

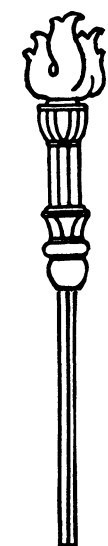
CHRISTIAN SCIENCE SENTINEL



"What I Say Unto You, I Say Unto All, *WATCH.*" *Jesus.*

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Items of Interest.

National.

The President, exercising his prerogative during the interim of the sessions of the Senate, has notified the State Department that the proposition of the Dominican Government to have the United States take control of the finances of that Republic for the payment of its debts, has been accepted. A treaty to the same effect had been laid before the Senate at its special session by the President, but that body adjourned without ratifying the treaty. There is rejoicing in Government circles in the islands, at the American legation, and among foreign and domestic creditors. The President's action is strongly disapproved in many quarters as quite unwarranted.

The six members of the Panama Commission have, by request of the President, handed in their resignations. Impatience at the delay in carrying forward the canal work, and the unwieldy size of the Commission, have contributed to this action. Only one or two of the present Commission will be in the new Commission and Secretary Taft will have supervision of the work. It was hoped that the Senate would take action on the matter, but it adjourned without doing so.

Less than five thousand ounces of silver for the making of subsidiary coins remain at the Philadelphia mint. Through some oversight Congress adjourned without making any provision whatever for the purchase of more silver. It was expected that Congress would authorize the recoinage of the old silver dollars lying in the Treasury, which are represented by paper certificates, several hundred million dollars' worth of which are lying idle.

A new system has been adopted by the Navy Department to display the American flag in South American, African, and European waters. A squadron of four vessels, with an armored cruiser, will leave early in the summer for a cruise to last until next fall. The squadron will touch various ports in Brazil, Uruguay, and Argentine, and its commander will make official calls upon the Presidents of those Republics.

The Hay-Bond treaty, negotiated with Newfoundland and recently amended by the Senate, does not give satisfaction to the Islanders and they are said to be indulging in retaliatory measures in refusing to give fishing rights to Americans.

Immigration to this country, through the port of New York, for the month of March reached unprecedented figures, the arrivals numbering 97,000. Last year for the same month the arrivals were only 47,877.

The first lot of Lewis and Clark Exposition dollars, made out of Oregon gold, have been run off. Altogether the mint will coin 250,000 for the Exposition.

An inquiry into the so-called Beef Trust by the United States Government is in progress before the Federal Grand Jury at Chicago.

Foreign.

It is reported from Caracas that President Arnal, of the highest court, has decided that the French Cable Company has forfeited its contract by failure to fulfil its terms, but he decided against the Government in the action for damages resulting from the company's acts. Five days are allowed the company to appeal for a reconsideration by the entire court, whose decision is final. The chief points upon which the French Cable Company are being prosecuted are said to be: That the company did not construct a submarine cable between Venezuela and the United States, and that communication was frequently interrupted on account of the line passing through Santo Domingo and Puerto Plata, which the contract does not provide for; that the company also wilfully neglected to connect the port of La Guayra, on the coast of Venezuela, with the International Cable lines, as was agreed on; that the company has not established the cable lines along the western coast of Venezuela, as was also stipulated, but only a cable between Porto Cabello and the Dutch island of Curacao, and thence to La Vela, on the Venezuelan coast.

A press despatch says that the movement for severing the traditional bonds between the Russian Church and State and giving to the Holy Orthodox Church independence and self-rule, which will increase its influence among the people of Russia, has found favor with an important group of clergy at the capital; and a noteworthy document setting forth the views of those of this persuasion, which was presented to Metropolitan Antonius of St. Petersburg, has been published in the Church Messenger, the semi-official organ of the diocese of St. Petersburg and one of the most important religious papers in the realm. The document argues that the Church should free itself of obligation to the State, lend all its energies to the prosecution of its own special work and eliminate the suspicion that it is ministering for worldly ends and interests, and demands the summoning of a general council of the Church to consider means of attaining this greater freedom.

A meeting of the nobility of the Government of Moscow and of representatives of the nobility from various sections of Russia, has pronounced against constitutional government of the kind enjoyed by the nations of western Europe, considering such institutions, because of geographical and ethnological reasons, unsuited to the Russian people. The nobles are of the opinion that some degree of popular representation should be introduced, but that there should be no limitation of autocracy but of administrative arbitrariness, and that the ruler and the people should be brought into closer touch.

The portion of the Japanese loan of \$150,000,000 allotted to London, was over-subscribed within an hour of the time of the opening of the banks. It is said that large subscriptions came from Germany. Switzerland applied for \$10,000,000 of the loan. The issuing banks estimate that the loan was over-subscribed at least ten times.

It is claimed that Japan, in case negotiations for peace are begun, would prefer to treat with Russia direct, instead of through an intermediary. Speculation has named M. Delcasse of France, or President Roosevelt as a probable intermediary. It is said that Russia will refuse to treat if indemnity or cession of territory is demanded.

King Victor Emmanuel is assured of the adhesion of most of the Powers to his proposal for an International Institute of Agriculture.

Industrial and Commercial.

Ecuador has decided to build a railroad from Ambato, a point on the projected line of the Guayaquil & Quito Railroad, to the Curarey River, a distance of about one hundred miles. The Curarey River is a branch of the Amazon. The district is rich in rubber, which is now exported by way of the Amazon Valley to the United States and Europe, and so figures as Brazilian rubber. The railroad will save a haul of about three thousand miles. The cost of construction, it is thought, will be in the neighborhood of \$4,000,000.

The final report of the Royal Commission on Coal Supplies, just issued, shows that, while British coal travels the world over and is being imported in increasing quantities into certain foreign countries, the trade is being adversely affected in others by German, Belgian, and in a less degree by American, Australian, and even Japanese coal. This is attributed in some cases to coal strikes in Great Britain, which enable foreign competitors to get into the markets, and also to the export duty.

The new Allan Line turbine steamer *Victorian* arrived in Halifax harbor last week on her first voyage across the Atlantic. As this is the first ocean test of a turbine steamer, there was unusual interest in the vessel's behavior, not only among the Allan Line officials, but among steamship men generally. She made an average speed of about sixteen knots. The new turbine steamer *Virginian* on her trial trip last week attained a speed of 19.83 knots.

An organized attempt is being made by the business men's associations of Connecticut to break the telephone monopoly in that State and to secure changes in the State law which now requires new companies to go before the Superior Court and get an order to the effect that public necessity and convenience require the establishment of the proposed service. Owing to lack of competition the rates are considered unduly high.

Owing to the enforcement of the Vermont law requiring maple sugar products to be marked "pure" or "compound," as the case may be, it is said the falling off in the sales of white sugar this spring in Vermont is marked. A much larger sale of the pure article is anticipated.

The Census Bureau has issued a bulletin showing the total of cotton ginned for the season of 1904 to be 13,584,457 bales of five hundred pounds. The 1903 crop was 10,399,558 bales.

General.

The recent sale in New York of seventy-three paintings by the old masters brought a total of \$61,650. The top prices were \$4,500 for "Lord Wharton," by Mytens; \$3,350 for "Professor Thomas Gregory," by Raeburn; \$2,500 for "Madonna Addorato," by Dolci; \$2,850 for "Holy Family at Rest," by Correggio; \$2,600 for "Repentant Magdalen," by Murillo.

A 60,000-candle-power search light, surrounded by several hundred incandescent lamps, will be mounted on the summit of Pike's Peak this summer. Electrical experts say it will be visible for 150 miles over the plains. The light will be installed as a resort attraction and current will be furnished from Manitou.

CHRISTIAN SCIENCE SENTINEL

"What I say unto you, I say unto all, WATCH." Jesus.

From our Contributors.

Our High Calling.

REV. ARTHUR REEVES VOSBURGH.

THE teaching of Christian Science has altered our entire thought with regard to God's will to meet our wants, and we are now assured that the divine purpose embraces the satisfaction of every human need, and that every evil shall cease; we therefore no longer ask, with timid apprehension, and much uncertainty, as to whether our healing from sickness as well as sin be according to God's will, but we come to God with confidence that we are fulfilling the divine will in so far as we gain the grace that shall banish all discord and disease from our experience.

In our search for relief from the sickness, want, and woe of mortal experience, we find that the healing of all these conditions is not held before us as a privilege, a boon to be obtained; it is pressed upon us as a responsibility. God not only grants us that we shall find and manifest health, harmony, prosperity, and purity; He demands these things of us, and we stand convicted as unfaithful stewards in so far as we fail to realize these conditions of the true life in our own experience. I knew one who seemed to be thrown on his own resources to make his demonstration of physical healing, to find his way out of the perplexities and diseases of the senses, and in the face of obstacles which seemed to be insurmountable, he was encouraged and stimulated by the fact that others had found their way with the aid of the Bible and Science and Health alone. He saw that Mrs. Eddy had reached the truth with no explicit instruction, except the general precepts and promises of the Bible, and he thought, What others have done I can surely do.

Let us suppose that all this truth given in Christian Science depended on our individual demonstration for its perpetuation; that the alternative was presented us of seeing it disappear from human consciousness if we did not rise to the proof of its truth and power; would we succeed, or fail? In the face of such an alternative is there any Christian Scientist who would not feel the noble impulsion of a supreme need, that for Truth's sake, for humanity's sake, he must succeed, he must not fail?

And in truth, just this kind of a responsibility, this sort of an incentive, is given us. "Herein," said Jesus, "is my Father glorified, that ye bear much fruit." We are here to bear witness to the glory of the Christ-life by its manifestation in our own character and career. Whether it be in our own healing from sickness and sin, in escaping from conditions of poverty, discord, and distress of any kind, or in bringing the demonstration of all these things in our work for others, the high calling of God in Christ Jesus for us, puts it upon us as our supreme obligation to God and to a burdened humanity that we be successful in our overcoming. When the disciples failed to heal, the Master's word was a rebuke to a "faithless and perverse generation," and his only explanation of it was their "unbelief."

Herein is manifest "the patience and the faith of the saints." There is given us assurance that "All things are possible to him that believeth," and such believing we know

to be spiritual understanding. If we think that we lack the understanding needed to do our work, the assurance comes to us that "The Spirit of truth" will guide us "into all truth." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." "If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Jesus fulfilled his Father's will and manifested the divine glory by doing the works which prove that in good there is power to overcome all evil, and he has left his example and precept that we should thus glorify the Father as we follow in his steps.

She who in our own time, unaided and unguided except by the grace of God, has found and opened the way anew,—she is again urging upon the followers of Christ the necessity of proving what is professed. To follow in the steps of our Leader to-day means that the unmeasured promises of Truth shall not be poised over against "a gaunt want," but that there shall be an "ample and adequate fulfillment." To all truth-seekers there comes from God, and from His messenger, a summons to enter into His rest, into their dominion, that they may "glorify God and enjoy Him forever."

True Rest.

M. ETHEL WHITCOMB.

There remaineth therefore a rest to the people of God.

HEBREWS, 4: 9.

THOUSANDS of weary hearts have repeated this passage of Scripture and have cried out for the promised rest. Common theory says, Wait patiently, tired hearts, death will some day release you; then work will cease and you will enter heaven, the place of rest. Christian Science, reversing this, saith, Come, weary ones, and learn that work is joy, that heaven is present, and all the longed-for rest is here and now.

Before I heard the glad tidings of Christian Science I would collapse every few months and be carried away for rest; seeking, but not then knowing the rest which only the understanding of God can bring. Later, I learned that it is not in stopping work and in going away that man finds abiding rest, but in learning how to do his work in harmony with the divine Principle of life; for work correctly done brings no burden. It is the death of the false and untrue and not the death of man that brings to him rest.

In the early days of my experience in Christian Science, a Scientist said to me, "The vacation which we most need is to cause error to vacate." This statement impressed me deeply. Christian Science teaches us that the way is made hard by the weight of error,—false beliefs, misunderstanding, fear, worry, selfishness, sensitiveness, self-will, self-love, and pride,—and it tenderly removes these wearisome thoughts and replaces them with the restful ones of understanding, joy, trust, benevolence, and unselfishness. Whittier saw that to cease from selfishness, rather than from service, brings rest; and he wrote, "Self-ease is pain, the only rest is labor for a worthy end." What a transformation will come to the weary when they learn that labor for a worthy end is rest. The worthy end for all labor, in busi-

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ness, in the home, or in the schoolroom, is the endeavor to help establish the kingdom of Truth, Love, and righteousness on earth. Hence the command of Scripture, "Not slothful in business; fervent in spirit; serving the Lord."

Man has his salvation to work out; in other words, he must go from where he now is mentally, to absolute God-likeness. In proportion as he advances in this work does he know joy and rest. Not in the wilderness is this work done, but wherever duty calls; therefore the Christian Scientist sees that whatever may be the work before him, he should put into it the highest quality of thought, and thus make his life yield richer fruit because of it. The act may be lost sight of, but the spirit in which it was done has helped him heavenward, and it also remains to purify the world. Therefore, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Thus we learn there is no material work. As soldiers, after a long march, become oblivious to weariness and march on with strength, on hearing the drums, so let the man who believes that his work is material, who is tired and joyless, hear the music of a higher hope and learn that his duties are not material, and that they can be done divinely,—in a way that will help him to work out his salvation and uplift the world,—and he will then go forward in new joy and strength.

From beginning to end Jesus taught men spiritual activity. On the night of his betrayal, finding his disciples asleep, he said, "Why sleep ye? rise and pray, lest ye enter into temptation." He sternly rebuked spiritual apathy whenever he found it, knowing that it had no part in rest. When a boy he said to his mother, "Wist ye not that I must be about my Father's business?" Later, "I must work the works of him that sent me," and again, "My Father worketh hitherto, and I work." He tried to lift men to behold the glorious fact of reflected energy. He taught them that God's strength, dominion, power, and glory was theirs as God's reflection. Again and again he told them that of himself he could do nothing. "The Father that dwelleth in me, he doeth the works." Lovingly he said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." It is as if he had said, Come unto me, all ye that are laden with earth-bound, tired thoughts,—not perceiving the glorious purpose of your life,—and I will teach you what brings rest. You will feel its holy calm, when you love the world as I have loved it, when you lay upon God's altar every thought of human will, when self is silenced, and you have no ambition or desire but to purify and bless humanity. My burden is light, because I carry not the belief of selfhood outside of God. I recognize no life, intelligence, action, strength, or joy apart from the infinite Mind who knows no weariness.

The rest which Jesus taught was not the result of self-ease and idleness, but of overcoming, progressing, serving; even the love which lays down its life for others. Forgetfulness of others, self-sympathy, spiritual apathy, will be expressed upon the body in physical weariness. The one who has learned that spiritual activity is the demand of God, is "instant in season" to deny all that is false, is ever alert, and allows no opportunity to overcome self, or to bless others, pass by. This one goes forth each day to his work filled and thrilled with love for God and man, never forgetting for one moment the sacred purpose of his life. He who so lives has found the secret of rest, and enters here into the heavenly joy which divine Love hath made ready for the selfless laborers of Truth.

Rest isn't quitting
The busy career;
Rest is the fitting
Of self to its sphere.

'Tis loving and serving
The highest and best.
'Tis onward unswerving,
And that is true rest.

Religion.

EVELYN SYLVESTER KNOWLES.

THE Apostle James says, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This definition of religion is interesting, and includes far more than would at first appear, for while none can deny that these words may be interpreted literally, there is also an inner meaning that might elude a cursory observation.

Who, we may ask, are the "fatherless"? Since there is but one Father, even God, must it not follow that the fatherless are those who are unconscious of their divine sonship and need to be aroused to the fact? Now, to "visit" a person, is to go to him and stay with him for some time. A call is brief, often formal; but a visit presupposes a degree of fellowship which brings the visitor into close touch with the visited, and thus, for better or worse, exert some definite influence upon his life. To "visit the fatherless," then, is deliberately to seek our brother who is still under bondage to material beliefs and fears, acquaint him with his divine heritage, and lend him our tender companionship until he is eased of the "affliction" of believing himself without a Father. "A father of the fatherless, and a judge of the widows, is God in his holy habitation." Of course we should observe the etiquette of spiritual ministry as rigidly as that which pertains to the material, and never be intrusive or presumptuous.

Those laboring under the delusion that the lack of human affection can mar their happiness; those still looking for satisfaction in the joys of the senses, are the "widows," who need to be kindly but firmly awakened to the understanding that "Thy Maker is thine husband." It is not wrong to enjoy the good and beautiful things of this life; the harm lies in being satisfied with them. Is there not a noble discontent—the exact antithesis of unhappiness—that forbids one to rest satisfied this side of absolute perfection? Were it otherwise, would not progress cease, and the effort to grow into a consciousness of the divine reflection be submerged in the slough of self-satisfaction? "I shall be satisfied, when I awake, with thy likeness," says David.

"To keep himself unspotted from the world" is mentioned last, because to mortal sense it seems most difficult of attainment. To open our neighbor's eyes to the fact that he is not getting the best out of life, or that he is not giving the best service, seems much easier than to realize that we occupy a similar position.

In the old thought, to keep unspotted meant chiefly the avoidance of the so-called physical indulgence of appetite and passion; it also conveyed the thought that one should shun evil companions and profane expressions. To the Christian Scientist the text suggests all this and much more. He knows that he must keep his thought pure when seemingly surrounded by impurity; that he must retain his peace in the midst of mortal discord; that he must daily grow away from his belief in the world's evil into a clearer understanding of the allness of God,—and this when the flesh is alluring him earthward,—these things must be accomplished if he would "keep himself unspotted from the world." It means, of course, continual warfare; not discouraging, joyless, but exhilarating, blessed. It is not the necessity of working toward this end, but our failure to recognize this necessity, that sometimes tempts us to become discouraged. Our revered Leader is a living example of the possible results of constant labor.

There is one who has been in the world but not of it, and to him alone has been granted the privilege of saying, "It is finished." But the voice that bids us "go, and do thou likewise," promises a similar conclusion to our labors if we endure "unto the end."

An Appeal to the Members of the Texas Legislature.

UNUSUAL space is given in this issue to matter pertaining to medical legislation, in view of the general educational need, and of the special significance of the subject to Christian Scientists. The following vigorous protest was recently presented to the legislature of Texas, by the Christian Scientists of that State. It is grounded on those constitutional "Rights," to the maintenance of which every free and independent people must ever be alert, since their happiness and well-being can be assured on no other basis. The significance of the issue raised has been clearly seen by a large majority of the legislators and judges who have given the subject judicial consideration, and we are sure that the American people may be trusted with the guardianship of their rights, as soon as they realize that they are endangered. The statistical information appended to the document will prove very serviceable to Christian Scientists everywhere.—[ED.]

Before casting your vote on the medical bill which will be offered for your consideration, you are asked in the name of justice and humanity kindly to consider this appeal, and the facts therein stated, with care.

We respectfully call your attention to a part of the amendment which it has been stated will be offered through the State Medical Association to Section 13 of the Medical Law now in force, and which reads as follows: "Provided, that those persons treating disease who do not prescribe or give drugs or medicines shall be examined in all the branches provided for in this act except Chemistry, *Materia Medica*, and Therapeutics."

If this amendment is adopted it leaves nearly a dozen other branches of medicine and surgery in which it is designed by a part of the medical profession that "those persons treating disease who do not prescribe or give drugs or medicine" shall be examined, or be subject to criminal prosecution.

Thus schools of medicine whose methods are diametrically opposed to each other unite in demanding that this legislature shall pass a law which will practically prohibit the healing of the sick without the use of drugs; for it should be obvious that those persons not claiming to have any knowledge of, or use for drugs, through whose ministry the healing comes, could not gain the consent of medical boards at entire variance with them, even were they disposed to seek such permission.

In this day of enlightenment every well-informed person knows there are thousands of cases of disease which have been healed without the use of any drug or material means through the efforts of Christian Scientists, after *materia medica* had given them up to die. We, including many thousands of your fellow-citizens, who have thus been the beneficiaries of this method of healing in hours of dire distress, now resort to it exclusively, and most earnestly protest against the passage of any act which will deprive us of the liberty of selecting the sort of help we deem most effective.

We submit the proposition that the enactment of such a law is unnecessary, unconstitutional, and repugnant to the spirit of American citizenship. It is paternalistic, restrictive of personal liberty, and an example of class legislation pure and simple, no matter how well it may be disguised.

It is class legislation because its purpose is to favor a certain class, place the healing of the sick exclusively in their hands, and debar by law others who meet with equal or more success.

It is in violation of the constitution which guarantees to every man the right to "life, liberty, and the pursuit of happiness." We assert that no man can possibly enjoy "liberty and the pursuit of happiness" if he is not freely permitted to choose his own method of attaining and preserving that paramount necessity, health.

It is undemocratic, for it is arbitrary and prejudicial to "equal rights and privileges," and because it does not represent the wish of the people.

It is un-Christian because it is so sweeping in its phraseology and intent that it is designed to even debar us from resorting to prayer to almighty God as an exclusive means of restoring our health. We ask, Are those whose prayers to almighty God bring healing to the sick to be subjected to the inquisitorial examinations of medical boards because it is designed to class them through the wording of this bill among "those persons treating disease who do not prescribe or give drugs or medicines"?

We wish to emphasize the fact that we are not objecting to a regulation of the practice of medicine and surgery, for we agree with all able physicians that these practices ought to be properly regulated, and that persons who administer drugs, manipulate the human body, or use the knife should understand their business. We assert that there is no class of people in this great State who more earnestly desire to safeguard the public health, or who are more ready to lend their undivided support to any measure which will tend to the alleviation of suffering or the elevation of mankind. What we object to is the attempt to bring those persons who never use drugs, never perform a surgical operation, and in fact never come into physical contact with a patient, under the operation of a law which is ostensibly designed to "regulate the practice of medicine and surgery." We object to having our religious liberties thus curtailed by such subtle wording as is presented in this amendment to Section 13 of the existing medical law.

Some members of the medical fraternity have made an effort to pass an amendment similar to the one herein referred to at every session of the legislature for many years. At such times misrepresentations of our methods, results, and beliefs have been freely made at the instigation of those in whose interest these bills were framed, and as we, like other citizens, are not accorded the privilege of being heard in the general assembly, we have had to endure unmerited abuse in silence. We now resort to this method of laying our case before you and wish to correct some erroneous statements which have been made with intent to create prejudice.

We have been accused of looking with disfavor upon the quarantine regulations of our State, and of being opposed to sanitary measures. These assertions are absolutely without foundation and there is not a shred of truth in them. In fact, Christian Scientists are foremost in desiring a proper quarantine system, in enforcing the strictest cleanliness in communities, and in favoring all sanitary measures which are for the public good. They recognize the fact that these things tend to tranquillity and health in all communities.

We are accused of ignoring contagious disease. That this is positively false is shown by the fact that we have already made a law for ourselves, strictly enforced by our church government, that owing to the public sentiment regarding the danger of communicating contagious diseases, we shall respect this sentiment and the fear of the people and not visit such patients. This rule is in force and is strictly observed by all Christian Scientists. It should be added that this rule has not been made because of any inability on the part of Christian Scientists to cope with contagious disease, for the records of the past show an unparalleled success in such cases, but out of deference to public opinion and the apprehensions of others. It has never been shown that Christian Scientists were responsible for the spread of any contagious disease.

It is also said that Christian Scientists refuse to call in a surgeon in cases of broken bones and similar injuries, and persuade others thus to do. Also that they employ no physician or licensed midwife in cases of obstetrics. If persons making such statements would take the trouble to obtain correct information, they would not place them-

selves in the unenviable position of bearing "false witness." It is the rule of practice of all Christian Scientists that such injuries shall have the attention of a physician or surgeon, for it is only a matter of common sense that such patients need the services of those whose hands are skilled in such matters. Likewise in cases of obstetrics, patients are always requested to secure licensed and competent persons to be present at the time when needed. It should be stated, however, that in cases of the kind just mentioned the co-operation of Christian Scientists has brought about such results as have challenged the wonder of the world.

Christian Scientists do not advocate the withholding of drugs or medicines from any person who may desire them, as has been erroneously stated. They believe that every man should be free to follow his own inclination in such matters. They never thrust their services upon any man, never solicit a case, and a large proportion of their labor is given without any remuneration other than the gratitude of those who were led out of the shadow of sin and pain into the light of hope and health. In view of these facts it is indeed strange that we should be accused of doing the very things which the laws we have voluntarily made for ourselves and carefully observed, expressly prohibit.

Occasionally we hear of some case where the rules of our practice as before outlined are violated, and perchance the patient dies. It is then heralded all over the land that this is the dire result of Christian Science practice. In nearly every instance it is found upon careful inquiry that such a practitioner is not recognized by Christian Scientists as belonging to their number. The injustice of laying the blame for the misdeed of every quack, irregular material and mental practitioner, falsely calling himself a Christian Scientist, at the door of Christian Science, is too self-evident to need comment.

Lest we be misunderstood, we wish emphatically to state that we are not making war on reputable physicians. We have the greatest admiration for the humanitarian labors of all noble-minded physicians, even though we may differ from them in our opinions. We are glad to say that great numbers of broad-minded, able, and honorable men among the medical profession assure us they have no part in the attempt to pass such an iniquitous measure as may interfere in any way with the liberties of Christian Scientists.

Christian Science is essentially a religion, and not a system of medicine. Its healing is not accomplished through hypnotism or suggestion, as those who are not qualified to judge, ignorantly assert. We certainly are most competent to tell just how we heal the sick. Healing the sick in Christian Science is merely an incident in its great work of moral reformation, but it is a result which follows its ministration as naturally as darkness is dispelled by the coming of light. Its followers heal the sick through prayer, and any measure which has for its purpose the contravention of the inalienable rights of an American citizen in the slightest degree, in the exercise of conscience in matters of religion, is in direct violation of the constitution of the United States as well as the constitution of our own State. It may be urged that the State has a right to interfere with the practice of any religious faith whenever that practice is shown to be inimical to the welfare of the community. With this we heartily agree, but it has never been shown that Christian Science practice was a menace to the public safety or health, and it never will be. The instances where, through Christian Science, the citizens of this State have been reclaimed from every form of vice, and saved from the inroads of so-called incurable disease, are so numerous and well attested as to make all contradictions mere idle prattle. We are ready to produce any amount of such evidence whenever called on to do so. It may be urged by certain members of the medical profession that the practice of Christian Science is followed by dire results, but is this legislature to accept statements unsupported by evidence, and offered through those for whose interests this

bill is framed? At the session of the last legislature, never supposing that the practice of a God-fearing people would be assailed by contumelious reports, we were not prepared to furnish data based on careful observation. We are now prepared to do so, and give herewith a statement of the result of the Christian Science practice in six of the large cities of this State,—Galveston, Houston, San Antonio, Austin, Dallas, and Fort Worth,—as offering a fair example of what Christian Science is doing for the people of this State with reference to bodily healing alone. These figures are compiled from reports furnished by the officers of the churches in the cities above named, and are authentic. We also invite you carefully to note the appendix hereto, which shows the action of thirty-eight legislatures all over the United States on this same subject, and would call your especial attention to the action of the United States Congress at its last session. A few references to court decisions are also added.

STATISTICS FROM GALVESTON, HOUSTON, SAN ANTONIO, AUSTIN, DALLAS, AND FORT WORTH.

1. Average number daily asking services of Christian Scientists in the above-named cities is seven hundred and seventeen.
2. Of the total number asking for help ninety per cent have acknowledged that they were healed or permanently benefited.
3. Of the total number, as above given, seventy per cent had absolutely failed to receive benefit from the different schools of *materia medica* before applying to Christian Scientists.
4. Of the total number who have applied for help during the past two years thirteen have died, ten adults and three children.
5. Of the thirteen who died in the past two years nine had already been given up as hopelessly incurable by different schools of medicine, and among this number it is noted that two were in the last stages of consumption, two died of cancer, one of typhoid pneumonia, and one of cholera morbus.

The cases of the seven hundred and seventeen daily applying to Christian Scientists, as above noted, include every sort of disease with which mortals are so frequently afflicted, with the exception of such only as it has been previously stated are not accepted.

Your attention is called to the fact that of the ninety per cent who acknowledge being healed or permanently benefited, seventy per cent had already failed to secure any permanent benefit through the different schools of medicine before asking Christian Scientists for help. This showing is thus immensely superior to what it would be if the seventy per cent had never previously tried any other method of healing without avail.

We invite you to compare these results with those obtained by any school of medicine on earth.

Nevertheless, in the face of such splendid testimony to the interposition of divine Providence in the affairs of humanity, showing the blessings which almighty God has bestowed upon a people consecrated to His service, you are asked to stretch out the strong arm of the law that it may interfere in this glorious consummation.

By the terms of this amendment you are asked to say that the people of this State shall not have the right to get well without the consent of those who compose the different medical boards.

You are asked to say that a sick man must take the drugs offered him through some one of the schools of medicine at variance with each other, or die without help.

You are asked to sit in judgment on a large and rapidly growing class of intelligent people, and to tell them that they have not enough common sense to decide what they should do in personal affairs of most vital import to them.

You are asked to drive people by law to the censorship of

medical boards which are at the same time judge, advocate, and jury; and from whose arbitrary decisions there is no appeal.

There comes a time in every man's life when he treads with anxious step beside the bedside of some loved one, gazing with despairing hope upon the pallid brow fast growing cold, and hearing with dull agony the verdict of *materia medica*, "There is no hope." And you are asked to arm certain classes with authority that they may wield the cudgel of the law, and entering this sacred precinct, drag therefrom the one who sits with head bowed in prayer to almighty God for the recovery of this loved one, because, perchance, he may be classed among "those persons treating disease who do not prescribe or give drugs or medicine."

We ask, Would you like to be so treated?

We contend that "in a country whose proudest distinction rests in the claim of being the cradle of personal liberty, the enactment of a measure which tends in the slightest degree to contravene an inherent right, should not even be a possibility."

We therefore ask that you place the following provision in the medical practice act: "Provided, that this act shall not apply to any person who ministers to or heals the sick or suffering by mental or spiritual means without the use of drugs, medicines, or any material means or methods."

We leave this matter for you to ponder, confident that a just God will rightly direct your acts.

THE CHRISTIAN SCIENTISTS OF TEXAS.

By Robert L. Ziller, Austin, Texas.

APPENDIX.

STATES WHERE ATTEMPTS WERE MADE THROUGH THE MEDICAL FRATERNITY TO LEGISLATE AGAINST CHRISTIAN SCIENCE, RESULTING IN THE DEFEAT OF THE BILL OR IN AN AMENDMENT FAVORABLE TO CHRISTIAN SCIENCE.

1898.—Massachusetts, committee unanimous against bill; New York, bill withdrawn. 1899.—Oklahoma, amended in House in manner to exempt Christian Science; Kansas, no action; Rhode Island, defeated; Connecticut, amended favorably; Minnesota, exempts Christian Science; Missouri, tabled in House; Oregon, buried in committee. 1900.—Maryland, defeated. 1901.—Montana, amended favorably; Wisconsin, vetoed by governor; Tennessee, amended favorably; Kansas, amended favorably; Texas, amended favorably; North Dakota, defeated; Utah, defeated; Arkansas, defeated; California, amended favorably; Colorado, vetoed by governor; Oklahoma, defeated; Florida, amended favorably; New York, defeated. 1902.—Maryland, amended favorably. 1903.—New Hampshire, defeated; North Carolina, favorably amended; Texas, amended favorably; North Dakota, indefinitely postponed; South Dakota, amended favorably; Arkansas, amended favorably; California, bill died in committee; Colorado, vetoed by governor; Illinois, amended favorably; Florida, amended favorably. 1904.—Louisiana, defeated; Kentucky, amended favorably; Iowa, killed in committee.

United States Congress in 1904, in bill regulating the practice of medicine in the Indian Territory, specifically exempts Christian Science. This action was taken after investigation, and there was no opposition manifested, except by one person.

COURT DECISIONS IN A NUMBER OF STATES, SHOWING RESULTS WHERE THE MEDICAL FRATERNITY ATTEMPTED TO BRING CHRISTIAN SCIENTISTS UNDER THE OPERATION OF MEDICAL LAWS.

CALIFORNIA.—Charge of wilful neglect to provide medical care. Case entitled, "The People v. Merrill Reed and Clara his wife." Trial before a jury, verdict, "Not guilty." Tried in Police Court, Los Angeles, California.

CONNECTICUT.—Clarence and Mary Northrop, arrested

and charged with causing death of their child by neglect. New Haven, Conn. Parents bound over to Superior Court, and case nolle by the State.

INDIANA.—Mrs. Emma J. Ehret, arrested for practising medicine without a license. Tried by jury, Martin County Circuit Court, with a verdict of "Not guilty," verdict being, "To pray for the sick, with or without compensation therefor, either by a clergyman, friend, or any other person in good faith depending upon God's help, or to indulge in religious meditation by the bed of the sick, or to give religious advice or help, is not practising medicine."

DISTRICT OF COLUMBIA.—Mrs. Bertha H. Sessford, charged with practising medicine without a license in Washington. Tried and dismissed.

COLORADO.—Mrs. Lovina S. Carpenter of Glenwood Springs, charged with practising medicine without a license. Case dismissed before trial by District-Attorney.

VIRGINIA.—Coroner's inquest, Norfolk Va. Charge of neglect as no medical aid was asked. Jury rendered no verdict.

OREGON.—A. W. Hertzka, charged with practising medicine without a license. Circuit Court, case was dismissed.

KANSAS.—Mrs. H. E. Graybill, Atchison, Kan., charged with practising medicine without a license. Tried and acquitted.

MINNESOTA.—Two cases: State v. Mary Brookins; State v. Albert Myer. Charged with practising medicine without a license. Both cases dismissed.

NORTH DAKOTA.—Ridgeway case at Lakota, N. D. Tried in County Court. Verdict, "Patient died of pneumonia and nobody was to blame."

TENNESSEE.—State v. Mrs. L. B. Aikin; charge, murder. Case tried in Criminal Court, and dismissed with verdict of "Not guilty."

WISCONSIN.—Charge: Practising medicine without a license. Adverse decision in Police Court. Decision overruled in Circuit Court, and defendants discharged, as not guilty.

GEORGIA.—Parent arrested for refusing to call a doctor. City Court decided against the parent. Supreme Court of Georgia reversed the decision, saying that "There is a great difference between depriving a child of sustenance, and refusing to permit medicine to be administered."

NEW HAMPSHIRE. Speed v. Tomlinson. Suit brought to recover \$6,000 for alleged damages by Christian Science treatment. Supreme Court decided the rights of Christian Scientists to practise and decided all points in their favor.

NEBRASKA.—Ezra M. Buswell, charged with practising medicine without a license. Tried in District Court, with verdict in favor of defendant. "The court instructs the jury that if they believe from the evidence beyond a doubt that the defendant, when at the bedside of the sick, relying upon the power of God, the Ruler of this universe, to heal mortal man of ailments which the flesh is heir to, prayed to that God in sincerity to invoke His divine power and that he made no profession himself to heal the sick, then you are instructed that defendant for such praying would not be liable therefor under the law."

An Appeal for Justice.

THE following appeal was presented, March 6, to the Honorable Senate and House of Representatives of the State of Maine:—

The Christian Scientists of Maine ask you to vote for an exception in their favor in the bill introduced by Mr. Potter of Cumberland for the amendment of Sect. 2, Chapter 119, R. S., defining manslaughter, for the following reasons:—

1. That their constitutional rights may be maintained—that they may have equal rights and privileges with other citizens of the State in using the method for healing their sick which experience teaches them is most efficacious.

2. That the practice of Christian Science in Maine fully warrants them in making this request:—

(a) Carefully compiled statistics show that in eight of the larger cities and towns—Auburn, Bath, Calais, Gardiner, Pittsfield, Portland, Rockland, and Waterville—there has been for the past year a daily average of one hundred and sixty-three persons receiving Christian Science treatment. Of this number ninety per cent affirm that they have been healed or permanently benefited thereby.

(b) That of this number seventy per cent state that they had absolutely failed to receive benefit previously from the various medical schools.

(c) That during the past two years but ten deaths have occurred in the above-named places under Christian Science treatment—and in every instance the patient had been given up as incurable by physicians.

(d) That in this State during the past five years (so far as can be learned) but one child has died under Christian Science treatment. In this instance the disease had been diagnosed by physicians as an abnormal growth on the brain and considered by them incurable.

3. That the future possibilities of this Science—in its power for relieving the physically and mentally afflicted in this State—may not be hampered by restrictive legislation.

CALEB H. CUSHING,

Christian Science Publication Committee for Maine.

A Reply to Senator Potter.

THE following statement by Alfred Farlow, Christian Science Publication Committee for the United States, was addressed, March 10, to the Honorable Senate and House of Representatives of the State of Maine, in reply to a circular letter to Christian Scientists by Senator Potter, in which he said,—

“I shall be obliged if you will inform me specifically what right of the Christian Scientists you think my amendment would take away?”

REPLY.

The amendment provides for the compulsory administration of medicine, and if I understand its force, if the death of a child who is not provided with medicine should occur, the parents or guardians would be liable to a charge of manslaughter. Christian Scientists have demonstrated beyond any reasonable doubt that their children are more safe under the treatment of Christian Science than under the administration of medicine. While this Science is a religion, and its practice involves allegiance to the Supreme Power, yet in following the practice of Christian Science to the exclusion of medicine, Scientists are not fanatically adhering to a mere belief, but simply holding that which by sufficient and convincing experience they have found to be the best remedy. Parents are the natural guardians of their children. It is in accord with this guardianship that they are permitted to choose medicine for their children. They are permitted to discriminate between allopathy and homœopathy, two directly opposing methods, as their names etymologically indicate—one professing to cure by creating another disease (one foreign to that which the patient already has), and the other professing to cure by producing the same disease on the basis that like cures like. Why should they not be permitted to choose Christian Science? Your proposition assumes, that, because the majority decides in favor of medicine as the proper curative means, it is admissible to force the minority to the same opinion. Such would forever shut out the possibility of progress, for every method will at some period of its introduction be accepted only by the minority. Christian Scientists have no desire that the law should be made in their favor; they cheerfully grant to all others the privilege which they claim for themselves; namely, an individual choice of religion and medicine. If medicine had proven itself a sure cure, or even an approximation thereto, it might justly claim the

sole guardianship of the public health, and under such circumstances it would be perfectly safe to assume that to reject medicine for treatment which is not an absolute cure, is neglect. If one assumes that medicine is a necessity, which is really assuming that there is no other remedy, the burden is upon him to consider the efficacy of Christian Science and thereby be prepared to make a just comparison between the efficacy of this new method and that of medicine. A law compelling a Christian Scientist to resort to a remedy which he has proved to be inefficient as compared with Christian Science, and which he has, therefore, abandoned, not only trespasses upon individual rights, it also interferes with progress.

There are thousands of children in this country whose lives have been saved by Christian Science after medicine had failed to cure, and one can readily imagine what may be the dismay of the parents of such children if they are compelled to go back to the old method of depending upon material remedies. The law should at least provide an opportunity for such non-medical remedies as have demonstrated their efficacy.

There is no reason why your bill should not be amended to read, “Medicine or other efficient means;” or you could say, “Medicine or Christian Science;” thus exempting Christian Science specifically.

It is not fair that you should assume Christian Science not to be as worthy of consideration as medicine, on the ground that it does not so appear to you in view of your personal knowledge of the subject, since overwhelming testimony has already been presented from many of the best citizens of your State regarding the efficacy of Christian Science.

You say that in your judgment the bill has absolutely no effect as to the religion or other beliefs of any person. It should be noted in this connection that Christian Science is based upon the premise, “God is Mind,” and this is identical with the teaching, “God is Love;” therefore, the ethics and philosophy, the religion and science of Christian Science are identical, and the use of material remedies would be contrary to the religious practice of Christian Scientists; it would be recognizing other powers beside God and, therefore, a violation of the religious teaching of this Science.

Christian Scientists, in deference to public opinion, have already made a law for themselves not to assume the responsibility of contagious cases, either in children or adults. The law and the authorities demand the guardianship of such cases, and Christian Scientists cheerfully concede this, but a law compelling them to resort to medicine is a step beyond the pale of justice and reason. They would feel very unsafe if they knew their children must depend upon medicine in time of sickness, and they see no justice in that which would force them to go back to a remedy which millions of their brethren have found inadequate.

To this statement of Christian Science by Mr. Farlow, the following was added by Mr. Caleb H. Cushing, Christian Science Publication Committee for Maine:—

A parent, whether a believer in allopathy, homœopathy, or Christian Science, naturally has more or less anxiety during the illness of a child. Is it not an abridgment of a natural right for the Christian Science parents to have the added fear of the possibility of transgressing the law when they give their children what liberal experience teaches is the most efficacious remedy?

Christian Scientists are most careful to obey all State and municipal laws relative to sanitary measures, vaccination, and the reporting of contagious diseases to proper health officers, and the best proof of this is, that in over a third of a century there has never been an epidemic or anything like one that could be laid to a case in a Christian Science family. The public should not, therefore, be unduly concerned as to the future possibility of dereliction on the part of Scientists in this relation.

Healing by Christian Science.

THE following article appeared in the *Lewiston (Me.) Journal* in answer to an editorial comment in that paper respecting a hearing before the Judiciary Committee on the "Potter Amendment":—

It is true that members of this faith believe in standing up for their constitutional rights, but so do most other sects for that matter. During many years, however, unjust attacks and misrepresentation from certain (though we are pleased to say very limited) portions of the pulpit and press were unanswered, until forbearance ceased to be a virtue and it was found that many honestly desiring to know the facts were kept therefrom through these published misconceptions and misstatements. It is gratifying to note that at this day and hour most of our editors, particularly those of this State, are manifesting the kindness and toleration characteristic of their class, in their attitude toward the Christian Science denomination. As the editorial above referred to would tend to give people a wrong impression relative to certain evidence brought out at the hearing, I trust you will kindly allow me to review the same.

The case of varicose veins mentioned did not have surgical treatment. While one of our best surgeons diagnosed the case, he did nothing in a medical or surgical way, and the healing was brought about entirely through Christian Science. While under its teachings broken bones are left to the fingers of a surgeon, Christian Science treatment thereafter relieves the patient of pain in the majority of instances and also tends to lessen the term of confinement. In your deductions and hypotheses you have evidently lost sight of the fact that all our claims are based on what has been done by this Science, and that speculative theorizing is practically eliminated from the premises. When ninety per cent of those treated by Christian Science affirm that they are healed or permanently benefited thereby, and when in two thirds of these cases they had failed to secure help through ordinary medical treatment, it must appear to the unprejudiced thinker that the Christian Science system of therapeutics is an unusually efficient one. Furthermore, when but ten deaths occur in eight of our Maine cities during a period of two years (and all these patients had previously been given up by physicians), it would seem to indicate quite conclusively that this practice is an unusually safe one.

At the hearing in Augusta it was remarked by many that the Christian Science delegation was a very healthy looking body of people, and as the majority of them had been invalids prior to being healed through Christian Science, it may be of interest to the *Journal* readers if I briefly describe some of the cases.

1. Healed in 1889 of consumption, hereditary, all the other members of the family succumbed. Three doctors said the case was hopeless.

2. Healed in 1898 of kidney trouble and rheumatism. Had been under usual medical treatment for eight years without being cured.

3. Healed in 1894 of one of the worst forms of spinal trouble. In Maine General Hospital twice, and considered a hopeless case by surgeons.

4. Healed in 1886 of stomach and lung trouble which medicine and doctors had failed to relieve.

5. Healed in 1904 of nervous exhaustion and dyspepsia. Had been unsuccessfully treated by twelve physicians.

6. Healed in 1893 of neuralgia of the head and astigmatism. Six physicians could not relieve.

7. Healed in 1899 of spinal curvature. Two surgeons failed to help.

8. Healed in 1886 of uterine trouble. Several physicians failed to cure.

9. Cured in 1898 of stomach complication. Had previously lived on Mellin's food and water for three years, had seventeen doctors and underwent two surgical operations without experiencing relief.

10. Experience with broken hip. Set by surgeon and had Christian Science treatment. No pain nor swelling.

11. Healed of fistula in 1898. Doctors and medicine failed to cure.

12. Healed in 1900 of floating kidney. Doctor said no hope but surgery.

13. Healed in 1896 of hemorrhage of bladder.

14. Healed of uterine troubles. Had two operations and doctors said must have third.

15. Healed in 1899 of rheumatism.

16. Healed in 1903 of nervous prostration and general debility. Had been failing constantly under medical treatment.

17. Healed of dyspepsia in 1900. Four doctors' prescriptions failed to help.

18. Healed in 1897 of throat and lung trouble and insomnia. Had not yielded to medical treatment.

19. Healed in 1895 of locomotor ataxia. Needles could be put into flesh—no sensation. Doctors and medicine failed to help.

20. Healed in 1897 of appendicitis. Doctor said case was in a critical stage and an operation absolutely necessary.

21. Healed of tobacco and liquor habit.

22. Healed of astigmatism. Oculists and doctors had failed to cure.

23. Healed in 1899 of double pneumonia.

24. Healed in 1887 of gall stones. Physicians said case was hopeless.

25. Healed in 1900 of varicose veins. Surgeon said surgical operation was only remedy.

26. Healed of blood poisoning. Doctors had given up the case.

27. Healed of insanity and morphine habit. Thirty physicians had failed to cure.

28. Healed of insomnia and catarrhal head pains in 1898. Drugs and doctors had failed to cure.

29. Healed in 1899 of dyspepsia and bowel trouble. Was living on morphine and weighed but sixty-five pounds. Tried many doctors in Augusta and Lewiston, also patent medicines without avail, was considered a hopeless case.

30. Healed in 1887 of blood poisoning and chronic liver and catarrhal troubles. Seven physicians said case was hopeless.

31. Cured of congestion of brain. Doctors could not help.

32. Healed in 1899 of partial blindness. Doctors and oculists offered no hope.

33. Healed of consumption in last stages. Medicine and doctors could not help.

When it is considered that all these people are in the best of health to-day, that they are but a small per cent of those benefited through Christian Science in this State, and but a very small part of the total number throughout the world, it gives one some idea of the wonderful regenerative work that Christian Science is accomplishing in the destruction of physical ills alone. In addition to this, thousands have been reformed morally and uplifted spiritually through its benign influence. Slaves to the drug and liquor habit have been freed by it, and the discouraged and disheartened have been cheered and helped through an understanding of this truth.

When one takes everything into consideration, should we not be deeply thankful that we have, with all its future possibilities for good, that which is needed so much on every hand,—a Christian Science in the world to-day?

CALEB H. CUSHING.

The latest available reports from Maine are to the effect that the wording of the Potter Bill has been amended so that it is now satisfactory to Christian Scientists, and in this form it will probably be passed.—[Ed.]

CHRISTIAN SCIENCE SENTINEL

Editorial.

MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book takes no patients, does not consult on disease, nor read letters referring to these subjects.

Legislation.

LESS than the usual number of bills having for their object the suppression of Christian Science practice, have been introduced in the State legislatures this year, and of this number only the one introduced in Nebraska has been passed, but even in that State the measure has failed to become a law, because of the governor's veto.

Both the decrease in the number of bills, and the utter failure of those which have been introduced, point to the day when legislators will be ashamed to father such attempts to secure unrighteous and unconstitutional discrimination.

The full text of Governor Mickey's veto message is as follows:—

To the Members of the House of Representatives.

Gentlemen:—In relation to house roll No. 165: The purpose of this act is to make the practice of Christian Science healing unlawful and to punish practitioners, unless they educate themselves in *materia medica*, therapeutics, surgery, and other branches of the secular medical profession. To accomplish this purpose a change in the existing statutes is essential, as there is no law now in force forbidding the practice of Christian Science. Such a change in legislation can lawfully be made only by amendment of the statutes in force or by the passage of an independent act. Both of these methods are ignored in house roll No. 165.

Considered as an amendatory act, the bill violates the constitutional provision that "no law shall be amended unless the new act contain the section or sections so amended and the section or sections so amended shall be repealed." There is no attempt in house roll No. 165 to set out the old section or to repeal it, and the bill, as an amendment of an existing law, would be unconstitutional if approved.

The bill is not an independent act in any sense. It could only be effective, if valid, when considered in connection with the statute now in force regulating the practice of medicine. It does not purport to be an independent act, for its only possible effect, if it could be made operative, would be to extend the scope of a section of an existing statute so as to make the practice of Christian Science unlawful; but even if the act were conceded to be independent, in such a sense that it could amend other statutes without referring to or repealing them, it would still conflict with the constitution. The purport of both the title and the bill itself is to prescribe the effect to be given to an existing statute. In other words, the bill, if considered as an independent act, is a bill to construe and give effect to the enactment of a former legislature. The constitution divides the power of government into three departments, and forbids each to exercise the functions of another. It is a function of the courts to construe and give effect to statutes, and this power cannot be exercised by the legislature.

Again, the enabling act passed by Congress, authorizing the formation and adoption of a constitution for the State of Nebraska, expressly demands that said constitution shall provide, by an article forever irrevocable, without the consent of the Congress of the United States, "that perfect

toleration of religious sentiment shall be secured and no inhabitant of said State shall ever be molested in person or property on account of his or her mode of religious worship." In pursuance of this mandatory requirement the constitution of the State of Nebraska declares that "all persons have a natural and indefeasible right to worship almighty God according to the dictates of their own consciences," and further adds, "nor shall any interference with the rights of conscience be permitted." In the Christian Science religion the ideas of worship and of divine healing are so intermingled that it is impossible to draw the line of demarcation, and hence interference with the one or the other is an interference with "the rights of conscience" and thus becomes an infringement of the constitutional guaranty of religious freedom. Considered in any light, the bill conflicts with the constitution.

The measure is also open to the objection that it is class legislation. Practitioners of osteopathy are specifically excepted from burdens imposed upon those who practise Christian Science healing.

Without in any degree reflecting upon the motives of the legislature, it is difficult, too, to avoid the conclusion that the bill was conceived in a spirit of professional intolerance. As originally introduced, the measure bore upon osteopaths with the same rigor that it does upon Christian Scientists, and when it is recalled that homœopaths, eclectics, and other now well recognized schools of healing, as well as osteopaths, have had to fight their way to existence over legal barriers raised by their professional brethren who happened to be within the pale of the law, the suspicion may be pardonable that there is more at issue than a consuming zeal for the public health.

These are some of the reasons which impel me to return house roll No. 165 to your honorable body without my approval.

JOHN H. MICKEY, Governor.

A noticeable feature of all these attempts to secure legislation against Christian Scientists has been the entire absence of any popular demand for such legislation, and as Governor Mickey points out in regard to the Nebraska bill, "it is difficult to avoid the conclusion" that all such bills are "conceived in a spirit of professional intolerance."

ARCHIBALD McLELLAN.

"Songs of deliverance."

Thou art my hiding place; thou shalt preserve me from trouble thou shalt compass me about with songs of deliverance.—PSALMS.

In all the history of the world's religious progress, "Psalms and hymns and spiritual songs" have had a marked influence in the moulding of human character. They have also indicated the distinctive tendencies of their time. To the extent that they represent a divine ideal they are far above the ordinary standards of religion, else would they fail to lift thought to the hills whence cometh our help.

In the Psalms there are occasional references to worldly power and authority, but these are always subordinated to the spiritual ideal. This is strikingly brought out in the twenty-fourth Psalm, supposed to have been written for the glad occasion when the hosts of Israel marched up the steep ascent of Mount Zion, the ark of God in their midst, to take possession of the citadel from which the heathen had been driven. This Psalm begins with the declaration that the world and they that dwell therein belong to God. Then follows the heart-searching question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" The answer tells, in unmistakable terms, who may enter in through the "everlasting doors" and stand in the divine presence. All Christian Scientists find in the Psalms an ever-deepening inspiration, especially in the ninety-first, that masterpiece of poesy and prophecy. Surely every one that has come to understand its spiritual meaning may say, "He hath put a new song in my mouth."

Coming down to modern times we see that there has never been an upspringing of spiritual sense which has not sought expression in song, and how many weary and sad hearts have found comfort in such hymns as "Rock of Ages;" "Nearer, my God, to Thee;" "Abide with me." As Christian Science marks an era in religious history, so do its hymns introduce into modern hymnology what Paul names the "demonstration of the spirit." "Shepherd, show me how to go," by Mrs. Eddy, touches the hearts of children and adults alike with its tender appeal, while our Communion hymn, "Saw ye my Saviour?" also written by her, lifts thought to behold "the Lamb of God, which taketh away the sin of the world," and its sickness as well. Our Leader's latest hymn, "Blest Christmas Morn," tells of the eternal Christ, and another hymn by her, "Christ my refuge," portrays the drama of the world's redemption, and when these are sung with the spirit, and "with the understanding also," to quote St. Paul again, the healing presence of Christ, Truth, is realized with signs following.

The dense materialism of this age may cavil at the statement that a little child, while struggling with a sense of illness asked its mother to sing "Shepherd, show me how to go," and presently joined with her in the hymn, perfectly healed. But does not this recall the story of Paul and Silas in the Philippian prison, their bodies sorely bruised by "many stripes," because they had dared to heal the sick and cast out evils through the Christ-power; when at midnight, the record says, they "prayed, and sang praises unto God," with the result that "the foundations of the prison were shaken;" the doors were opened and their bonds were loosed. More than this, their jailor himself washed their wounds, and, with all his household, accepted the Christ as his deliverer, ere the morning dawned.

And why should not such experiences come to all professed Christians to-day? Why should not "songs instead of sadness" be their portion? The Word of God has not lost its power to heal, though we read in Hebrews that some were not profited by it because of its preaching, "not being mixed with faith in them that heard it." Surely we have much cause to rejoice that this "faith" has come to us, whereby the healing truth, whether read or spoken or sung, is passed from one to another, thus giving life unto the world.

ANNIE M. KNOTT.

An Impossible Blend.

THERE is nothing so definite and incisive as truth. It has unanswerable finality, is forever settling things, and hence is the basis of all right discernment. This is clearly seen in the distinctive character and universal significance which attaches to Jesus' words, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Here is a discrimination of truth which manifestly conditions all being, and it is therefore supported by all history. Subject to no gainsaying or evasion, it marks the eternal separateness of truth and error, and is as unvarying as beneficent, simply because it is divine. The range of the law Jesus thus enunciates is unlimited, its line "has gone out through all the earth." It classifies every expression of life, every product of human thought. It is true for all time, and it forever denies the possibility of any blend or combination of that which is spiritual and that which is material. Natural history and human experience seem to be constituted by an indissoluble union of opposing entities, and a stupendous mistake of theology, in all the years, has been the acceptance of the validity of this seeming. Erroneous belief has thus objectified evil, given it place and parts, legitimacy and law, by attaching it to good. This sowing has been to the wind, and the reaping has been to the whirlwind; for not only has evil's intrusive claim of privilege and power won a practical concession in every realm of nature,—the so-called physical life,—but the desolating demon has invaded the

highest heaven of human sense, and secured recognition as real and eternal, an integral part of the divine ordering.

Jesus honored this law of the persistence of kind in reproduction, in his daily demonstrations. In his experience of human temptation he met the claimant with instant and annihilating rebuke, and he won thereby the ministry of angels. With the same truth-inspired assertiveness he banished sickness and suffering, the grievous effects of sin's confusion, and thus made it clear that the perception of the fundamental nature and law of being has an immediate relation to health as well as holiness. There is one infinite Spirit, by whom are all things,—this is the profoundest dictum of revelation, the broadest postulate of Christian faith, and when it is seen that creation means continuity of manifestation, and that every divine idea, every "creature of His hand," has and must ever preserve the divine nature, then we cannot escape the conclusion that the real universe is spiritual; the basis of an inspiring idealism has been found in the all-inclusiveness and immutability of the Infinite, and we have dignified and exalted our concept of man by bringing it into at-one-ment with our highest and noblest sense of God. This, in Christian Science, is the initial of human redemption.

The serviceability of this law is not limited, however, to the establishment of man's inviolable likeness to Spirit. The awakening consciousness may have laid firm hold upon right fundamental concepts and yet find great difficulty in determining the true quality, the worthiness or unworthiness of many impulses, motives, and desires. Truth and falsity often seem to human thought so welded together, as to make analysis and separation very difficult, and in such an experience the determination of the source of an idea or impulse often proves the simplest and easiest way of reaching a definite conviction as to its inherent nature and leading. If, in the moment of sense-confusion and uncertainty, we honestly inquire into the probable parentage of the suggestion or desire in question, we shall often be surprised to find how readily and how surely the matter is settled. Our Lord's affirmation of unvarying likeness in generation thus comes to the practical aid of groping human sense, and one of the possible reasons for his emphasis of the law of lineage is thereby disclosed.

This law is given the strongest possible emphasis by Mrs. Eddy in her statement of the teaching of Christian Science (*Science and Health*, pp. 274-282), and to those who apprehend this teaching it renders a no less important service in the uncovering of falsity than in the perception of truth. "That which is born of the flesh is flesh." It can never develop into its unlikeness, become related to, or a part of Spirit. They have no possible co-existence or co-operation, and herein the teaching of the Master is diametrically opposed to that evolutionary philosophy and dualistic theology which admits a possible miscegenation of the spiritual and the material, regards evil as good in the making, and thereby renders null and void those ethical discriminations on which all religious life is based. The weakening influence of this bad philosophy is seen in the disposition, upon the part of even Christian people, to indulge unideal personal habits and unjust economic conditions, and the only safe position for the Christian theist is that maintained by Christ Jesus in the whole round of his teaching; viz., that God has absolutely no use for evil. This is a bulwark of Christian Science, and strange to say, it explains no small amount of the theological as well as the worldly antagonism which has been arrayed against it. Nevertheless, it adheres unequivocally to the declaration that every expression of materiality must be denied if we would measure up to the requirement of Paul's earnest and uncompromising appeal,—*"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."*

JOHN B. WILLIS.

Letters to our Leader.

Christian Science Reading Room,
Belfast, Ireland, March 7, 1905.

Dear Mrs. Eddy:—We, on behalf of First Church of Christ, Scientist, Belfast, hope you will accept this shamrock as a small token of our love and gratitude. We hope it will arrive in time for St. Patrick's day, the 17th of March. Centuries ago St. Patrick used the shamrock to explain the Trinity to the Irish people; now you have shown us the Spiritual Tri-unity—Life, Truth, and Love, and we can never be grateful enough for the blessings this knowledge has brought to us, collectively and individually. We are truly grateful for the opportunity afforded us of helping to build The Mother Church in Boston. Some time ago we decided to send a tenth of our income for this purpose, and we are striving daily to help on this grand work, by putting off the old man with his deeds and putting on the new man.

Lovingly yours,
LIZZIE MCKIBBIN, JOHN H. D. MILLER,
ANNA CROOKS, R. MURDOCK,
FRANCES PORTER, THOMAS REID,
WM. CRAWFORD, Board of Directors.

Brooklyn, N. Y., March 12, 1905.
Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—The course of life and heavenward progress is taking us rapidly to the realization that purity, love, and harmony can be had only as we rise to the Horeb heights of universal oneness, expressed in our present consciousness as the brotherhood of man. It is our great happiness to announce to you the glad tidings that First and Second Churches of Brooklyn have been united into one church body. The committee appointed by these churches to perfect the arrangements leading up to this scientific demonstration, obeyed in all its deliberations the instructions of the prophet to deal justly, love mercy, and walk humbly. The proof of success is the sign following; namely, the unanimous vote of both churches. The numerous expressions of joy on the part of members is a good omen for the continued harmony of this branch of our dear Mother Church.

We feel sure that your dear heart will be gladdened by these signs of broadening thought and spiritual awakening, and we believe that the work in this locality will receive a new impetus and be blessed, as we are obedient to the lessons we have received from you, our teacher and guide.

Faithfully and lovingly yours,
FRANK H. LEONARD, C.S.B.,
FRANCES S. TURNER, C.S.B.,
F. L. MANCHESTER,
Committee of First Church.
W. F. BURT,
HARVEY M. FERRIS,
Committee of Second Church.

New York City, March 18, 1905.
Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—Following the lines laid out for us in your recent letter, relative to the establishment by the Central Christian Science Reading Room Association of a branch in Harlem, and having received due notice from the Association that the latter was ready to take this important step and had secured a suitable location for a public Christian Science reading room in the very heart of the up-town business portion of this city, at 123 West 125th Street, Third Church of Christ, Scientist, by the act of its Board of Trustees, unanimously endorsed by the members of the church, at a meeting held on March 15, has given up its own church reading room in favor of the new Harlem

Branch of the Central Christian Science Reading Room Association, accompanying this action by the contribution of a sum of two thousand dollars towards its establishment and support during the first year, aside from the contributions from the individual members of this church.

It is our sincere hope that this step of progression will give you joy, as we feel that thereby Christian Science will undoubtedly be brought much more prominently before the public than would have been possible in our own reading room connected with the church building, and that it will be the means of a wider and fuller dissemination of the healing Christ-truth in this part of our city. It is contemplated to keep the new reading room open also in the evening, so as to give men and women engaged in business during the daytime an opportunity to avail themselves of its privileges.

We particularly rejoice at being able to take this new step in unity with our sister churches of this city, associated in the work of the Central Christian Science Reading Room Association, which work during the past year has already done so much towards breaking down the old thought of separate interests and the limitations arising therefrom, in bringing together loyal Christian Scientists from all the churches,—brothers and sisters walking in the same direction, in the path of Truth mapped out for us by your inestimable lifework.

We are deeply grateful for the blessing of your wise and ever-watchful leadership in the way of the Master, which brings healing to the ages, and we pray that we may be awake—listening to hear the divine voice, whenever it shall call us onward to new duties that may await our doing.

For the Board of Trustees of Third Church of Christ, Scientist, of New York City, gratefully yours in Truth and Love,

H. L. GWALTER, *Committee.*

Ogden, Utah, March 20, 1905.
Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—I am confident you will rejoice with us that another Christian Science Society has been added to the list of faithful workers who are striving, with gratifying success, to spread this Gospel of Truth. Our first service will be held on Sunday morning, March 26. All are alive to the great value of church services, and have been benefited both physically and spiritually through Christian Science, until it is now everything to us.

Appreciating in the highest degree our text-book, "Science and Health with Key to the Scriptures," as of priceless worth, as well as that indispensable safe guide in church work,—The Mother Church Manual,—we will strive to become a luminous star in the firmament of faithful workers for our beloved Cause,—Christian Science.

Yours faithfully,
GEO. TOLMIE, *Chairman.*

Notice.

The next admission of candidates to membership in The Mother Church will be June 6, 1905. Applications must be in the hands of the Clerk on or before May 15, 1905.

An application sent to the Clerk of the Church does not constitute the applicant a member; he must be elected to membership by the Christian Science Board of Directors, at which time notice of election will be sent.

Notice to Branch Churches.

Each branch Church of Christ, Scientist, is requested to send, on or before May 1, a report of its total membership, (not a list of its members), as on record April 1, 1905, to William B. Johnson, C.S.D., Clerk of The Mother Church, 239 Huntington Avenue, Boston, Mass.

Selected Articles.

An Unworthy Measure.

Bigotry and the latent spirit of persecution has so far prevailed in the legislature as to induce the members in both branches to pass a law aimed at the practice of Christian Science. The members of the legislature mean to be liberal. They would declare unreservedly in favor of liberty of conscience, and they revolt against the persecutions and outrages of the dark ages. Yet these people who believe the good Lord will answer their prayers literally, just as he has promised, and who are willing to trust to good morals, good habits, and correct living, rather than drugs, are so foolish and ridiculous that they ought to be made to practise what we believe instead of being allowed to follow the dictates of their own conscience.

Of course we will not burn them alive, as they used to do in such cases. It will not be necessary. We will just enact a law and they will obey the law. But suppose they do as the ancient martyrs did. Suppose they refuse to obey the law, and persist in their foolish practices. What then? Of course the law has a penalty, or it would not be of any use. If these silly, unreasonable Christian Science people are so strong in their faith that they think they ought to defy the law, as Daniel did, and as thousands of holy martyrs have since done, what will happen then? Why, of course they must expect to suffer the penalty of the law we have made to bind their conscience. We will send them to prison. It will serve a devout and gentle woman right to go to prison if she is so silly as to trust in the name of Jesus for present help in time of need! We have no intention of persecuting the Christian Scientists, as the Quakers, the Protestants, the non-Conformists, the Congregationalists, and the strict Conformists were persecuted. Yet we have passed a law that will land them in prison and keep them there if they are half as obstreperous as was any one of the holy martyrs whose fate we deplore and whose persecutors we detest.

Perhaps we had better take their Bible away from them, so they will forget God's promises. According to the recent statutes of Nebraska, He never intended to keep them anyway! It only requires the signature of the governor to make that statement the law of the State. If Christ should come to Nebraska and do as he did in Galilee nineteen hundred years ago, he would be arrested and fined, and if he did not pay the fine he would be sent to prison, and we could not have the miserable consolation of shirking the responsibility, as Pilate did, by saying, "I find no fault in him." We would be compelled to declare that he had committed the fault of breaking the law of the commonwealth and was worthy of its penalties.

Editorial in *York (Neb.) Times*.

John Wesley's Testimony.

It is probable that many Christian people who have opposed the Christian Science teaching that physical healing should be effected without the use of drugs, are unfamiliar with the fact that the founder of Methodism fully believed in spiritual healing, and at times relied wholly upon God for health and strength, and this not for himself alone but for his beasts as well.—[ED.]

We are sure that the following extracts from Southey's "Life of Wesley," will be of interest to all Scientists, as well as to those Methodists who may not be familiar with the life of their revered leader.

Says Southey, "He related cures wrought by his faith and his prayers, which he considered and represented as positively miraculous. By thinking strongly on a text of Scripture, which promised that these signs should follow those that believe, and by calling on Christ to increase his

faith and confirm the word of His grace, he shook off instantaneously, he says, a fever which had hung upon him for some days, and was in a moment freed from all pain and restored to his former strength.

"He also says, 'My horse was so exceedingly lame that I was afraid I must have lain by. We could not discover what was amiss and yet he could scarce set his foot to the ground. By riding the seven miles I was thoroughly tired and my head ached more than it had for months. What I here aver is naked fact. I then thought, Cannot God heal either man or beast by any means, or without? Immediately my weariness and headache ceased, and my horse's lameness in the same instant.'"

NINA GOODWIN HENDERSON.

Cured of Drink by Christian Science.

Newark, February 25.—While Lizzie Arlington professes to have been reformed, the police and physicians are watching her case with much interest, but Lizzie has faith in herself this time, and greater faith in George M. McClintock and the teachings of Christian Science. After twelve years of habitual drunkenness she is on the right road, and she says she intends to stay there. Lizzie was cured of the curse which had held her so long, while a prisoner in the Newark jail. Now she is free, and has a position with a good family.

Mr. McClintock declares that nothing cured Lizzie but the teachings and methods of Christian Science. He showed her the way and she proved a willing patient. The story of her cure is remarkable.

"I first heard of Lizzie," said Mr. McClintock, who is a well-known business man of Newark, "on December 3 last. I was sitting in the parlor of my home at No. 1116A Broad Street, reading a newspaper. I noticed an account of the poor woman. The story told about Judge Sweeney sending her to jail with the intention of having her committed to the Morris Plains Asylum later as a dipsomaniac. Judge Sweeney had been appointed and still is her guardian.

"I had been cured of a drunkard's life by Christian Science, and I knew that Lizzie Arlington could be cured. For fifteen years I scarcely drew a sober breath, but nine years ago I consented to let my wife try to cure me through the aid of Christian Science, and from that day I have never touched a drop of liquor. Before that my wife was cured of a severe sickness by Christian Science after specialists had failed. Is it any wonder that I am a believer in the faith?"

"On the first visitors' day at the jail I called on Lizzie. She told me she would soon be sent to the asylum to be treated by doctors for her craving for liquor. I told her I knew a better way—that Christian Science would heal her, that God alone could help her. She said she believed in God and was willing to read the Christian Science books which I had brought with me. The next week I called on her again and I have done the same every week since then. Each time I talked with her and treated her by prayer. She seemed very earnest and gained an understanding of our faith from the books. Through Christian Science the power of drink over her was driven away.

"On Thursday Lizzie's time in jail was up, and I went before Judge Sweeney and told him that she had been cured and that I could place her in a home with a Christian Science family. The Judge was reluctant to do this. He knew that Lizzie had spent the better part of twelve years in jail for drunkenness and he did not believe she could reform. But I was persistent and he finally consented.

"They will never call Lizzie Arlington the 'town drunkard' again. I am as certain of her reformation as of my own. She says she is very happy now, and never has a desire to drink. I do not claim the credit for her cure. It was due to Christian Science alone. I have cured three women and a man through Christian Science and I know

whereof I speak. I am not an idle dreamer. I am simply a believer in the power of God."

The New York Evening Journal.

Christian Science and the Jews.

In the current [February] *Christian Science Journal* there is an interesting article by Anna Friendlich on "Israel's Return to Zion." The lady who wrote this article is a Jewess, and she gives some excellent reasons for the acceptance of Christian Science by so many Jewish people. Besides being a scholarly effort on the part of the writer, it gives enough of divine metaphysics to throw light on the subject; explains Monotheism, and shows the connection between Judaism and Christianity as taught in Science and Health.

The cause of the misunderstanding between the Christian and Hebrew is explained, and the beliefs that have long been offensive both to Christian and Jew are removed. It also proves that when the works of Jesus are understood, he can be accepted by the Jew as the greatest Israelite that ever lived. Says the writer, "In identifying himself with Christian Science he [the Jew] does not desert his people Israel, he returns to them; he does not go out of his religion, he comes into it; he is not absorbed, he is reconciled; Christian is no less Jew than Jew is Christian. Christianity returns to Israel, and Israel to Christ. Christianity comes forward halfway with gracious acknowledgement; shall Israel, having tilled, sowed, and planted, remain self-debarred from its own harvest?"

"The revelation, through Mrs. Eddy, of Christ Jesus to his own people is an achievement unrivalled in history. The glories of a Christian civilization for twenty centuries have not shown the Jews that Christianity is a good thing. Persecution and insult, the Ghetto and the Pale have not brought it to pass. The labors of men of learning, statesmen, generals, poets, sages, have not convinced the Jewish people that Truth is to be found in the New Testament. The simple humility of a consistent Christian life in Concord has corrected the failures of twenty centuries."

Toledo (O.) Times.

An Unjust Law.

There has been introduced in the Oregon legislature a bill compelling parents and guardians to employ doctors of some school of medicine in case of sickness in their families. The law excepts osteopaths, who use no medicine. The law was, no doubt, inspired by the doctors and aimed directly at Christian Science practice. Osteopaths use no medicine, neither do Christian Scientists, but the reliance for success is widely different. The doctors were willing to concede to the osteopaths a place in their ranks, but would not recognize the Christian Scientist practitioner, who relies upon an understanding of man's relation to divine Love for his cures instead of merely punching, pinching, and kneading the body of the helpless sick. If the law would provide for severe penalties in case a medical doctor failed to cure, there might be some sense in the law interfering with the people's rights of self-government. The legislature of Oregon will not pass a law of such distinct class legislation, neither should it.

Post Falls Advance, Post Falls, Idaho.

Lecture of The Mother Church.

A lecture on Christian Science, under the auspices of The Mother Church, will be delivered by Mrs. Sue Harper Mims, C.S.D., a member of the Christian Science Board of Lectureship of The First Church of Christ, Scientist, in Boston, Mass., in Symphony Hall, corner Huntington and Massachusetts Avenues, Thursday evening, April 13, 1905, at eight o'clock. The lecture is free and the public will be cordially welcomed.

Testimonies of Healing.

After many years of invalidism, during which all material methods and remedies had failed to give me relief from the intense suffering produced by periodical headaches, I was smitten with an acute attack of bronchitis. One of the most skilful physicians in this city attended me for many weeks, but finally gave up the case, advising an immediate change to a milder climate, and telling me repeatedly, "No power on earth can stop that cough." I was unable to take the long journey, for which arrangements had been hastily made, failed rapidly, and without any doubt whatever was dying, being conscious only at intervals. During one of those intervals, on waking from the almost constant sleep which seemed to be leading toward that which knows no waking on earth, and seeing the grief of my husband who sat beside me, I roused myself and tried to console him, and finally asked him if he would like me to try Christian Science. Frankly, I had neither faith nor hope in its efficacy, but I said it with the thought that afterward it would be comforting to others to remember that nothing had been untried or left undone. A practitioner came at once, and through her understanding that God is Life, I was lifted almost immediately from the "shadow of death," where I lay in darkness, being "bound in affliction and iron." In a few days I was able to sit up, and gained slowly, but steadily, in flesh and in strength. The cough was many months in disappearing, but finally faded away, and there is now no trace of the disease. This healing was nearly five years ago and seemed miraculous to those who knew my condition. Many who are antagonistic to Science and incredulous of its healing, admit its wonderful power in my case. Every member of my family has been benefited through Christian Science. Each one has been very ill and had no other treatment. I can scarcely enumerate the many attacks of disease which it has dissolved into nothingness,—pneumonia, jaundice, measles, rheumatism, fever, headache, diarrhoea in a severe form, valvular heart disease, and many others.

But what shall I say of the daily problems of life, which so perplex us and for which matter has no remedy? Science alone can and does solve them, and help us to conquer fear and sin through the understanding of the Love that casteth out all fear. I am truly grateful, as I have abundant cause to be, to Christian Science, and to its Discoverer and Founder.—FLORENCE J. BLADES, Kansas City, Mo.

I was a semi-invalid; my husband and one daughter were doomed to die, according to the laws of *materia medica*; the other daughter was subject to hay fever from infancy, and neither medicine nor change of climate could heal her; a little boy was born with stomach trouble, and the hired girl was subject to sick headaches. My daughter and husband were both healed through Christian Science, each in one treatment. The boy's stomach trouble and the girl's headaches also vanished away. The hay fever has been a little more stubborn, but is now practically destroyed. Best of all, I have found the way to Truth. I had lost faith in drugs, though the doctors were faithful and kind, and my only hope was to die. I had no faith in orthodox theology; and I had no hope save in death.

As far back as I can remember I had a desire to be good. As I grew older, a longing to know how to be good grew upon me, but the ideal of good presented to me was not my ideal. I believed myself to be a hopeless, stubborn sinner because I could not see good that way. I asked all the professed Christians and ministers concerning many things that were disturbing me in the Bible, and they answered me according to the prevalent beliefs, but their answers disturbed me more than ever.

When Science and Health was given me I read all day and into the night until I had read it through, and oh, the joy of those days; I had found the truth! In the past

two years I have been called upon to prove that it was the truth, in some very serious conditions, but it has been equal to each occasion. I cannot close without expressing my gratitude to Mrs. Eddy, and to all others who have been so faithful in helping me over the rough way.

ESTHER P. CRUZE, Knoxville, Tenn.

In loving gratitude to God, I wish to tell what Christian Science has done for me. Some months ago, while I was standing on the extreme edge of the sidewalk, I leaned too far forward and lost my balance. To save myself from falling, I put one foot down on the street, when instantly a heavy vehicle passed over my foot. The vehicle stopped when one wheel was directly on the toes, and a lady turned around and asked if I was hurt, to which I replied by asking her to drive on and free my foot. It seemed, to sense, as though my toes were literally crushed, but I declared the truth as I understood it, denying all power but God's power. All the evening I was on my feet, and when I retired I saw that the toes were badly bruised, according to mortal sense. I worked till late at night, but slept soundly after I did get to sleep. The next day we went to the beach and I was on my feet all day long, and three days from the time I was hurt my toes were entirely well. I have also been wonderfully helped in other ways, and while I still have much to overcome, my daily prayer is that I may know the truth that makes free. I wish to express my deepest gratitude to our beloved Leader, Mrs. Eddy.

KATHARINE E. ANTES, Pasadena, Cal.

I feel it my duty to give a testimony as to what Christian Science is able to accomplish through faith in God. In March, 1904, I had a severe attack of sciatic rheumatism. Four years ago I had a similar attack, though not so severe. Then an electrical appliance seemed to help me, and of course that was the first thing I tried this time. It did me no good, however, nor did I get any help from the medical treatment which I tried for quite a while. A friend, who is a Christian Scientist, then proposed that I take Christian Science treatment, and finally I decided to do so. I went to a practitioner in this city. She agreed to treat me, and now, through Christian Science treatment and faith in God, I am healed of my plague. I was so bad that for eleven weeks I could not lie down on the bed. I suffered untold pain, but thanks be to God first, to Christian Science, and also to the faithful practitioner, I no longer suffer. I am once more able to walk as God intended I should do, —upright. I shall study Christian Science and try to understand it better.—R. M. EPPLER, Purcell, Ind. Ter.

I came into Christian Science about September, 1903. I had been examined, ten months previous, by an able physician, who discovered a floating kidney. He said that if allowed to remain in this condition it would affect my nerves. This it did, and from that time until I came into Christian Science my suffering was intense. The doctor said the kidney must be stitched to the muscles of my back, and then he was not positive of favorable results. This kidney has not troubled me in the least since I have been studying Christian Science, and I think nobody can understand my gratitude but those who have been affected with nervous trouble in a similar manner.

Another benefit which I have had in Science, was in the cure of consumption. I came West for this trouble, a brother and sister having died with it. When I took up the study of Christian Science I had tried medicine and climate for two and a half years, with little improvement. However, at this point I would like to state, in justice to a noble doctor of medicine, that he once saved my life by an operation. This trouble has attracted my attention but very little since studying Science and Health, and I feel that it never will if I remain true to this teaching. Another demonstration was over chronic constipation, for which I have had only Science treatment. This was over a

year and a half ago. I would like to add that I became an invalid during a nine-years study of medicine. Then medicine brought no relief for two years and a half, when I took up the study of Christian Science. Six months from the day I first opened Mrs. Eddy's book, "Science and Health with Key to the Scriptures," I considered myself well.

Will also add that I could never have practised my chosen profession, dentistry, had it not been for Christian Science. In the last year and seven months I have been but one day out of the office on account of my health, and this was when I first commenced the study of Christian Science.

JOHN TIFFIN, D.D.S., Canon City, Col.

Jesus came as the Wayshower to teach us the truth, and although it has been partially hidden for centuries, Christian Science is again showing us the way, through the self-sacrifice and love of our dear Leader, Mrs. Eddy, who has so faithfully devoted her years to the cause of uplifting humanity and who stands to-day as the exponent of the Christ-truth. I should like to tell of my experience with the practical side of Christian Science, as viewed from the human standpoint. Last winter my three little girls were taken, simultaneously, with scarlet fever, as diagnosed by two physicians of the Board of Health. No material medicine was given them, and the fever was broken in from two to three days in each case. Every condition was met and destroyed; they were allowed to eat and drink anything they wished for, and although they were quarantined for several weeks, they played about the house, after the first few days, feeling perfectly well. We were warned to beware of after-effects,—all kinds of dreadful things. The first time we took them away from our premises it was to the Christian Science church, in a snowstorm, but there were no "after-effects" except enlarged appetites and perfect health.—A. H. ACKERMAN, Brooklyn, N. Y.

[Translation.]

For about seven years we have known of Christian Science, and find it truly a help at all times and in all conditions of life. The question is often asked, How long will it take one to be able to apply Christian Science and help others? I can answer this question with the following experience. During the first week of our knowing of Christian Science, and after we had attended the services twice, one evening, while undressing for the night, a feeling came over me as if I could not breathe. At first the thought came that I would ask my husband for a glass of water, yet, being filled with the thought of Christian Science and convinced of the ever-presence and all-power of God, I desisted and did not express my desire, knowing that water had no power to help me. Thereby the feeling of suffocation was overcome and the application of Christian Science brought an instantaneous help which proved to me God's presence and power. With a grateful heart I acknowledge that through the study of Christian Science, as taught in Science and Health, I have been entirely freed from a disease which the professors in Germany pronounced floating kidney, and through my growing understanding of the teachings of Christ Jesus as given again to the world, I have been enabled to help others. Is not this a convincing proof of the truth of the saying, "Who trusts in God, does not build on sand." O, may all, who call themselves Christians, become adherents of Christ in truth and in deed, and thus share in the same blessings and promises.

MRS. LOUISE RITTNER, Dallas, Texas.

I wish to tell of the joy and peace that have come to me through the study of Science and Health. My steps have been slow and encumbered with many fiery trials. Oftentimes error seemed so dense that I felt I would faint by the way, but remembering our Master's divine word, to take the cup and drink all of it, and the many trials that our beloved Leader had to endure in order to point out the way of escape to a sin-sick and dying humanity; and knowing,

too, that there was nothing to turn back to, I pressed on to reach the high goal. Mrs. Eddy tells us that in order to reach this goal we must not only seek but strive for it, and I can now see that trials are necessary to cleanse our consciousness of the many evils that beset our way from sense to Soul. If we were not tried, evils that we thought were destroyed would only be covered up. When trials come, many sins which we flattered ourselves we were free from, are revealed, and as we discover them they are cast out through truth. In this way we are gradually purified and our enemies oftentimes prove our best friends.

It is ten years since I heard of Christian Science, and was healed of risings in my head that I had been subject to since childhood. I bought a copy of *Science and Health* at the same time, and not a drop of medicine has been used since that precious volume came into our home, although very little of its teachings was understood for several years afterward. Various forms of sin and sickness have yielded to Christian Science treatment. Three children have been born under this treatment, with good results, and I never remained in bed, but was up attending to my housework as usual. The physical healing is, however, of minor importance, compared with the spiritual uplifting. Many rough knots of sin have been hewn off by the sword of Truth. I can now gladly abandon all strife and striving for material things, and work to reach the goal. This spring I received class instruction, and the benefit derived from it is great.

Words are inadequate to express the love and gratitude I have for Mrs. Eddy, who has become the channel for the revelation of this blessed truth.

MRS. ALICE HENDERSON, Fort Davis, Tex.

I have heretofore given testimony to my own case of healing by Christian Science treatment, after having been a chronic sufferer of many years standing, and being healed even though I was bitterly antagonistic to what I supposed Christian Science was. When I gained an understanding of it, I realized that my prior conception was erroneous in every particular. Several years ago my wife was a sufferer from an internal trouble that the best physicians said would never be cured without a capital operation, which was so serious and dangerous that they would not deceive us as to the gravity of the situation. The operation was not performed, but Christian Science was called in, and in about five months' treatment, complete and lasting relief was found, without any recurrence of the complaint.

Some years ago one of my sisters was lying dangerously ill. I was sent for and found the physicians holding a consultation. The conclusion arrived at was that an immediate operation was necessary, as it was considered a matter of life or death. My permission was desired, or the responsibility would rest on me. Permission was refused, Christian Science was resorted to, and in a few days the patient was out, perfectly well, and has not suffered from the complaint since.—ISIDOR JACOBS, San Francisco, Cal.

It is with a grateful heart that I send this testimony of my gratitude to God for all the great blessings of the past and present that He has given me and mine. Seven years ago Christian Science came to my home in a time of great need, and healed one near and dear to me. I was an invalid at that time also,—prostrated through sorrow and trouble. I then began to read *Science and Health*, and was strengthened mentally, morally, and physically. I put myself under treatment, and as I began to imbibe the truth my eyes were opened. I saw that my true consciousness is mental and not in the body. I was enabled to lay off glasses which I had worn eighteen years, and I have had no need of them since. I have had many trials since then, but every one of them has brought me nearer and closer to Him who has said, "I will not fail thee, nor forsake

thee." I feel daily that God has greatly blessed me in calling me to know His allness and my oneness with Him.

I thank God for enabling me to look upon the dear one who has brought the truth to me and mine,—Mrs. Eddy. God bless her.—MRS. MARGIE COCHRANE, Buffalo, N. Y.

I am prompted to give my testimony to the many benefits received from Christian Science treatment, as well as from the teaching of "*Science and Health with Key to the Scriptures*" by Mrs. Eddy, together with the Bible. My troubles have been mainly catarrhal, and nearly deprived me of taste and smell. My hearing, sight, and voice were impaired, besides which I had trouble, of long duration, with a painful sore throat. Bunches also appeared on my lower limbs, that developed into running sores. I was under Christian Science treatment off and on for six years. The healing has been slow, but sure and very harmonious, and accompanied by a consciousness that all good is possible with God. I have found the study of *Science and Health* very helpful and interesting. It has given me a better understanding of God as a present help at all times, and how to trust the supreme infinite. I am not entirely healed, but am very comfortable and give all credit to Christian Science treatment, and I recognize the fact that had it not been for this treatment I would have been in my grave years ago.

For all this I cannot refrain from expressing my profound love and gratitude to God for the blessings Christian Science brings through the teachings of our beloved Leader, Mrs. Eddy.—A. B. BALLOU, Woonsocket, R. I.

It is now five years since I first heard of Christian Science. Eight years prior to that time we were living in the south of Louisiana, where I was constantly sick with malarial fever which later developed into lung trouble. I traveled from one place to another looking for health, but could not find it. Finally the doctors advised me to come to Colorado, to a higher altitude, which we did. As soon as I arrived in Denver I got worse, for I had hemorrhages of the lungs and was in a serious condition. My doctor did all he could for me, and when I was able to walk around again he advised us to get out of the city and go into the mountains to live. I was willing to do anything if only I could get well. Arrangements were made, and when we arrived at our destination it was a wild, rocky-looking place and we were twenty miles away from the nearest town. My doctor, knowing the location of the country, took care to provide me with an assortment of medicines which I might need, and I took great care of them, for we could not go to town every day.

Having been accustomed to city life, I used to think that such a lonely life was like that of a hermit. I found my only pleasure and comfort in prayer, but it seemed never to be answered. One day a lady came to our cabin on an errand, and she was so fresh and rosy that I liked to look at her. After a little conversation she asked me if I had ever heard of Christian Science. I said, no, and asked, "What is Christian Science?" She told me how she had been healed, and asked if I wanted to read something about Christian Science. She sent me some copies of the *Sentinel*, and I began to read. The first article I read was a great revelation to me, for I had been taught from childhood that it was God who sent us sickness and tribulations. As I read on I found some references to *Science and Health*, and I wondered what sort of a book it was. Next time I met the lady I asked if she had *Science and Health*, and she said, yes, but that she needed it every day. I told her I would like to borrow it. She finally loaned me her copy for two weeks, and I was confident that I could read it through in that time, but I was disappointed, for those two weeks were the busiest I had since I lived there. The lady was prompt in sending for her book, so I sent for a copy at once.

At last it came and I felt very happy. Day by day it became more precious to me. It satisfied my hunger, and midnight many times found me up, reading *Science and Health*. When I got to the chapter on "Prayer" (old edition) I was made whole. I could never tell in words what happened, but I became conscious that I was healed, and it was so clear to me that I got up at once and gathered all my medical books and prescriptions and destroyed them, with all my medicines, and I have not used a drop of medicine since. When I look in the *Journal* and see the number of Christian Science practitioners in the different cities where I had been and never heard a word about Christian Science, those words out of the hymnal,—

Thou ledest me by unsought ways,
And turn'st my mourning into praise,—

always bring to me a sense of gratitude and joy, for I love to think of the happy day when I first heard of Christian Science. Since then I have had many and many proofs that God answers prayer when we pray aright, and I no longer wonder why the lady would not be without *Science and Health*, for now I would not either, at any price.

I am truly grateful to the one who first presented Christian Science to me, and to our dear Leader. It comes to me that I can only prove my gratitude in trying to live the life revealed through Christian Science, in being more awake to the truth, more watchful, more loving and obedient.

BLANCHE C. ROBINSON, Denver, Col.

"Ye shall know the truth, and the truth shall make you free." "That ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Out of darkness into light,
Out of blindness into sight,
Out of sorrow, sin, and pain,
Into joy, hope, life again.
Lifted up to know the Truth,
Given back a vanished youth,
Knowing in our Father's sight
Is no age, nor cloud, nor night.
Thank we, then, our God above,
Who is Light, Life, Truth, and Love.

Hardly a day passes in which these words do not come to my consciousness with a sense of rest and freedom. One is so surrounded here with the fear of disease; in fact, disease and sickness are the most usual topics of conversation everywhere. With a clear understanding of the truth of Christian Science, however, we realize that we have been liberated from the bondage of these conscious and unconscious fears and brought into "the glorious liberty of the children of God." I have only been in this country for three months, having come here with another lady, a Christian Scientist, and as far as we know we are the only Scientists here. On Sunday we hold our little service alone with our two children, knowing that, as there are no limitations in Truth, others may be led to join us in the future.

One of our Kaffir servants, who was suffering intensely, listened to the truth and was quickly helped. She expressed much gratitude for her healing.

I have only known about Christian Science for a year, but I wish to express my sincere gratitude for spiritual and physical healing, and for the many demonstrations which I have had of the power of Truth.

MRS. AGATHA HAYWARD, Bloenfontein, S. Africa.

Three years ago I was healed of an ailment through Christian Science, and since that time I have had many beautiful demonstrations of God's omnipotent care. My heart has never ceased to be grateful to God, to Mrs. Eddy, and to her faithful followers. My daily prayer is to be ever worthy the name of a Christian Scientist.

MRS. DAISY C. MAIL, Denver, Col.

"When he was yet a great way off, his father saw him." Several years ago these words made a deep impression on me, and even in anguish the thought went out that perhaps my Father saw me.

Just one year ago I took my first treatment in Christian Science, and I can say with much gratitude that crooked paths have indeed been made straight, and rough places plain. My healing has come about gradually, and many ailments, some of years' standing, have been overcome. I can truly say that I never dreamed to attain in this life to such hope, health, and happiness. When I first took up the study of *Science and Health* I said to my practitioner that night, "Others might be able to heal, but of course I never could." I have had it proved to me, however, that God is no respecter of persons.

Two months ago I came to Rich Hill, Mo., and have been most happy in striving to do the work of him who came "that they might have life, and that they might have it more abundantly."

I wish to thank the dear friends who so lovingly helped me over the rough places. I would tread softly when I think of that gentle woman, our dear Leader. May she be blessed with blessings beyond hope or thought, with blessings which no words can find.

NELLIE CUNNINGHAM, Rich Hill, Mo.

It is now over four years since I first heard of Christian Science, and my heart overflows with love and thankfulness to our beloved Leader, Mrs. Eddy, and the dear one who so patiently led me to see the true light that leads us into the paths of righteousness, or right living. At that time I was given up by physicians. They told my husband that I had blood-poison and they could not do any more for me. I seemed to be the most unhappy woman in the world, and was thinking, "If death would only come and end it all!" But instead Christian Science came, with healing in its wings, and made me free. I was healed in about three treatments and have been free ever since. I have had many beautiful demonstrations, one where my little girl, two years old, swallowed potash, and the trouble was overcome in about twenty minutes. All were met and destroyed through the truth. Words fail to express my gratitude and love to God, and to Mrs. Eddy, who so faithfully labors for mankind.—MRS. ADELIN PHEIBER, Warsaw, N. Y.

[Written for the *Sentinel*.]

Love's Guidance.

MARJORIE JERMAN.

My shepherd is the King most high;
My every want He doth supply.
And He to me is ever nigh:
Love leadeth me.

As ever on my course I press,
Toward that eternal state of rest
Where all with His sweet peace are blest,
Love guideth me.

Though falt'ring be my steps, and weak,
I'll look to Him,—His strength I'll seek,—
Assured that, when I'm patient, meek,
Love strengthens me.

As onward in the truth I go,
Each day destroying some dark foe,
With healing streams which ever flow,
Love blesseth me.

From our Exchanges.

The arguments which are made against the sacrifice of principle in this matter of union are true and have great force. But it is certain that no one truth can ever conflict with any other truth. The whole realm of truth is everywhere consistent with itself. Admitting, therefore, the truth of Christ's words, it is clear that there cannot be anything really true and important which will stand in the way of the realization of the prayer of Jesus [that they may be perfected into one]. Since this is of supreme importance, if the world is to be brought to submit to his rule, the proper attitude of all Christians is, not to emphasize the things on which they must insist, but to search for those points of difference which they will be able to yield in order to aid in bringing about that unity of his followers which Christ declared would in itself achieve the reception of his love by the world.

In view of what has been said, it will at once suggest itself that much Christian effort is at present misdirected. The extension and establishment of the kingdom of God on earth is being attempted under impossible conditions. No thoughtful person can contemplate the immense expenditures of sincere and earnest labor and of money in Christian work to-day, and the utterly inadequate results, without a feeling that there is a serious error, somewhere. May it not be that the followers of Christ are not only sapping their energies and resources by their divisions, but are rendering complete success impossible by failure to comply with the fundamental condition on which Christ himself hung the triumph of his gospel in the world? If this is true, the supreme effort of Christians should be directed toward effecting a real unity among themselves, that they might go forth a single army with a solid front to win the whole world to the love and service of their Lord.

The Watchman.

One of the indications that the revival of religion in Wales is genuine, is that Mr. Evan Roberts, one of the prominent leaders in the movement, warns his fellow-workers of the danger of trying to frighten people into conversion. He says, "Do not say anything about hell and future punishment to the people." He also protests against preaching against the theatre and the public house. His belief is that, if the right spirit is in the hearts of the people, they will show works meet for repentance. In short, his methods are exactly opposed to those of the professional revivalists, who always begin by denouncing the sins of church members and prosperous people. Such preaching is always attractive to the rabble, but is not a sign of spiritual power. The signs of the genuine revival, which comes only once or twice in a century, are spontaneity, gladness of heart, rejoicing in the love of God, the presentation of the glorious aspects of the righteous life, with faith, hope, and joy in believing.—*The Christian Register.*

If the spirit of Christ has become the ruling principle of our conduct, then we have entered into life, and it is a life that knows no term; it is the immortal life. If the spirit of Christ has entered into our lives, then in all our relations with others life is increased; we are by nature givers of good; out of our lives are forever flowing loving, saving, restoring, vitalizing influences, and when all the members of the society in which we move have received this gift and manifest it, there are none to bite and devour, to hurt or destroy.

WASHINGTON GLADDEN, D.D.
The Homiletic Review.

There is too much hortatory, oratorical evangelism, and too little "conversational evangelism," thinks the *Sunday School Times*. If religion is a possession it also is a gift. If men have anything which is their neighbors' worth while to have, why not tell them of it?

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A Word from Mr. Chase.

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Receipts will be sent promptly as remittances are received. If you fail to receive a receipt within a reasonable time, notify the Treasurer.

Please write your name plainly. Always give street and number or number of post-office box.

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