the final revelation of Christian Science.

The life of Jesus proved that there was an unseen power which he declared was Spirit, and by means of which he overcame every ill of the flesh, and even the flesh itself, thus proving the truth of his words, "The Spirit alone giveth life; the flesh profiteth nothing."

He not only healed the sickness and sin of the people of his time, but he overcame for himself, and in the presence of mortals, every material law, and proved the absolute supremacy of Spirit, while his life of perfect self-immolation, understood, reveals the fact that the principle which actuated him was Love. If Jesus had not been born in the flesh, he would not have demonstrated the true theory of life by his works. Mortals needed to know the possibility of the works, that they might have sufficient encouragement to search for the way. Jesus proved what could be done, Christian Science shows how.



As Christian Scientists, we may celebrate with greater interest than ever before the birth of the great demonstrator of Truth. Our hearts are filled with gratitude for all the blessings of this day. All glory and praise is due to our heavenly Father, the All-wise Intelligence, the author and finisher of all things, yet we must "render unto Cæsar the things that are Cæsar's."

"He that honoreth not the Son honoreth not the Father who hath sent Him." If we honor not God's children, through whom He gives the blessings of life, we do not rightly honor God. I believe we might safely say that nine-tenths of the people who worship with us to-day owe their present health and prosperity to Christian Science, and in acknowledgment of the great benefit derived from it our hearts are filled with gratitude to our Mother in Israel, the Rev. Mary Baker Eddy, Discoverer and Founder of Christian Science, to whom we owe more than to any other earthly friend.

In building this house we have spent two years of toil and a few thousand dollars, but that out of the strength, vigor, and prosperity afforded us through this blessed Science. Ours is a poor sacrifice compared with that of our Mother, who has toiled in the heat of the day and has gone over her long journey alone. Even now, though we would, we can scarcely offer relief to her cares; for while we ought to be men, we are still babes.

Base indeed would be our ingratitude if we should not rightly estimate the character and mission of Mrs. Eddy, her relation to Christian Science, and what she has done and is still doing for mankind. We have no greater proof of what can be accomplished and attained through Christian Science than that which we witness in the life and conduct of this remarkable woman. If the reports concerning her wonderful wisdom, goodness, meekness, self-sacrifice, and love be not true, then Christian Science will not do for mankind what it claims. If the Founder of this Science, who understood it better at her discovery than her most advanced students now do, has not attained much of what Christian Science promises after thirty years of faithful work under its influence, Christian Science is a failure, and our effort to lead our neighbors into it is in vain. We do not hesitate to say that all we have heard is true, and the half has never been told. The students of Christian Science have learned by experience that what our Leader gives out as advice, admonition, or instruction is no uncertain sound, but the clear sense of right, which she has tested before giving it to others. And we have always succeeded when we have followed her instructions. For this reason we seek her advice as a child would seek the advice of its mother.

Only a few years ago Mrs. Eddy would sometimes wait for days to find one individual who would give ear to this Science. To-day the ranks of Christian Science will outnumber some of the oldest church denominations. The presentation of this building to the public of Kansas City is a good argument in favor of the growth of our cause in this place.

The Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker G. Eddy, has reached its one hundred and fifty-fifth edition. This means one hundred and fifty-five thousand copies in circulation. Granted that each copy is read by five, the number of the average family, there are seven hundred and seventy-five thousand people studying this book. In view of these facts, do you wonder that Christian Scientists love Mrs. Eddy, and watch daily for her latest instructions? Parents teach their children to love their teachers, and without a mutual love between teacher and pupil school life is more or less unfruitful. Love and confidence are necessary to that obedience which alone insures success.

We trust, however, that if we, as lisping babes in Christian Science, do and say things which are beneath the dignity, intelligence, and love of Christian Science, these things may be charged to us, and not to our Leader and Teacher, nor to her text-book, which is the revelation of Wisdom itself.

Jesus said, "Greater works shall ye do, because I go to the Father. If I depart I will send Him [the Comforter] unto you."

Jesus' scientific departure, called the ascension, demonstrated or illustrated certain facts concerning the Science of Being. The Science which this departure demonstrated is the "Comforter" which is properly named Christian Science. Mrs. Eddy was the one who was called to solve this great problem of life, and give its rules to the world. Blessed was that Mary who gave birth to the child Jesus. Blessed also is that Mary who gave birth to Christian Science. Blest are the people who have lived to see this day, and enjoy the result of this wonderful birth.

We are not unmindful of the sacrifices made by the mem-

bers of this church. Many of you have cast in all of your living. Others out of limited incomes have made liberal contributions, while the rich also have cast in of their abundance. There has been an uninterrupted incoming supply, and all bills have been paid when due, and all that is needed to pay the entire indebtedness of the church is provided for. Your undaunted scientific faith in the final consummation of this effort has given mental strength to the undertaking. To the building committee who have been entrusted with the execution of the plans, we would say, you have held the most trying position connected with this effort. When you thought upon the material sense of your undertaking, fear came upon you and you faltered. When you trusted to the almightiness of God to carry forward your undertaking and provide the means, you moved forward, and the means always came. If you note well the steps in this excellent demonstration, you cannot doubt the final outcome of anything that is right. The final triumph of Truth has caused all obstructions to vanish as airy bubbles, and we are now ready to say, "it is finished." We have passed the struggling period of planning and building, and are now ready to leave this house with God, while we will try to use it to His honor and praise.

It is but just that we should speak of the most excellent service rendered this church by the architect, Mr. George Mathews, who has, without remuneration, contributed his entire service, including clerical help and architects' supplies. But I would refer especially to the honesty, integrity, and perseverance by which Mr. Mathews has pursued this undertaking to a finish, even under difficulties which sometimes seemed insurmountable. Some might say, "What is there of special significance in the building of a church edifice, even though it should be one of elegance? Is it not an easy task to build a house? Are there not plenty of architects and builders, plenty of money and material? Is there any cause for rejoicing in the building of a material house of worship?" One may read about the difficulties which attend the building of a church edifice, and especially a church of this new denomination, but experience alone will reveal the seeming actuality of error's sentinels, arrayed at every point, ready to say, "Thus far and no farther."

If the building committee of this church had believed the testimony of the personal senses, they would never have finished this house. They trusted to the divine Power, which they knew could overrule every claim of want. The cost of this church could not be estimated by counting the dollars expended. The patience, forbearance, long suffering, perseverance, and self-sacrifice needed to build such a structure can only be reckoned up by those who have been through this or a similar experience.

The faithful members of this church, after nearly two years of labor with trowel in one hand and sword in the other, may now rest in peace under their own vine and fig-tree. Added prosperity, harmony, and love, something more than mere words, will be to you the declaration, "Well done, thou good and faithful servant." Every dollar which you have so cheerfully given will come back again, bringing with it ten others. Every midnight wrestle over the adamant problems concerning this demonstration will redound to your spirituality and advancement.

This home is builded by love and the universal brotherhood of this church. God has allowed us to progress only as we were united, and this building was not finished, nor all of the money subscribed, till we reached a perfect and complete unity of its members.

This massive building is the outward manifestation of the substantiality of this church, and speaks to the public that

Christian Science has come to stay. Now that we are planted in our own home, we are ready to reach out more than ever to help others, for the leaven of Christian Science, which can no longer be considered "a little leaven," must leaven the whole lump.

This idea must go out into all the world, feeding the hungry, clothing the needy, relieving the distressed, until we are become one family, dwelling together in perfect peace, infinite love, unchanging health, and eternal happiness.



Address of Mrs. Emily D. Behan, Second Reader.

Beloved Brothers and Sisters in Christ: To-day, in happy recognition of the prayers, sacrifices, and self-denials, which have brought forth this beautiful manifestation of our church, my thought reverts to the summer of twelve years ago, when the seed of Christian Science was first sown in Kansas City, and to a little band of earnest seekers, meeting each week, a few months later, at the home of one of their number, to study the Bible in the light of Christian Science; later, organizing as a Christian Science society, and in 1890 as a regularly chartered church, a branch of the Mother Church in Boston. From this time until the present, the history of Christian Science in Kansas City has been one of continued growth, as well as vicissitudes, represented at one time by three organizations of the same faith.

The plans for the present edifice were formulated, and the foundation begun, under the auspices of the Third Church of Christ, Scientist, of this city, in 1897. In August of the same year the union of the Third Church with the First Church was effected, since which time the building has been continued under the united interests and efforts of the consolidated body. We should clearly understand, however, that this church does not rest upon the demonstration of any one organization, or any individual; but remember that every loving thought, every spirit of sacrifice, every denial of error, every sense of humility, every realization of the allness of God and the perfection of man, has helped to build this church, to make this demonstration possible.

In connection with the growth of the Church of Christ, Scientist, in this city, and in all cities, two scriptural references seem especially significant at this hour: the parable of the mustard seed, "which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." And the words of the Prophet Isaiah, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my word be, that goeth forth out of my mouth: it shall not return unto me void, but it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."



This manifestation of the church, as we see it, with our outward senses, is not the perfect idea of the church, but an exponent of that idea, a stepping-stone leading to the "building of God, an house not made with hands, eternal in the heavens." Our work is not completed in the building of this structure. It must be supported and nourished through divine Love, for Love alone can bring forth perfection. The Church of Christ, Scientist, is not a shelter for

evil thoughts; it is not a place wherein we are to see our brother or sister as sick or sinful; but where we are to lay aside the false concept of man, and know each other, only as the divine image and likeness. Paul said: "For I determined not to know anything among you, save Jesus Christ, and him crucified." So should the mortal, material concept of man, be crucified in each one of us; and this temple should be to us the sanctuary of the soul, where none but holy thoughts can dwell.

As the more perfect comprehension of the church dawns upon us, and we allow nothing but the perfect idea of man to dwell in our consciousness of this church, this sublime thought will gradually pervade our entire relations to all mankind; for the church, in its full meaning, is our consciousness of man's unity with God. The Church of Christ, Scientist, stands forth in the world to-day as a visible proof that the law of God, rightly understood, is demonstrable, and that both sin and sickness are healed by the same spiritual law.

Christian Science as a mere theory, as a proofless proposition, could never build or sustain a church. It rests wholly upon demonstration, and the presumption is safe, that there is not an individual member of this church who has not experienced the healing power of Christian Science in sickness, as well as in sin.



As members of the Mother Church, the parent vine, from which the branches have multiplied, and are continually multiplying, we should know that we are demonstrating our true membership in this church only as we bring forth harmony, unity, and health in its branches. It may seem, in view of the errors yet to be overcome in the false material consciousness, that the attainment of the perfect concept of the church is still far removed, and the way leading to it still steep and rugged; but the progress of truth is eternal, forever moving onward and outward. Though the heights we are striving to attain seem as far removed from our present comprehension as the present manifestation of this church seemed impossible, in years gone by, yet we can feel the assurance that the demonstrations of the past make the more perfect ones possible to the future—future only to human sense, but ever-present to God; and, even now, already here, awaiting our recognition.

In conclusion, let me say to those brother and sister Scientists who have a like demonstration to make, we extend a hearty hand of welcome and God-speed, and say press on, never doubting, for "if God be for us, who can be against us?"

And now, dear friends, in devout and earnest gratitude to God, and to Mrs. Eddy, our beloved Mother in Christian Science and His appointed messenger of Truth, let us strive to consecrate our efforts, our lives and our acts in this work of God—"this life hid with Christ"—casting all our influence on the side of Truth, realizing that the real builder and healer is God, Love.—The Kansas City Times.

Church Dedication in the South.

Editor Weekly:—I send you the Fitzgerald Enterprize giving an account of the dedication of our Church, First Church of Christ, Scientist, Fitzgerald, Ga., on the 27th of November.

One minister expressed himself as greatly delighted and uplifted, "For," said he, "I saw the divine Light in so many faces."

We have come up, as it were, through great tribulation, but God is truly with His people, and we felt the divine Presence on the day of our dedication more than usual. Our little flock was greatly encouraged, and greater desire to leave all for Christ was manifested than ever before.

Ours is not only the first church of our denomination to be built in the South, but the first church of any denomination in our three-year-old city, to be finished and dedicated. Three years ago this was a pine forest, with nothing to disturb the rural silence except the woodman's axe in getting timber and cutting turpentine boxes. But with the coming of the Old Soldiers' Colony we have grown to a town of four or five thousand inhabitants, and it is good to know that Christian Science has kept pace with the growth of our town.

Yours in Truth,

JOHN H. WILLIAMS.

Sunday morning, November 27, 1898, was a memorable day for the little flock of Christian Scientists of Fitzgerald, Georgia. The day was beautiful, and the people were early seen flocking to this place as the centre of attraction for that particular day. Their neat little church building is situated on Main and Ocmulgee Streets.

Before time for services to begin, standing room was at a premium and arrangements were immediately made for an overflow meeting in the afternoon, which meeting we are told was as well attended as that of the forenoon.

We are told that Christian Scientists never dedicate a church until paid for. The members of this church here have, by sacrifice, started out with a building free of debt. The windows were donated, and all hands helped to build the house. Scientists from Thomasville, Macon, Waycross, Atlanta, and Florida came purposely to attend the dedicatory services.

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**Address of Sue V. Portmess, Second Reader.**

*Friends:*—We are assembled here to-day, to dedicate with simple and appropriate ceremonial, this little building to the service of the one God, Omnipotent Mind.

It is truly, to our mortal sense of things, a material structure. But it typifies the house not made with hands. It is the outward confession of the spiritual consecration to His service, and with gratitude for what has been done, and with hearts overflowing with thankfulness to the Author of all good who has worked with us, to will and to do, it is fitting that we should to-day take a retrospective view of the pioneer work done by the faithful few, whose willingness to be guided by divine Principle has made it possible for them to accomplish this demonstration.

A little more than two years ago our attention was first drawn to Christian Science by our present leader, Mr. Williams.

His teaching was attended by the demonstration of Truth, in healing the sick and raising the sinful, as revealed in the Christian Science text-book by the Rev. Mary Baker Eddy, Discoverer and Founder of this Science.

Fitzgerald was at that time a most unpromising field. Our colony was new, and composed of people from nearly every state in the Union, and what is more, they were in a very unsettled condition, making frequent changes, coming and going. But this did not hinder the Truth from taking root. A few of us rallied to the standard, most of whom had been healed physically and helped mentally and spiritually.



This induced us to wish to investigate and try to find out for ourselves what there was in this marvelous Science that had already done so much for us. So with the Bible in one hand, and Science and Health in the other, we began diligently, and with fixed purpose of heart to find the true light. The search was sweet, and our labor has been abundantly rewarded.

It is impossible, however, to estimate the good here, by the number that have cast in their lot with us. The seed has been sown with an unsparing hand, and the Truth has taken root.

It is not now a question, Does Christian Science heal? Hundreds in this vicinity can testify to its healing power who have not identified themselves with the Church. Neither is it a question, Does Science raise the standard of morality and religion higher than the general teaching of Christianity? We answer that we have for our motto and aim the words of Jesus: "Be ye therefore perfect, even as your father which is in Heaven is perfect." Nothing less than this will satisfy the demands of divine Science.

Our work here has prospered in the face of opposition such as rarely falls to the lot of any church in this day.

Error was arrayed against us, and poured forth a mighty flood of persecution. But we were only wafted on these billows to a higher, firmer stand in Christian Science, and we have come through the fire and the flood, more fully purified and made meet for the Master's use.

Only those who have braved the criticism of friends and neighbors, and have followed the teachings of the Bible as interpreted by Science and Health, in spite of all unpleasant surroundings, can fully realize what this means to us when we dedicate to an infinite God, this, our little home.

The Church of Christ, Scientist, is now with us, and the gates of hell cannot prevail against it.

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Address of John H. Williams, First Reader.

Friends:—This is a most happy hour in our experience, and we welcome every brother and sister who has come from abroad, with a brotherly feeling which only those who are united in our kinship in Christian Science can appreciate. To the friends who reside in the city and have turned aside for this hour to join us in this service we bid you a most hearty welcome, and may the lessons here learned give them a longing to know aright the only true God.

To the casual observer the event seems fraught with little importance. No great cathedral have we to dedicate. No popular movement do we represent,—popular from the world's point of view,—but there is attached to this event an importance which many are unable rightly to estimate. In 1879 a woman organized a church in Boston with twenty-six members. This was known as The First Church of Christ, Scientist. To-day that church numbers over twelve thousand members. To-day, looking back over a period of less than twenty years, we have in America, Canada, and Great Britain, over three hundred and twenty-five churches of this denomination. This is a remarkable growth, a parallel to which is not found in history. Back of this is a fact of far greater importance than numerical strength. Christ Jesus, seeing his faith, said to Peter that upon the rock of Truth which he saw and had faithfully demonstrated, he would build his church, and the gates of hell should not prevail against it. This great spiritual rock in the structure of Christianity, which is designed to become the chief cornerstone, has been obscure and hidden for ages, rejected by the builders, and it remained for Christian Science to bring to light this lost element of Christianity, through the great discovery of Mary Baker Eddy. This seemingly lost element which the materiality of the ages has obscured is Christian healing.



One of the stones in the temple of Christian Science is that the Gospel of the meek and mighty Nazarene is one of physical as well as spiritual healing. The two cardinal principles of Christianity are, first, that Christ destroys sin and heals the sinner, and secondly, if he is sick, the Christ will destroy and heal his diseases. The dedication of our own little church takes its proper place in the history of our denomination as it stands for these great Truths of the gospel.

I would like to turn your thoughts from the material to the spiritual; to a house not made with hands, eternal in the

heavens, the building whose architect is divine Science—the Science of God; whose Builder and Maker is Mind. The church of the New Jerusalem is the invisible manifestation of Truth and Love whose power is demonstrated in casting out devils, or error, and healing the sick. Could these friends of ours who are united under the disease-liberating banner of Christian Science have cast their all on its altar without absolute proof of the truth of its teachings? No organization could have been effected and not a building erected had it not been built upon the rock Christ whose Gospel heals disease as well as sin.

Many of our latter-day prophets set the date 1866 as the time of the second coming of Christ, and it is a notable fact that in that same year Christian Science was discovered by Rev. Mary Baker Eddy who, through her study of the sacred Scriptures was healed of an incurable disease. Born of Puritan parentage and brought up by most devout Christian parents, this God-loving and God-fearing woman discovered the divine metaphysics which characterized the words and works of our great Master. Never faltering and never losing faith in the Most High, she pressed on into the land where man's freedom from sin, disease, and death, as his rightful inheritance, is acknowledged and demonstrated. Her years of toil, cross-bearing, and sacrifice have been partially rewarded. The fruit of her work is a million of people who have been healed and elevated to a higher moral and Christian life.

This triumph of Mind over matter, this demonstration of Christian healing on a spiritual basis in a material age, is great cause for rejoicing, and the power and presence of our God, and to that end we consecrate and dedicate this building to His service, to the honor and glory of His cause and the establishment of His kingdom on earth. May all who turn aside here to worship, if weary, find rest; if thirsty, find the living waters; if hungry, the bread of Life; if sorrowing, may their tears be wiped away, and if sick, may they find Him, who forgiveth all our iniquities and healeth all our diseases.

Fitzgerald (Ga.) Enterprize, December 9, 1898.

Chillicothe Scientists visit Kansas City.

The following appeared in the Chillicothe (Mo.) Daily Constitution:—

The visiting Christian Scientists, as well as most of the resident Scientists of Kansas City, were happily surprised Christmas morning when they discovered that the First Church would be dedicated that day. Christian Science churches are not dedicated until free from debt, and they expected only to open their church Sunday in Kansas City.

Since last Wednesday night the offerings from their members, amounting to twenty thousand dollars, changed the service from opening to dedicatory.

This seed of Truth was first planted in Kansas City twelve years ago. The growing membership throughout the world, and the new churches being built in the larger cities and in many smaller places, is encouraging to all workers in this vineyard of the Lord.

The Chillicothe Scientists rejoice with their Kansas City brethren in their demonstration, and are encouraged to go on in their work, knowing that neither denunciation, misrepresentation, persecution, prejudice, bigotry, nor any other form of error can overthrow the cause of Truth.

All these things only cause renewed and more earnest effort on the part of these Christian workers. They know "the fiercer the battle the greater the victory."

As in Kansas City, so in Chillicothe, "Christian Science is here to stay." The darkness of error at times hides from mortal view the sunlight of God's truth; but Christian Scientists are not dismayed nor discouraged by these clouds,—the Light will penetrate the darkness—the mists will disperse, and each will serve one God and love his neighbor as himself.

A CHRISTIAN SCIENTIST.

Lectures.

A Large Audience in Concord.

ONE of the finest audiences ever gathered in Concord assembled in Phoenix Hall, Monday evening, January 2, 1899, to listen to a lecture by Mr. Carol Norton, C.S.D., of New York City, on "Christian Science: its Religion, Healing, and Philosophy." The audience was large and thoroughly representative, comprising several representative physicians, clergymen, and lawyers of the city, and many of the best people of the community. There were also present a number of prominent Christian Scientists from out of the city, delegations of considerable size being in attendance from Manchester and Boston. On the platform were seated the Rev. and Mrs. Ezra M. Buswell, Readers in the local Christian Science Church, and several distinguished teachers and Readers of the faith, among them being representatives of the official Board of Lectureship of the Mother Church in Boston, of which Mr. Norton is an effective member.

The lecture was received with warm manifestations of appreciation. Mr. Norton came here with an enviable reputation as a vigorous, yet graceful speaker, and his efforts Monday evening largely enhanced his reputation in that regard.

The speaker was introduced by Mr. George H. Moses, editor of the Concord Evening Monitor and the Independent Statesman, and secretary of the New Hampshire State Board of Forestry Commissioners. In presenting Mr. Norton, the presiding officer said,—

Ladies and Gentlemen:—The duties ordinarily assigned to a presiding officer upon an occasion like this are, by custom and with propriety, as short and simple as the traditional annals of the poor; and I shall not transcend my functions. Nevertheless, it would be doing violence to those sentiments of personal pleasure which this moment brings to me, if I failed to make allusion to the close and tender and helpful friendship which has for so long a time existed between the speaker of the evening and me. For more than twenty-five years—and I venture to name the period of time without fear that I shall reveal anything detrimental concerning the age of either—for more than twenty-five years we have been friends, and I record now my conviction that throughout all that time I have never found him to be actuated by other than the purest of motives; that I have never known him to be allured by less than the highest of ideals; and that I have never known him to fall short of following the loftiest of purposes. In this spirit, therefore, and animated by these distinguishing characteristics, he comes to you to-night as a member of the official Board of Lectureship of The First Church of Christ, Scientist, in Boston, the Mother Church of Christian Science, to present to you an authoritative summary of a great topic—a topic which daily invites a closer and deeper scrutiny, a topic to the fundamental truth of which, within the brief span of less than a generation of human life, more than a million individuals have subscribed their support; and it is a topic, I may venture to add, which should commend itself to the candid consideration of this community because, if for no other reason, here is fixed the home of the revered and beloved and illustrious Founder of the Faith. Christian Science, I doubt not, in common with every other radical departure from the recognized boundaries of mental and psychic research, has met with misinterpretation and misconstruction. To correct, or obviate, and to eliminate these discordant elements is, I take it, the stimulating purpose of this lecture, and in order that the speaker of the evening and you also may be no longer detained from a consideration of his inspiring theme, I pass directly to the main duty imposed upon me, and with great pleasure, ladies and gentlemen, I introduce to you my life-long friend, Mr. Carol Norton, C.S.D., of New York City.

From Auburn, Maine.

"And it shall come to pass, that before they call, I will answer: and while they are yet speaking I will hear." This prophecy of Isaiah has been renewedly fulfilled in our case. At the close of one Wednesday evening meeting, those interested in the advancement of Christian Science, were asked to remain for a few moments, that some step might be taken toward raising money for a lecture. Thirty-one remained and the amount pledged was eighty-seven dollars, and the offerings came in until we received one hundred dollars.

Thursday evening, December 1, Rev. Irving C. Tomlinson gave a lecture on Christian Science in the largest hall in the city. The hall was well filled with representative citizens of Auburn, who gave the closest attention throughout, and one of our daily papers printed the lecture in full. Surely this was a demonstration of love. After paying all expenses we have a balance of twenty-three dollars in the treasury.

In providing this Board of Lectureship, divine Love has met a great human need, as evidenced in the large numbers that eagerly listen to these lectures, and how can we better show our gratitude for this evidence of loving care, than to avail ourselves of this mode to reach the multitudes who are hungering and thirsting after this Truth that makes free.

We have made our first deposit in the bank toward a church building which we hope to build in the near future.

R. F. G.

Gratifying Testimony.

It is a season of thanksgiving and joy for the Scientists of Baltimore. The demonstration recently made by the two Christian Science Churches of our city, in inviting Mr. Carol Norton to lecture for them, was spontaneous, and from its inception until the close, was one ascending tone of harmony and love,—above limitation.

It was delivered in Music Hall, the largest hall in the city, to an audience of over sixteen hundred, composed principally of the thinking classes of Baltimore, and was listened to with profound attention.

The lecture has made a deep impression, and it is interesting and encouraging to note on the part of the public, an attitude of expectancy, showing that they have awakened in a measure, to the fact that there is a power in Christian Science not to be found in other denominations, or systems of healing.

The cordial and pronounced acceptance by the people of Baltimore, of the invitation lovingly and freely extended them by the two Churches, to hear the subject of Christian Science officially presented by a member of the Board of Lectureship, is only another evidence of the wisdom of our beloved Mother, whose wonderful demonstration has made it possible for Divine Love, through her, to supply every need of humanity as it is presented.

(Signed) THE JOINT LECTURE COMMITTEE.

Alfred Farlow of Kansas City, a Christian Scientist of note, lectured at the Luella Theatre on "Christianity made Practical through Christian Science."

There was a large audience present in spite of the fearful weather, and all were deeply interested in Mr. Farlow's lecture.—Daily Mail and Star, Chillicothe, Mo.

EVERY seat in the Opera House was occupied the night of December 15, by the best people of our city, to hear Edward A. Kimball of Chicago, in his lecture on "Facts and Fictions about Christian Science." It was a forcible and logical setting forth of the fundamental principles of Christian Science, and all were highly pleased with the lecture. Mr. Kimball is one of the leaders of that belief in the country to-day, and his presence in the city was quite a notable event.

The Webster City (Iowa) Tribune.

Concord Items.

Christian Science in Concord.

Christian Science is well organized in Concord. Many are embracing its tenets through practical experience in its healing the sick and reforming the sinner. The progress has been wonderful in the past four years. The growth in the past year has been greater than in all the years before. The Christian Scientists of Concord began public service in their own hall the last Sunday in November, 1897. This is a well located place of worship, at the corner of School and State Streets, furnished them by the Rev. Mary Baker Eddy, the Discoverer and Founder of Christian Science. They hold services Wednesday evening at half past seven, and Sunday morning at half past ten. The hall, which seats two hundred, is usually well filled.

There is a public reading room connected with the hall, where all the works of Mrs. Eddy are kept on the table and for sale, together with all the publications of the Christian Science Publishing Society. Christian Science has become one of the established religious bodies of Concord.

Independent Statesman, Concord, N. H.

A Case of Healing.

Mrs. Elizabeth Higman of Ottawa, Canada, who is remembered by many in Concord as a member of the class in Christian Science which was instructed here last summer by the Rev. E. M. Buswell, and who was later admitted to the class which received instruction from Mrs. Eddy, has written to Miss Shannon, a member of the household at Pleasant View, telling of a case of metaphysical healing which has recently occurred in her practice.

The patient was Mr. J. A. Gamble, who came to Mrs. Higman suffering from a fractured elbow joint, in which the ligaments had been broken so that the arm hung down at his side with the palm turned out. Surgery had promised him no relief, except that wearing a silver band for a support would keep the member from swinging loosely. In three weeks Mrs. Higman's treatment had so restored the patient that he was able to raise heavy weights with the injured arm and to use it as freely as before the injury. Mrs. Higman also writes that Science is winning many friends in Canada.

Independent Statesman, Concord, N. H.

It certainly is gratifying to Christian Scientists to see the independent and judicious position of Mr. G. H. Moses, the editor of the Concord Daily Monitor and the Concord Weekly Statesman, who presided and introduced the speaker at the recent Concord lecture. It cannot but be gratifying to Mr. Moses and to the Concord friends to know of the appreciation of his work and his paper by Christian Scientists. On their return to Boston quite a party sent their dollar subscriptions for the Statesman, which paper Mrs. Eddy has used on several occasions to address the Christian world.

A party of Christian Scientists from Providence, R. I., were registered at the Eagle January 2, among whom were Mrs. E. S. Chapin, Mrs. L. A. Newton, Frank H. Newton, Mr. and Mrs. G. Carpenter.—Concord Evening Monitor.

A despatch to the Manchester Union from Washington, D. C., formally announces the candidacy of Hon. Henry M. Baker for the United States Senate to succeed Hon. William E. Chandler.

No subscriptions for the Quarterly will be received for less than one year. No subscriptions for the Weekly will be received for less than six months. Orders other than subscriptions, for Weekly, Journal, and Quarterly, should be given for current issues and back numbers only.

What there is in Christian Science.

For Business Men.

THE following excellent articles appeared in The Denver Republican of December 17:—

Business men feel that the hindrances in the way of their living Christianity are peculiar and nearly insurmountable. The tricks of every trade, which seem so essential to success, are like fetters.

What goes for honesty in the business world does not satisfy the heart that is quickened with the desire to be a Christian after the pattern of Jesus. The so-called honesty of the market when compared with ideal honesty seems almost like villainy.

If a merchant displays a line of goods marked "below cost," his competitor feels that he must duplicate the offer, even though it be the most transparent of lies. Deception ranges from such petty instances to the robbery of millions of dollars from the government through fraudulent manipulation of contracts.

When a man begins to practise dishonesty, it seems to him almost impossible to stop. Once in the snare, he makes himself believe that bankruptcy would follow a return to honest methods, for his own dishonesty has caused him to believe that all his competitors are dishonest, and he will be virtually handing his trade over to them.



Business men are no more fond of being dishonest than others, in fact they are—many of them—heart-sick of business just because they feel that they cannot be truthful and honest. Christianity has been known to business men, but not as Science. They half believe that God rules the universe, but "business is business," and they feel that God cannot do anything to help one meet a promissory note. Christianity as Science, demonstrated, is what is needed to straighten the crooked ways of business, and this need is supplied by Christian Science.

Christian Science makes so clear the understanding that a business based on Principle and governed by high motives cannot fail, that merchants, manufacturers, bankers, traveling salesmen, railroad officials, and busy people in all avenues of industry are changing to the Christian Science standard with great benefit to their business and the gain of a priceless peace.

Sometimes the buried secret of participation in a fraudulent transaction, which seemingly cannot be rectified without disturbing long settled conditions, holds a man in base slavery to error. Often a man with a cloud like that over his life is so miserable that he seeks death as a means of escape. Christian Science releases men from this form of servitude to evil as well as every other. It gives them courage to squarely face every fear and prove it powerless.



Fear prevents men from straightening their crooked ways by suggesting that exposure will disgrace them in the eyes of neighbors and friends. Christian Science causes a man to prefer the frowns of men to shutting himself away from God, Good, and practically he finds that an honest effort to reform wins the admiration and warm-hearted support of his friends, and besides, he inspires others with courage to follow his example.

The Scriptural promise, "Know the Truth and the Truth shall make you free," is proven to be practical in Christian Science. The hypocrites and self-righteous Pharisees would stone a person who acknowledged guilt. Christian Scientists sincerely strive and pray to have that Mind which was also in Christ Jesus, who said to the scribes and Pharisees, "Woe unto you, . . . for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them

that are entering to go in," but to the repentant woman taken in sin, "Neither do I condemn thee, go thou and sin no more."

Jesus read "the heart's sincere desire," and knew that his compassionate tenderness and loving admonition would purge out the woman's sin, for she was ready to give it up.

They who to-day reflect the compassion for sinners which the loving Master did, help to free their brothers from their bondage. Christian Scientists try to be compassionate because they know that God's man is not expressed by such qualities as deceit and dishonesty; and seeing through the veil of error they discern the qualities of courage, strength, honesty, truthfulness, and purity, which the atmosphere of Love develops.

Let business men be assured that truthfulness and honesty do lead to the highest success, if consistently adhered to, and Christian Science is a wonderful help toward steadying one's resolve to be consistently good, and noble, and true.

A Banker's Experience.

IN response to your invitation for an expression of benefits through the understanding which has come to me from the study of Christian Science, I would say, that about nine years ago I wrote my youngest sister something like this, "Now, Aggie, don't be carried away by the foolishness of Christian Science." Here I am, nevertheless, proud in the conquering of the presumption which sought to keep that sister from seeing Truth. However, even Paul kicked against the pricks considerably before he recognized that which knocketh at the door of human consciousness and satisfieth the understanding.

The transformation through Science in yet another sister in the overturning of former characteristics where they were severe or ungovernable; the remodeling and further improving where they were before natural and good; the constant evidence of discipline of self, not through will power, but through love of and interest in the study of God as "Intelligence," "Mind," "Principle," that which becomes understanding with us and is therefore real, this, four years ago, arrested me as it should any one, and caused me to investigate.



I found a Science, simple, natural, full of dignity; demanding much but giving more. I found a Science practical not alone in healing sick bodies and minds, but sick relations with mankind, sickly interests in life, half-hearted interests in business, half-hearted results; giving in place the courage of conviction and the man which is governed by Principle, not simply the human ideas of principle, but Principle, self-operative, perfecting in its nature, overcoming every form of problem which confronts mankind.

With the Key to the understanding of Life as revealed in Science and Health, by Mary Baker G. Eddy, the Scriptures become the grandest literature. The types therein become a poem of character, and we begin to read such character in the natures of to-day, rather than two thousand years ago, often distressingly near our own doorstep. As we learn to know how to crush the serpent through study of its nature, where before we became its victim through fear, and ignorance of divine Law, is it any wonder that we are heralding the discovery of an all-round Science which applies to every day and governs all Creation, according as we learn through it how to detect the human false creations of sense which ultimate in discord.

ROBERT M. ORR.

Mr. Orr is second vice-president of the America National Bank of Chicago.

Opinion of a Capitalist.

MY attention was called to Christian Science seven years since by the healing of an intimate friend—one whom *materna medica* had failed to cure, although patiently and

thoroughly tried for many years. My wife and I entered a class of Christian Science instruction early in 1892, and from that time until the present moment we have never ceased to praise God for being led into this great Truth. It has been of inestimable value in my family and my business life. It has enabled us to overcome serious physical ailments, to rise superior to disappointments and discouragement in many forms—also to overcome fear, which is the bane of human existence—for we have been taught what “perfect Love” is, and that understanding has destroyed our fear.

I would not part with my knowledge of Christian Science (even if it were possible) for any money consideration. It is the pearl of great price, which, having found, we would part with anything rather than leave it. I know if business men would study this Science and practise it lovingly and simply, they would find rest and comfort. J. E. KNAPP, President of the Maryland Coal Company, No. 1 Broadway, New York.

A General Passenger Agent.

I HAVE been rather a close student of the beautiful teachings of Christian Science for the past seven years. Like many others, at first I was inclined to treat the matter with derision, and could not understand how practical, sensible business men and women could be interested in such a belief.

I was physically in very bad shape, and naturally turned to anything that held out a hope of relief. I took up the study, but did not obtain instantaneous relief, as many do, but I clung to the Truth until I was absolutely and entirely healed of every physical ailment, and for the past five or six years have enjoyed perfect health and happiness.

I could write pages giving my personal knowledge of others who have been healed physically and spiritually. Christian Science is a religion that commends itself not only to practical business men, but to every one regardless of vocation—the rich and poor alike.

Speaking somewhat from a railroad man's standpoint, I happen to know personally of railroad presidents, prominent railroad attorneys, traffic managers, and in fact all along the official line I know many persons who are earnest supporters and followers of Christian Science.

It will afford me special pleasure to impart information to any one who is earnestly seeking further light in this direction.

H. C. ORR.

General Passenger Agent of the Kansas City, Pittsburg & Gulf Railroad Company, Kansas City, Mo.

A Good Word from Galveston.

I AM happy to report that Christian Science is established in Galveston on a firm basis after many a heart-ache and bitter disappointment, accompanied by doubts and fears while the foundation was being laid.

We organized First Church of Christ, Scientist, Galveston, in November, 1896, with three members. At the following Communion service one member was added, and then another, until we had seven. Then seven more were admitted, and again at our last Communion seven others united, making twenty-one members at present, with an attendance of forty to sixty.

We have rented a building unique in design and beautiful for situation. It contains three large rooms which are used for Church services, Sunday School, and reading room and dispensary. We have two services on Sunday and the Wednesday evening meeting. Love and unity prevail, and to many who have attended these meetings have blessings come. Frequently at the Wednesday evening meetings testimony of excellent healing is given. I send this to the Weekly, hoping it will be helpful to all who are working in the vineyard of Mind-healing and trying to realize the ever-presence of God as a healing and saving Principle.

JAMES D. SHEERWOOD.

Testimonies.

All Remedies Tried.

IN March, 1897, after having tried all available remedies, my wife was pronounced incurable by the M. D.s. About this time a friend told us of Christian Science, and gave us the address of a healer in Austin, Texas. My wife commenced taking treatment, and in six weeks was completely cured of her physical ailments, and had learned that the healing of sickness was the least blessing to be derived from Christian Science. We procured a copy of “Science and Health with Key to the Scriptures,” and commenced to study the beautiful truths contained therein.

I was healed of sick headache, a claim I had had all my life, also of the tobacco habit, after using tobacco to excess for twenty-five years. A friend of mine who had been confined to his bed for several months, and who had been pronounced incurable by the M. D.s, tried Christian Science, and is a well man to-day. His wife was also healed of several claims, and both are studying and deeply interested in Christian Science. In fact, several severe claims were healed in this county. Since then we have had many beautiful demonstrations, and we are reading in the Bible, some of the works of Mrs. Eddy, or the Journal regularly, and thus we are drinking at the fount of inexhaustible Love daily.

We are holding a little Sunday School at our house, where several friends meet with us, but owing to distance all that are interested in Christian Science cannot meet with us every Sunday, but they come whenever they can. There are several reading “Science and Health with Key to the Scriptures,” and we hope that many will learn the truth.

John A. Deadrich, Johnson City, Texas.

Nine Christian Science Children.

There are nine Christian Science children in our Sunday School and we have worked about a year to get five dollars and we are going to send this week for six more Hymnals for the church. It is our first gift to the church.

We all have demonstrations and use our little understanding to the best advantage. We only started our Sunday School last November, and Christmas we had a few exercises in the church. All the Sunday School scholars spoke pieces and the older Scientists were surprised and pleased.

Science helps us in our school studies and we find the need of Truth more and more every day.

From all the children.

Francis Beem and Sadie Brodie, Marengo, Ia.

A Signal from Phoenix, Arizona.

I cannot let the year close without sending a signal to the Field from Phoenix, Arizona. Christian Science is established here. The faithful few have been at work for about two years, holding Sunday service and mid-week meetings. We also have a Christian Science Dispensary and reading room. Our little band is growing and good healing work is being done.

Rejoice with us.

ALMEDA NORCROSS TRACY.

No Blacksmiths Wanted.

During the recent big snowstorm, a country doctor drove to the little schoolhouse for the purpose of vaccinating the children, only to find there was no session that day. After listening to some discussion on the subject by his elders, and the possibility of the doctor's coming again, a three-year-old remarked, “Well, it'll take a bigger man than Dr. Greenwood to be a blacksmithin' me.”