

CHRISTIAN SCIENCE SENTINEL

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

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ARCHIBALD McLELLAN, Editor.

JOHN B. WILLIS, ANNIE M. KNOTT,
Associate Editors.

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Items of Interest.

National.

In a recent gathering, representing all parties, in Porto Rico, the following memorial was adopted and the appeal made that,—

The House of Delegates shall continue as heretofore, elected by popular vote and composed of thirty-five members; that instead of the Executive Council there shall be an Insular Senate composed of fourteen Senators, to be elected, two for each one of the seven districts into which the island is divided; that these two legislative branches shall have all legislative authority granted by the act of April 12, 1900, to the Legislative Assembly of Porto Rico; that the six departments now existing, namely, the Secretary of Porto Rico, the Attorney-General, the Treasurer, the Auditor, the Commissioner of Education, and the Commissioner of the Interior, shall be continued in force; that the heads of these six departments shall be appointed by the Governor of Porto Rico with the advice and consent of the Insular Senate.

Pray grant unto this country all legislative authority and at the same time all responsibility. We cannot accept that public officers be sent to Porto Rico who, as a general rule, are unacquainted with the language, the customs, and the needs of this country, and within twenty-four hours after their arrival take their seats in the Executive Council and decide by their votes complicated and transcendental questions. We desire that the opportunity, heretofore denied to us, be given, that we may show that we are now capable of self-government. Our commonwealth has an old civilization of its own; we have shown our estimation and respect for the laws; we worked out the problem of the abolition of slavery within the most perfect normal bounds; we have met, without disorder, most terrible financial crises. We know ourselves, we fully know our needs, and we are fully convinced that we can successfully manage our own local affairs.

Secretary Taft, in an address before a Philippine audience, urged the fostering of education, the maintenance of order, and the improvement of labor conditions. He answered the native orators who were agitat-

ing independence, by reiterating that the United States would not tolerate interference in its policy of preparing the Filipinos for self-government, which would require generations. Hence he advised them to work, instead of agitate.

Chairman Shonts of the Panama Canal Commission has recently returned from a tour of inspection at the Canal. He finds that the imperative need now is complete and sufficient arrangements for housing and feeding twenty thousand men, and that this must be done before excavation can be satisfactorily carried on. He finds also that the single-track railroad now in use is adequate for all present demands, if operated in modern up-to-date methods.

The battleship *Kansas*, the largest war vessel ever built in the East, was launched on the 12th at the yard of the New York Shipbuilding Company in Camden, N. J. The daughter of Governor Hoch of Kansas acted as sponsor for the ship. As the vessel glided down the ways Miss Hoch broke against its side a bottle of spring water brought from *Kansas* instead of the customary bottle of champagne.

Iroquois, the defender of the Rochester Yacht Club, last week defeated *Temeraire*, the challenger of the Royal Canadian Yacht Club, in the final contest for the Canada's cup. It was the fifth race for the famous international trophy and the defender led from start to finish.

The Government forestry service has begun a series of experiments to determine the value of the scrub pine for paper making purposes. It is hoped that this timber can be utilized to relieve the demand for spruce, which is very heavy.

Foreign.

The union between Norway and Sweden, which the former now wishes to dissolve, was made in 1814. By the terms of the union Bernadotte was elected King of Norway under the title of King Charles XIII. He accepted the terms of the Norwegian constitution and agreed to govern under and according to its provisions. Owing to the divergent conceptions of the ideas of royalty and authority entertained by the two nations, disagreements in the interpretation of the royal prerogatives and of constitutional powers have been constant almost from the first. Norway is almost a pure democracy without any hereditary aristocracy, while in Sweden the aristocracy enjoys a preponderating influence in all Government affairs. Norway has always been a great seafaring nation, and her shipping and carrying trade greatly exceeds that of Sweden. The present move for dissolution originated in the demand of Norway for consuls of her own to represent and protect her in foreign countries. There is an expectation, not ungrounded, that Norway will establish a republic.

Russia's national representative assembly, which endows the Russian people with the right of being consulted through their chosen representatives in the suggestion, preparation, and repeal of legislation, now takes its place among the fundamental institutions of the Empire by virtue of a manifesto, issued on the 19th by Emperor Nicholas, summoning the representatives of the people to meet in their first convocation in January next. This action is in accord with a rescript issued March 3d last. The national assembly will be a consultative organization in connection with the Council of the Empire, and not a legislative body. The powers of the Emperor remain theoretically absolute. The suffrage is based on property qualification, the peasantry having a vote through membership in communal organizations. A considerable portion of the residents of the cities, possessing no lands, together with women, soldiers, civil functionaries, etc., are without suffrage.

Extensive plans for the improvement of the system of lighthouses along the Atlantic seaboard of Canada are announced by the

Canadian Marine Department at Ottawa. Within a few weeks an improved light will be placed on Gannet Rock, in the Bay of Fundy. A very powerful light will be established on Cape Race, Newfoundland. Lights similar to the new one on Gannet Rock, will be erected at Cape Ray, Cape Bauld, and Cape Norman, Newfoundland; Greenly Island, in the Straits of Belle Isle; Heath Point, Anticosti Island; Fame Point, Cape Magdalene; Martin River, Quebec; Gyron Island, Gulf of St. Lawrence; Mangers Beach, at Halifax; Sea Island, Nova Scotia, and several other points.

Awards aggregating \$659,287 in the claims made by French citizens against the Government of Venezuela for damages sustained during the revolution of 1901, were handed down last week by the Hon. Frank E. Plumley, the referee chosen by the French and Venezuelan Commissioners who originally passed upon the claims when they failed to agree. Eight claims were submitted to Mr. Plumley. The findings of the French and Venezuelan Commissioners were widely at variance, the French Commissioners approving awards of \$7,371,800, while the Venezuelan Commissioners allowed \$62,271. The decision of Referee Plumley is final.

The steamer *Pleiades* has brought news to Victoria that seventy sunken vessels in Port Arthur harbor have been raised by the Japanese. The battleships *Peresviet*, *Poltava*, *Retvizan*, *Pobieda*, and *Pallada*, and the cruiser *Bayan* are included in the list of those which will be saved.

The Chinese boycott of American goods has developed into a matter of serious concern, not only to Americans but other foreign citizens as well. Foreigners are now joining with the importers of American goods and the Chinese officials to have the movement suppressed.

Industrial and Commercial.

From recent estimates made of the citrus crop of California for next year the crop will be a record-breaker. That there will be upwards of thirty-five thousand carloads seems certain, and the aggregate may reach forty thousand cars. The current year ends October 31, with shipments that will total more than thirty thousand cars. Returns for this season show that the Southern California Fruit Exchange will have distributed seven million dollars to growers for fruit shipped for its members.

An order for one million pounds of boiler-plate steel has been placed with the Homestead plant of the Carnegie Steel Company, to be used in the immense new liner of the White Star Company, the *Adriatic*, now building at Belfast, Ire. This vessel will be larger than her mammoth sister ships, the *Celtic*, *Cedric*, and *Baltic*.

Egypt's official report of the Nile flood, published last week, states that the river is very late and low. A "bad Nile" has been declared. At Assouan the gauge is three metres below the thirty years' average. The cotton crop, which has been saved by the Assouan reservoir, is expected to be a record.

The Chinese Government is said to have offered, through the legation at Washington, a sum between six and seven million dollars for the concessions and property of the Hankow-Canton Railway, including twenty-eight miles of railroad already in operation and its rolling-stock.

Twenty-one wholesale trade lines of Chicago show an increase in the volume of their business of more than twelve per cent over that of last year. In money this means a gain of more than \$160,000,000.

The yield of wheat in the Northwest is greater per acre this season than for several years, and the quality is far superior to the average. A conservative estimate places the yield at 221,000,000 bushels.

CHRISTIAN SCIENCE SENTINEL

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

From our Contributors.

Gold.

M. G. KAINS.

No metal has attracted more attention than has gold. While it may not be the most valuable substance, in human reckoning, nevertheless, from the dawn of time it has held the honored rank of king of metals. Among the ancients, it is thought to have been known earlier than silver, copper, tin, iron, or lead, which were the only other metals then in use. In ancient Egypt its value was thirteen and one third times that of silver, and in Greece and Rome, prior to the Christian era, the ratio was ten to one. Valuations then as now were dependent more upon the use of the metal as a medium of exchange and for works of art, than upon less utilitarian or æsthetic attributes.

Could we look beneath the surface we might perceive upon every page of human history the imprint of golden letters. The desire for gold has directly led innumerable expeditions, and indirectly instigated countless others of less peaceful character. But even beneath this golden glamour may be traced the desire for the power which has long been attributed to this metal simply because of the fictitious valuation placed upon it. This desire has not only led men to search, but has suggested and assisted them to improve upon the methods of securing larger proportions of gold from given volumes of ore.

Apart from the mere picking up of nuggets as they happen to be seen, pure or native gold is secured from natural sources in three ways: by washing, by combining with some other metal, such as mercury or lead, and by more elaborate chemical processes. The first method is dependent upon the difference in specific gravity between gravel and gold; the gold sinks to the bottom of the pans, sluices, or other apparatus used in washing, while the gravel is borne away by the current; the other two processes depend upon affinities of certain elements or chemical compounds for gold. All three methods are practised to-day; anciently only the first was known. This method is very imperfect, since often fifty per cent of the gold is left in the gravel. The second, amalgamation, a more modern process, is extensively practised, often in conjunction with the washing process; but it is also more or less wasteful. The most recent and perfect method, that of treating the ore with a solution of cyanide of potash, or first with chlorine and then with water, caps the climax of efficiency and may be used to secure the last vestige of gold from the ore. Because of its perfection it is often employed after one or both the other processes have been utilized so far as they are practicable. In countless cases these chemical processes have been applied to the dump-heaps of abandoned gold-mines, and they have often enriched the experimenters even beyond their most golden dreams.

If gold, the most valuable metal in the so-called material realm, be taken as the symbol of truth, the Bible at once becomes the great gold-mine. Unlike material mines, however, it is inexhaustible and is free to all to secure as large a supply of wealth as they may desire. Many merely pick up occasional nuggets, which satisfy them as baubles please the young; they make little practical use of their possessions. Others, who see some value in truth, try the primitive process

of appropriating that which requires little effort to secure. It gives them some sense of power. Still others try the amalgamation process; they bring human reason and study to bear upon the text, and with more labor seek to secure a still larger amount of truth. And yet in these cases there is a vast deal of detritus which each feels sure contains still more truth, but only by the most scientific process can this be worked over satisfactorily. This process has been discovered and given to the world. "Science and Health with Key to the Scriptures" contains it.

The mine, that is, the Bible, is open to all; the process is free to all; the truth makes all free, gives all power. Christian Science recognizes and emphasizes the power of truth to destroy falsity. It echoes and re-echoes, iterates and reiterates the declaration, "Knowledge is power." It points to the previous statement of this fact in the Bible, "Ye shall know the truth, and the truth shall make you free." It proves the understanding of these correlative statements in reforming the sinful and healing the sick, for these signs follow those who understand.

Who desires freedom: let him know the truth, for the truth shall make him free. Who desires power: let him learn meekness, for the meek shall inherit the earth. Who desires peace: let him master strife in himself, let him stay his mind on God, for He will "keep him in perfect peace, whose mind is stayed" on Him. Who desires understanding, wisdom: "let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

Christian Science, properly applied, enables us to appropriate all the truth of the Bible, all the power of understanding, all the might of meekness, all the trust in God. It heals, satisfies, elevates, ennobles, purifies, strengthens, and enriches. It reveals man as the image of his Maker, exercising God-given dominion over all the earth, and thus showing forth the boundless love of his infinite Father. All this gold, truth, and more, is in the Bible, deducible and rendered practical by God's own process, Christian Science. Spirit, God, speaks to each of us, even as to John in Patmos, and says, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich."

True Discipleship.

WILLARD S. MATTOX.

How may we know a Christian Scientist? Is there any hall-mark, any characteristic which may be said to classify this body of Christian people? It may be said in answer, that for one thing Christian Scientists, of all people on earth, should become the most benevolent. This will come about by reason of their teaching, but the especial doctrine which will contribute most toward distinguishing them from other Christian thinkers, is the novel proposition that evil is impersonal and unreal. This teaching is not modern, by any means. It dates back at least to the time of Jesus, and it is possible that before his matchless earthly career, others were exalted sufficiently to get a glimpse of this great metaphysical truth. In its present form the doctrine is unique only because, like much of the thought of Jesus, it was not understood at the time and has been neglected ever since,

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to the incalculable loss of mankind. The doctrine runs like a luminous thread through all the theology of Science and Health; and it is the realization of its truth, involving as it does the allness of God, which heals the sick.

In practice we find that even a very small understanding of the statement that evil is impersonal, enables us to love more honestly and to forgive more genuinely. Any state of consciousness in which dwell such qualities as love and forgiveness cannot fail to leave its benign impress upon all its neighborhood. To understand the impersonal nature of evil, sweetens life as nothing else can. It is a very potent antidote for all the poison of hate, growing out of personal antipathies. It heals the corrosive thoughts of jealousy and envy, born of the misguided belief that the evil we see is some person's evil. It enables us actually to forgive what seems a personal wrong, and to say, not hypocritically, but with sincerity, "Father, forgive them; for they know not what they do."

No incident of mortal history approaches the sublimity of the scene before Pilate, when Jesus held his peace and retained his calm serenity, undismayed by taunts and gibes, by cruel falsehood and physical torture. He was personally assailed and abused; his trial was a travesty on justice; his purposes, motives, and life-work were misunderstood, and all this by what seemed to be personal enemies. Certainly the evil was operative through personal avenues. The blood of his Christian followers, removed from the scene by nearly two thousand years, sometimes runs hot with shame and anger, when the brutality of his persecutors is remembered, yet he himself opened not his mouth. How was he able to do this? What supreme consciousness supported him through that ordeal? It cloaked him with divine majesty and made him the one illustrious figure in that notable company of Jewish and Roman dignitaries. All the human pomp and glory and power were theirs, but his was the greatest victory ever won, the victory over personality. Divine Love was the victor then, and must ever be the only conqueror of the claims of error. Jesus simply refused to hate. He refused to accept mortal mind's suggestion that these personalities about him were his enemies; that they could do him harm. It must have been the understanding that evil is not personal, which enabled him to pass through all these tests, and remain undisturbed and supreme.

All his philosophy led up to this final demonstration of control. At the very beginning of his ministry he announced a doctrine which should have saved Israel, and which will yet save Israel, in due time. He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; . . . For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

The Golden Rule is the epitome of this teaching. Without the understanding of the unreality and impersonality of evil, which Jesus clearly gave and which Christian Science to-day reiterates, how can we do to others as we would have them do to us? How can we love our enemy if we believe him to be somebody who is planning our discomfiture?

Christian Scientists have much to be grateful for, but in no respect are they more largely benefited than in the befitting habit of charitable thinking. The tendency to criticise, to condemn, to censure, is an outgrowth of the personal view of evil. As we begin to assimilate the truth, in Christian Science, regarding the nature of evil, our outlook on life undergoes a change, and our dispositions can but become more genial. Love for God and man gradually takes the place of that exaggerated, materially personal sense of existence which is at the very root of all our discord.

So long as we outline evil, call it a man or a woman, and then hate, fear, or pity it, we are still a long way short of

the truest scientific attitude. The test of the Christian Scientist is his conduct under fire, his mental attitude under the pressure of evil suggestion. When we are tempted to believe that there is sin, by the roundabout or secondary suggestion that A or B is not doing what he ought to do, and that his conduct, in our opinion, is far from scientific, we are as we used to be, for do not even the publicans the same? Is not this mortal mind's habit and custom? Then we may well ask ourselves, How much of a Christian Scientist am I, if I still make evil real, and call it a person, if I criticise it as person, allow it to stir me or create in me any feeling of resentment, or anger, or condemnation? What did Jesus do under provocation, when all the forces of evil united to insist that he had personal enemies who sought his life? What he did was the best thing that could be done, under the circumstances, because everything he did was scientific, and consequently just right. Then we cannot do better than to pattern our action after his. That which distinguishes the Christian Scientist is his ability to retain his harmony, in spite of everything. "If thou faint in the day of adversity, thy strength is small." When the dream of mortal existence presents a cheerful phase, then even the most melancholy Jacques can take heart and enjoy life. It is not especially creditable that we are agreeable when mortal mind seems to let us alone. We must be well and happy in spite of error, not because error allows us any degree of harmony. Are we any better than we were, if we still live on the old plane of personified evil and personified good, of mortal sinners and saints, and act accordingly?

People go to the play and lose themselves, for the time being, in the story which is being unfolded behind the footlights. They suffer with those who suffer, enjoy and fear and hate, just as the stage characters express these emotions, and heave a great sigh when it is all over, glad enough to come back to their individual selves once more and to know that what they have seen never really happened. The persons in the story, their names and natures, all the events transpiring around them, had no basis in fact, no reality; it was just a picture, a story, conceived by the playwright and objectively represented on the stage. In some such way we must come to view this drama of human life, with its shifting scenery, its varying moods, and its many actors. As Shakespeare says,—

All the world's a stage,
And all the men and women merely players.
They have their exits and their entrances,
And one man in his time plays many parts.

To forget our true selves and to live, apparently, in the story or allegory, means to share all the passions and sentiments, all the experiences which befall these stage folk called mortals. If we are wise and are well instructed in Christian Science, we will not do this. If we accept the mesmeric suggestion that all these persons are real, that what they say and think and do are actual events, that we are of them and affected by them, then results will be in accordance with our belief. There is ample warrant in the Bible and in Science and Health for assuming that our real position in Christian Science is discoverable in what we do, not in what we say. Jesus said, "If ye love me, keep my commandments," and one of his commandments was that we love one another, as he loved us. The proof of our progress, in fact the only evidence of our improvement which is worth considering, is to be found in our mental attitude toward our brother, and this mental attitude will be very largely decided by our understanding of the impersonal nature of evil.

The genuine Christian Scientist is a marvel of courtesy and charity. Like Spenser's "gentle Knight," it may be said of him, "Right, faithfull, true was he in deede and word." He is chivalrous, and always ready to succor them that have need of help. He discerns between the self-righteous appeal and the humble request of an honest heart, but even for self-righteousness he has no personal word of condemnation. He is always mentally hospitable to ideas

of truth, and because of this it often happens that he entertains angels unawares. Suspicion, fearfulness, exaggerated caution are no part of his make-up. He does not stoop to intimidation or innuendo. He is frank, honorable, simple, natural, fearless. He makes no war on any man, is charitable, gracious, merciful. The hue of his own kindly thought is imparted to those about him. He always brings with him a genial atmosphere of goodness, of good morals and good health. He has learned the art of minding his own business, and his conversation is well ordered, because he remembers that "Every idle word that men shall speak, they shall give account thereof in the day of judgment." This outlines the genuine Christian Scientist, whose model is the perfect man, Christ Jesus.

The Beginner and his Task.

REV. G. A. KRATZER.

IN the State Normal School of Cortland, New York, in the '80's, the first experience that the pupils had with any branch of metaphysics was when they took up the study of psychology in their senior year, under the principal of the school. On first entering the class, we were directed to open the text-book at a certain page, where we found a paragraph quoted from Sir William Hamilton's "Metaphysics." The teacher spent the entire hour in trying to make plain to us the meaning of the metaphysical terms which appeared in the first sentence. He said that we could never hope to study psychology successfully, until we had a clear and exact understanding of the meaning of the technical words which are used; and as evidence that we understood the meaning of what he had been saying to us, he required us to write out at home a statement which would convey the exact meaning of the sentence under consideration without using any of the words which were in the original sentence except the articles, conjunctions, etc. The next two recitations were spent in carefully criticising the paraphrases which members of the class brought in. Then they were required to do the work over again, and three weeks were thus spent in working out satisfactory paraphrases of the paragraph, which did not consume over half a page, notwithstanding that in twenty weeks we had to cover the material embodied in two large text-books. That we should have a correct understanding of metaphysical terms, seemed so important to our teacher that he devoted three twentieths of our time to this matter alone.

Science and Health professes to be, and is, a work on metaphysics. To deal successfully with the important facts about God and man, it could not be anything else. Consequently, it was necessary that Mrs. Eddy should use metaphysical words, and ordinary words employed in a metaphysical sense. In view of the above experience, should any reader of Science and Health be discouraged by the fact that it may be necessary for him to read the book for a considerable time, before he can discern the meaning of the metaphysical terms employed, from the connection in which they are used? Or should any one say that portions of the book are meaningless, or that the style is unnecessarily obscure under these circumstances?

If the writer may be allowed to be a judge, the metaphysical passages in Science and Health are not nearly so difficult reading, to a beginner, from the standpoint of the technical terms employed, as most of the text in ordinary works on psychology; but the average person, even if he be familiar with other works on metaphysics, must expect to spend a little time and effort in order to become familiar with the exact meaning and usage of certain words in Science and Health, before many passages will become clear to him. If he does this, he will find that the paragraphs which were most obscure, when he began to read, embody those statements which, to the fuller understanding, are most luminous with truth, most practical for application in daily life, and most direct and useful in healing the sick. With all this, however, it is not desired to convey the im-

pression that to acquire an understanding of Science and Health is a matter of undue difficulty. Those who do not find it as easy reading as the newspaper, or the current novel, should persist in reading and studying it, being assured, from the experience of others, that if they do so they will thereby discover the pearl of great price.

A Plea for our Literature.

ALBERT E. MILLER.

IT is a self-evident proposition that if our Christian Science publications were more widely distributed, our churches would be attended by more people, our Board of Lectureship would be greeted by larger and more frequent audiences, and, last but not least, our Publication Committees would be called upon less frequently to correct published misconceptions of Christian Science; thereby giving the committees opportunity to present original articles to the reading public through the columns of the daily press,—quite a large demand for which has already appeared.

Strange as it may seem, a great many seeds of prejudice have been sown in the public mind against Christian Science by the very large number of books in our public libraries which contain more or less vicious attacks on our faith and its noble Founder, and which at the same time embody the name Christian Science in their titles in a way which invites perusal upon the part of good people who visit the libraries with the intention of gaining some general information on the subject. This condition of affairs was noticed in Philadelphia some four years ago, and a committee was formed to care for the situation. Gradually the works of our Leader were placed in the more important libraries, along with the Christian Science periodicals,—displayed in regulation library covers,—and later the smaller libraries were served in the same way. Not content with simply placing the literature, the committee organized a plan for the systematic visitation of the libraries, to see that the books and periodicals were properly displayed and the supply maintained in sufficient numbers to meet the demand.

As time went by, certain libraries were found to have an insufficient number of our text-books on hand, and the number was then increased, until to-day all the larger libraries have several copies of Science and Health in constant circulation, and in one of them seven copies of the text-book of Christian Science, as well as a number of copies of the smaller works of our Leader, are now in constant use.

All this has shown that there exists a large demand for authentic information on Christian Science, and that for a comparatively small outlay the public can be given what is true, and thereby protected from assimilating the false.

During the past year the committee has been enlarged, and the annual appropriation from First Church of Christ, Scientist, of Philadelphia, which supports the committee, has been increased so as to permit of a regular visitation of charitable institutions, of which there are very many in this great city, and wherever kindly received our text-book and our other publications may be placed therein. The prisons, too, have been looked after and kept supplied, as well as some of the police and fire stations.

In addition to the new books which have been distributed, as well as the subscriptions to our periodicals which are regularly carried by the committee, the members of the congregation have been invited to turn over to the committee for free distribution among the prisons and public institutions, the *Sentinels* and *Journals* which have accumulated in their homes, and in this way hundreds of copies have been distributed which might otherwise have gone to waste.

Altogether the results of this work have been highly satisfactory, as not only furnishing a broader field of usefulness for our literature, but at the same time it is utilizing the helpful efforts of a number of members of the Church toward the upbuilding of His kingdom, of which "there shall be no end."

Selected Articles.

A Physician's Thought.

If man is a spiritual being, as is generally admitted, it behooves him, for self's sake, to give attention to spiritual concerns. Besides, no general social betterment is possible until our desires are fixed upon something far above and beyond the present ideals.

We never will attain to the standard of higher ideals so long as we admire and laud as our representative great men, those monsters of acquisitiveness who possess millions that they never earned, and which could have become theirs only through the enforcement of heartless methods upon those helpless to resist them. To admire such men means to admire their cynical business maxims, and esteem as commendable the immoral deeds which make such acquisitions possible.

These low aims and ideals sow the seeds of restlessness and discord everywhere. In public places, try hard as we will to hold fast to the better way and preserve our self-respect, we are ordered about in the general melee, hustled and herded and compelled to endure numerous indignities from those who have no respect for persons.

But amid these jarring environments we now and then see manifestations, startling indeed by contrast, of a sweet and harmonious life. It attracts us as revealing a mind centered and safe in its enlightened serenity. This evidence of divine power, for it is nothing less, makes a deeper impression for good than can any mere exhortation from the pulpit. This subtle aroma of sincere goodness is an intrinsic and recognizable characteristic of the sect called Christian Scientists, as any one acquainted with them can testify, and it is the direct outcome of right thinking.

I am not now considering the feature of physical healing, but note for the moment only this: That the Christianity which Mrs. Eddy inculcates in her system is primitive and pure; that it frees us from the notion that practical Christianity is impossible, for it is proven possible and applicable to every concrete instance in our discordant commercialized environment; and that this divinely beautiful influence of the Spirit carries its blessings of peace and serenity to every responsive soul within its radius.

They who evince such beauty of character and strew their pathway with such sweetness and light, afford examples and influence that come well within the meaning of altruistic. We love them for their goodness, and for thus showing the victims of an un-Christian civilization how to practise Christlike qualities, how to lead a religious life of such beauty as proves its value, and renders Christian Science, even aside from its physical healing, a demonstration of God's pure truth, the means by which to attain to a standard of higher ideals and a world-wide social betterment.

HARRIET A. LORING, M.D.
Brooklyn (N. Y.) *Eagle*.

Is Prayer a Reserve Force?

Recently a noted divine declared, "Parents have no right to pray for their children's lives until they have first done all they can to save them through the science of medicine and surgery."

This is not in keeping with the Scriptural teaching that "God is our refuge and strength, a very present help in trouble." We can scarcely believe that it was the gentleman's intention to assert that man should first exhaust his own strength before leaning upon the omnipotent arm. It is certain that there is no Scriptural authority for regarding God simply as a reserve power. By implicit reliance upon Him we rightly honor Him and reap a reward in harmony.

Jesus declared, "It is the spirit that quickeneth; the flesh profiteth nothing," implying that we should lean as heavily

upon Spirit as possible in every age of the world, not only during the climax of our troubles but in their incipency. We should even trust God before we are sick, as a preventive of trouble. It is a very grave error to suppose that one who places his dependence upon Spirit is doing less to help himself than the one who resorts to material remedies, and the present results of trusting God demonstrate the truth of this declaration. Is it less rational or less Christian to depend upon the certainty of divine providence than to pin one's faith to the uncertainty of *materia medica*?

We are taught in the Scriptures to pray without ceasing. If God is a real help, and if there is real efficacy in prayer, such help cannot be exercised too soon or too earnestly. If prayer is to be delayed until we have exhausted all other promises of relief, when shall we know that we have reached the point when prayer may be legitimately employed? Does our reverend brother believe that there is very little efficacy in prayer, and that, therefore, we should not risk depending upon it so long as there is something more substantial to use, or does he believe that modesty demands that we use divine measures sparingly? We choose rather to think that his peculiar view is based upon his lack of understanding of what can really be effected through true prayer. Christian Science, showing how to utilize the divine power in an effective manner, provides a way out of the dilemma. Thousands of minor ailments have been destroyed by this Science in less time than would be required to send for a physician, while thousands of chronic cases have been healed after having failed to recover through the ordinary material method.

The true method could not be more graphically stated than in the following words: "In all thy ways acknowledge him, and he shall direct thy paths."

ALFRED FARLOW.
Boston Times.

There never was a time in the history of the world when the Bible was used as a text-book to the extent it is to-day. If there is not within the lids of the Bible a correct statement of the creation of the universe and the laws of its operation, where shall we look for such a statement? Certainly physical science, so-called, has never revealed it. The greatest intellects of all ages have labored untiringly in the fields of science, theology, and medicine, advancing new theories and refuting old ones, establishing new systems and abandoning those of their predecessors, *ad infinitum*. And yet to-day, mortal man is, to a large extent, the victim and not the master of the material forces he has discovered, and is still controlled by sin and disease. All the while, however, in the compass of a single chapter of the Bible, and that the very first, there is to be found a clear, concise, and logical account of the creation and government of the universe and all it contains, and in the gospel story of the life of Jesus can be found the only instances of perfect healing in the record of the centuries, together with the system of theology which cleansed the Magdalen.

Dr. Schurman of Cornell University makes the statement, —evidently referring to the "miracles attributed to Jesus,"— that "we are recoiling from those dogmatisms of the Bible." If the professor refers to the healing works of Jesus, the fact that such healing works are now of such common and daily occurrence proves that they are in no sense miraculous but absolutely natural, and according to the teaching of Christian Science, an inevitable consequence, not of mere faith but of a right understanding of the laws which govern the universe and man.

We agree with President Schurman that the gospel of Jesus Christ is needed in "our seats of learning," but only as it is spiritually understood and demonstrated in regenerated lives and healthy bodies can the Bible be made practical as a text-book and "save our race from materialism, skepticism, and despair."

R. STANHOPE EASTERDAY.
Indianapolis (Ind.) Sentinel.

The Lectures.

Orange, N. J.

Bicknell Young of Chicago lectured on Christian Science before a large audience in Music Hall Monday night [June 5]. The speaker was introduced by Charles T. Root of East Orange, who said in part,—

Christian Science is offered as a platform built of and upon the immovable rock of truth, which has been from the beginning. The full understanding of it is boldly asserted to be the panacea for all ills, to be a compass that never varies, a rudder that never breaks, a light that never goes out, a comforter that is never absent, a restorer and preserver of health and happiness. Christian Science is not put forward as one theory among many, much less as a human invention; but as a demonstrable science, whose soundness, like that of any natural science, is proven by the results which follow strict compliance with its rules.

A practical people, men and women who are weary of speculation on vital questions, or of thought systems which seem to them sterile and inert, are eager for something of this kind, for truth which they can individually test and prove to be such, and which they can constantly use. To them, the subject of Christian Science, its nature and its far-reaching claims, would naturally be of immediate interest, as well as of the deepest concern. That such is the case is attested by the rapid spread of the movement and by the increasing respect of those who know it as yet only as it shines through the lives of its individual adherents.

The Orange Chronicle.

Lancaster, N. H.

Edward A. Kimball of Chicago lectured on Christian Science at the Opera House, June 8. He was introduced by Mrs. Charles W. Sleeper, who said,—

When asked to introduce the lecturer, I decided that perhaps I could not do better than to allude briefly to some of the things that Christian Science has done in our town. Facts are stubborn things, and to many of you it is well known that some among us were once confined to our homes for days, and in some instances for weeks and even months at a time, who may now be met upon our streets almost any day. If to-night there are present any of the physicians who did so much for us in those days, I wish to say to you that again and again I have heard expressed amongst us, loving appreciation of, and gratitude for, the kindly, cheering words, the willing help you gave us in the past. It has, however, been said that "there was nothing the matter with us in those days." Well, we thought there was, and despite your earnest desires and endeavors, you neither healed us of our diseases nor our delusions, and Christian Science did.

Some of our number were once members of other religious denominations. Let me ask you, in all love and honesty, if you had given us what has since been given to us, would we not be with you still? If you had proven to us that your religion had a scientific, demonstrable Principle, if you had satisfactorily answered our questions as to the past, present, future, the whither, wherefore, how; if you had proven to us that prayer, yours and ours, could heal us of our diseases as well as our sins, what need would we have had for anything more? This you did not do, and Christian Science did. Should it seem strange that the thing which not only offers, but gives, health, strength, peace, and a greater desire for purity and holiness, should be the thing we adhere to?

Do you find that we are not as kind, true friends and neighbors? not as willing to relieve suffering in every form? Do you find that we are not trying to be all that makes for good citizenship, not striving to follow the Master, as before? As Christian Scientists we are taught to be loving and charitable to all, allowing to others the same rights and privileges that we claim for ourselves.

It has sometimes been said to us that our text-book, "Science and Health with Key to the Scriptures" by Mary Baker G. Eddy, is difficult to understand. Should this seem to be the case, it is because materialism blinds us to the truth. The Scriptures teach us that God is Spirit: and that they who "worship him must worship him in spirit and in truth." If this be true, then He must be understood spiritually, for we cannot worship intelligently or reverently what we do not understand. If, then, with the open book before us, we find it difficult to understand because of our lack of spirituality, where must its author have stood in purity and holiness to have received the message and given it to the world?

We believe Christian Science to be the truth, a statement that perhaps some of you may not agree with, but let me ask you, and ask yourselves, What if it really should be the truth, what then? If it is the truth, then every honest physician will be glad to learn that there really is something which will heal every pain and disease, and that it lies in his power to give this aid to suffering humanity. Every honest clergyman will rejoice that the commands, "Preach the gospel," "Heal the sick, cleanse the lepers, raise the dead," may be literally obeyed here and now. Every honest man, woman, and child wants Christian Science if it is the truth.

Franklin, Mass.

Judge Septimus J. Hanna addressed an audience which completely filled Odd Fellows Hall on Tuesday evening [June 20] on the subject of Christian Science. He was introduced by Judge Henry E. Ruggles of this place, who spoke in part as follows:—

In the short space of a generation this religious belief has grown from a few adherents until now its followers number hundreds of thousands, and has extended not only throughout the length and breadth of this country but even into foreign lands and to the isles of the sea.

On the soil of this our beloved Commonwealth, in the hamlet of Concord, more than a hundred years ago, was started a conflict for the political rights and liberties of our people that resulted in enlarged political liberty and religious freedom. That beneficent result was obtained through rebellion and revolution, not only for the colonists of America but those principles have permeated all governments, races, and peoples throughout the earth, resulting in greater liberty of action and conscience.

So it may be that from the city of Concord in our neighboring State of New Hampshire, there is to-day going forth a religious influence, not by drastic but by gentle and benign means, by appeal to reason and conscience, an influence that may result in softening the hard lines that now divide the religious sects and denominations, permeating them with the true Christ-spirit of brotherly love and cementing them together in the work of making man better and nobler, morally and physically.—*The Franklin Sentinel.*

Lectures at other Places.

Marysville, Kan.—Judge William G. Ewing, July 11.
Bloomfield, Ia.—Judge William G. Ewing, July 16.
Colfax, Wash.—Edward A. Kimball, July 17.
Mace, Idaho.—Edward A. Kimball, July 18.
Walla Walla, Wash.—Edward A. Kimball, July 20.
McMinnville, Ore.—Edward A. Kimball, July 21.

New Setting for our Leader's Hymn.

CHRIST MY REFUGE.—A hymn for voice and piano, with suggestions for organ registration. The poem by Rev. Mary Baker G. Eddy, the music by William Lyman Johnson. Arrangement for high and low voice in same copy. Price, 75 cents; \$7.00 per dozen. Send orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.

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.

A Grateful Recognition.

[Excerpt from a letter.]

Frank N. Nay
Leon M. Abbott

Nay & Abbott
Counsellors at Law
1043, 1044, and 1045 Tremont Building.

Boston, August 16, 1905.

Rev. Mary Baker G. Eddy,
Pleasant View, Concord, N. H.

Dear Madam:—We are acting as counsel for Mrs. Whitcomb, the administratrix of the late E. Noyes Whitcomb, in settling her husband's estate, and we desire personally to thank you for relieving the estate from very serious embarrassment by taking title to the Brookline land which Mr. Whitcomb just prior to his death had contracted to purchase.

Mr. Abbott, who is now in the mountains on a vacation, did everything he could to try to get the estate relieved from Mr. Whitcomb's contract, but was utterly unable to accomplish anything in that respect, even though he offered to pay a considerable forfeit.

Therefore, when you came forward and took this land and paid the purchase price, you relieved Mrs. Whitcomb and her daughters of a most severe burden, and we can assure you that we appreciate it. After carefully looking into the circumstances, we have advised them that there was not only no legal obligation on you in this matter, but also no moral obligation whatsoever.

Yours very truly,
NAY & ABBOTT.

MRS. EDDY'S REPLY.

Pleasant View, Concord, N. H., August 19, 1905.
Messrs. Nay and Abbott.

My Dear Sirs:—Your favor of the 16th inst. was duly received; please accept my deep appreciation and gratitude for your kindness and professional skill.

I well knew that the dear Whitcomb family held no legal claim against me for debt; and yet the moral demand remains with every Christian Scientist to comfort such as mourn. Let us trust that no sinister consciousness will trample on this priceless pearl. The bereaved family are members of my Church, and the sudden loss of a husband and father, one of the very best of men, strongly appealed to me, otherwise, I could have ill afforded so great an undertaking and expense. It is far better to do unto others as we would have them do to us than fail to obey a single precept of our Lord.

Most sincerely yours,
MARY B. G. EDDY.

A False Report Corrected.

Nor a little of the prejudice existing against Christian Science is based upon false reports which have been published as news items in the daily papers, and the following letter from the Christian Science Publication Committee, which appeared in a recent issue of the *Joplin (Mo.) News*

Herald, will serve to call attention to the unreliability of many reports that have crept into the newspapers because of the great haste with which news must be gathered, as well as to an important part of the work of this committee. The letter is as follows:—

"St. Louis, August 10.—Editor *News Herald*. *Dear Sir:*—The *News Herald*, in its issue of August 4, in giving an account of the death of the infant child of Mr. and Mrs. W. F. Linn, of 2219 Virginia Avenue, your city, states that the child was treated by a Christian Science healer. Being informed by friends regarding the publication, I obtained a statement from Mrs. Linn concerning the matter. To the party who interviewed her she made the statement that the child did not have Christian Science treatment. In her statement she says,—

"The lady who treated the child was not a Christian Scientist and did not claim to be one. The lady rubbed with her hands and claimed to be a magnetic healer and osteopathist."

"I do not know the lady who gave the treatment, but am certain, from the report, that she was not a Christian Scientist, as she is unknown to other Christian Scientists in that section and her treatment was certainly not Christian Science treatment. I feel sure that you do not wish to blame any one unjustly, and ask if you will kindly publish this statement, either in this form or in such a manner as you see fit. I think one of your reporters could get the same information from Mrs. Linn that I have, if you care to go farther into the matter.

"Thanking you in advance for this kindness, I am, respectfully,
JAMES A. LOGWOOD."

Some people who are not interested in Christian Science have criticised this denomination for maintaining a Publication Committee, but when it is borne in mind that public opinion is moulded by the news columns of the press no less than by the editorial pages, it is important that no erroneous item such as the one corrected by Mr. Logwood be permitted to go unchallenged.

At one time we had knowledge of a State Board of Health in a western State which subscribed to a clipping bureau for the purpose of obtaining reports of deaths occurring under Christian Science treatment, and it was the intention of the Board to use these newspaper reports as evidence of the alleged need of legislation against the practice of Christian Science. No doubt many news items with no better foundation than that of the report regarding the Linn child have done duty before legislative committees, and with this in view may we not ask our friends of the press to ascertain the truth in such cases before publishing anything in their columns. ARCHIBALD McLELLAN.

The Question of Hazard.

OUR first steps in human experience and endeavor are wont to be faulty; but, though we come far short of the ideal, it is to the present advantage of the individual, as well as to the permanent advantage of the race, that we prove true to our ideal from the moment it is clearly recognized, and strive faithfully and persistently for its attainment.

In a time of temporary defeat a large and comforting philosophy is likely to be trodden under foot by the thronging importunities of habit and of human affection; and yet the hope of humanity, and therefore of the individual, hangs upon the faithfulness and self-forgetfulness of our devotion. The question of the possible experience of human suffering or loss, because of adherence to a high ideal, is often presented to those who must decide not only for themselves but for their children, and that, too, when a given determination is likely to be strongly opposed by other members of their family, and it is therefore well to meet it frankly and understand our ground. The life and teaching of Jesus leave

no room for doubt that temporary suffering and sacrifice may be incurred by those who resist and thus antagonize the asserted powers of evil. To oppose the currents of selfish human impulse and material belief is to experience their buffetings, even, perchance, to the cross, and this law obtains to-day no less certainly than it did when the martyrs marked with bleeding feet the course of their ascent. Error's resistance has varied forms of expression, some of which are no longer seen; but so long as criticism and condemnation find a place in mortal mentality, so long will all who are on the fighting line for truth need a clear and continuous consciousness of Love's protecting presence.

It would seem a splendid thing if all could rise to the consummation of this consciousness as a man vaults into the saddle, but neither human history nor the Master's teaching warrants the expectation of such an event. The whole tenor of the Word emphasizes the thought of growth as the normal process of racial advance. Heaven has not been and may not be reached at a bound, nor is the highest order of efficiency as a minister of Christ attained without labor and experience; but while all true Christian Scientists are pressing on with constant prayer for that more adequate spiritual efficiency which is so imperatively demanded to-day,—that dominion which is to be gained only as the clouds of material sense are dissipated by the Christ-light,—they are saved from the sense of enslavement to an evolutionary process by the remembrance that Jesus sent out his faithful followers at an early period in their discipleship, and definitely commissioned them to do those works which we may be tempted to think require not only a high order of spiritual apprehension but mature experience as well. Many times did Jesus rebuke his disciples for their slowness of heart, and he must have recognized their inability to immediately solve all the problems they were likely to meet,—an inability which was conspicuously manifest in the instance of the afflicted boy whom Jesus healed on his return from the Mount of Transfiguration,—and yet, despite their limitations, he unhesitatingly commended them to their undertaking, and they wrought a work in their day which has revolutionized the world.

The history of Christian Science abounds with kindred instances of wonderful healing done immediately after the first awakening to its truth. In very many cases the understanding of the Master's teachings, gained through our Leader's writings, has been so clear and exalted that students have been enabled to do works upon whose greatness they have marveled in later years. It is thus seen that while the movement of the larger body may be said to be evolutionary, in the case of the responsive individual an educational time limit does not necessarily precede the attainment of that perception of essential truth, and that childlike trust in it, which prepares one to rebuke sin and annul the asserted laws of disease,—and this for the reason that truth ever reaches human consciousness through revelation, not growth; through inspiration, not development. The truth is now and forever established in Divine consciousness, and as the dewdrop effectively transmits the sun's pure light, so may the childlike thought reflect the might of Mind.

The cry of "hazard" always expresses a more or less conscious or unconscious belief in the efficacy of that drug treatment which those who look to Christian Science are called to give up, and the intimation is often conveyed that until spiritual consciousness is more advanced, to rely upon Christian Science treatment alone is to assume the risk of personal loss for the sake of a consistent adherence to a transcendent ideal. It is apparent that the domination of this thought would practically interdict our progress in truth, by denying the legitimacy of spiritual endeavor prior to the attainment of spiritual completeness! The fallacy of this assumption is further established by experience. It is quite impossible that the Christian Science movement could ever have obtained or retained its present hold upon intelligent men and women, had they not come to know beyond all

question that though we are but at the dawn of the demonstration of spiritual healing, it now presents not only the right means, but the most effective means of escape from physical ills. To know and accept this truth, so abundantly established in the history of Christian Science, is to be impelled to ally one's self with the heroes of the past who, by their unswerving loyalty to their highest spiritual sense, have proved for themselves and for the race that in standing for the truth our Lord demonstrated, they pursued the safest and best course, and thus escaped the possibility of regret.

JOHN B. WILLIS.

Letters to our Leader.

Beloit, Wis., July 14, 1905.

Rev. Mary Baker Eddy,
Pleasant View, Concord, N. H.

Beloved Leader:—It is with hearts full of gratitude to you, and of love for The Mother Church, that we desire to express ourselves as a church. At a business meeting held some two years ago, our church voted to send the collection, which was not to be less than fifty dollars, on the first Sunday of each quarter, to The Mother Church Building Fund, until The Mother Church is completed. We took our quarterly collection for this purpose July 2, and at our semi-annual meeting we raised the amount to one hundred dollars. Following this, the motion was made that we lend our local church building fund to the Lord by turning the full amount, one hundred and twelve dollars and seven cents, over to The Mother Church Building Fund. As it was lying idle in the bank, this motion met a hearty response.

The following Sunday, our Sunday School voted to send all the money in the Sunday School treasury, four dollars and seventy-eight cents, also the Sunday School Church Building Fund of eighteen dollars and twenty-eight cents, to The Mother Church Building Fund. This may bring to mind the widow's mite, but if it be given in love it does its required work.

Affectionately yours,

FIRST CHURCH OF CHRIST, SCIENTIST.

EDWIN A. GREENWOOD, *Chairman of Board of Trustees.*

MRS. MARGARET M. MEYER, *Chairman of Board of Directors.*

JOHN E. SARGENT, *Clerk.*

MRS. EDDY'S REPLY.

First Church of Christ, Scientist, Beloit, Wis.

Beloved Brethren:—"Well done, . . . good and faithful . . . enter thou into the joy of thy lord." "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

Lovingly yours in Christ,

MARY BAKER EDDY.

Pleasant View, Concord, N. H., August 7, 1905.

Los Angeles, Cal., July 8, 1905.

Beloved Leader and Teacher:—Money cannot represent, nor can mere words express, our love and reverence for you, which is inspired by your devotion to the cause of Truth and Love. On this Communion Sunday, Second Church of Los Angeles has taken up a special collection for The Mother Church Building Fund, amounting to nine hundred and forty-one dollars and thirty-eight cents, which makes the total subscription to the fund, so far, by our church ninety-one hundred dollars. In addition to this, members of the church have subscribed, and are paying regularly, about three hundred dollars a month to the fund, to be continued until the building is completed. These contributions are sent as a small token of the sincere love and affection of the Christian Scientists of this far-away Western city, for their Leader and Teacher, and for the Church she has founded.

We are endeavoring to supply the need of a church edifice in our own field. We have purchased lots in one of the most attractive residential districts of the city, at a cost of twenty thousand dollars, and the plans for the church are now being prepared. With a growing church, having a regular attendance of over one thousand, the need of a building of our own has become imperative, but we know that this necessity cannot prevent us from enjoying the privilege of joining in the work of erecting The Mother Church. We are trying to show our love and appreciation by obedience and faithfulness to the requirements of our blessed religion. May our church ever be found striving for all that is high and noble, and for that Mind which was in Christ, that we may be worthy to call you Leader and Friend.

PETER N. TRAHN, ELMA P. JONES,
BLANCHE K. CORBY, JOHN D. WORKS,
KATE S. GREPPIN, Committee.

MRS. EDDY'S REPLY.

God loves you, I love you. The world is made better by such as you. MARY BAKER EDDY.

Portsmouth, O., July 29, 1905.

Mrs. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader and Guide:—Ever since I was found by Christian Science and privileged to learn at the feet of Truth, the desire has always been present with me to give you something, but I never seemed to have anything quite good enough to offer. I felt from the first that whatever entered Pleasant View must be perfect of its kind. As thought expanded, and as I saw that everything visible is but "type and shadow," the desire began to formulate itself, and I longed to send a pure gold ring containing three beautiful clear diamonds. The desire, as to a symbol, seems as remote as ever, but I believe I can now send its substance.

During the last few weeks I have been able to prove that Christian Science heals "quickly and permanently," as you wrote the London church, and as our Church Manual commands. The first of these cases is that of a little boy who, at four o'clock in the afternoon, fell from the top of a high tree, about thirty feet, and was carried home unconscious. About a half hour after the message for help came, another was received,—"Conscious and without pain, but one arm seems helpless; cries if we move it; we think it is dislocated at the elbow." The next morning he wiped the breakfast dishes, using both arms, and went to school as usual,—well.

The second: At 8 A.M. a lady fell from top to bottom of a long stairway, disfiguring her face and injuring her hip. Shortly after, from a sense of nervous shock, convulsions set in, and when her daughter telephoned me, the fear of death had been expressed by the family. Life was realized, and in one hour she sat up in bed. She arose and dressed in the afternoon, and attended to all of her own housework the next morning.

The third is the case of a sweet little rosebud babe, whose young parents are studying this Science. The mother called about eight in the morning, "Come quick, my baby's arm is fractured, she is screaming with pain." By the time I reached the house, a few blocks away, quiet reigned. The young father had been called home from business. At ten o'clock he returned to his work, and the little one played about the floor as usual, laughing all the while, but did not use that arm until the next morning, when she threw both little arms around her mother's neck and kissed her—free! To say that my heart goes out in gratitude for the understanding which makes these things possible, is but a feeble expression of thought. I see more and more clearly that only as we follow your steps are we freed from the trammels of material belief.

In thinking over the lines of thought which are conducive to these proofs of Truth's power, it occurred to me that the activity of Truth accomplished the first; the realization

of Life, divine energy, the second; and Love, the ever-present spiritual activity, the third,—Truth, Life, and Love. Then it dawned upon me, Surely these demonstrations shine with the clear white light of Truth. They are diamonds set in the circle of eternity. Then I thought of the ring I wanted to give you, and here it is, but after all, it is only giving you back your own,—the reflection of your own bright shining.

Humbly and gratefully yours,
FLORA BELLE JOHNSON.

MRS. EDDY'S REPLY.

Thanks. I value the spirit of your gift, above all things. M. B. G. EDDY.

Oshkosh, Wis., August 8, 1905.

To the Rev. Mary Baker G. Eddy, Concord, N. H.

Beloved Leader:—Among the unnumbered blessings which your chaste life has brought into mine, I count as especially priceless, certain pages from your message to The Mother Church, for June, 1901, under "No Reality in Evil or Sin" (pp. 19-24). These words have been my stay in dark hours, and when the claims of error seemed strongest, I have been wont to go to my room, and when alone with God, to read them aloud. They were always illumined to my thought, and each reading gave a clearer, stronger sense of God's allness and the nothingness of evil.

For this, dear Leader, and for manifold blessings received through Christian Science, I thank our Father-Mother God, and you, His faithful messenger to this age.

Lovingly your student's student,

MORRIS PHILIP JONES.

May I send this little handkerchief?

MRS. EDDY'S REPLY.

Thanks.—M. B. G. EDDY.

Brighton, Mass., June 10, 1905.

Rev. Mary Baker G. Eddy,

Beloved Leader:—Less than a year ago I was healed in Christian Science of melancholy. Out of the darkness there suddenly shone for me a great light,—the truth of spiritual being as explained in Science and Health. Since my healing I have again been greatly blessed of God in many ways. The freedom which Christian Science has brought to me is beyond words to express. Your writings—especially Science and Health—are to me pearls of great price. Through the reading of them I am beginning to comprehend the inestimable worth of your life's labor to all mankind.

Please accept this expression of gratitude from one who has been rescued from the depths of despair through the truth which you have voiced to the world.

Sincerely yours,
FRED C. WORMELLE.

Cedar Rapids, Ia., April 28, 1905.

Beloved Leader:—You may be pleased to know that a little band of workers away out here love you and our dear Cause and are trying to prove it by their works. We were able to send one hundred dollars to The Mother Church Building Fund at Christmas time, and fifty dollars a few days ago. This expresses but a portion of the love we feel for Christian Science,—God's precious gift to humanity through you, our beloved Leader.

Believe us, most lovingly yours,

Christian Science Students' Association.
CLARA D. LYMAN, Teacher.

Even in our commonest every-day work, we need the consciousness of His constant presence.

GEORGE MACDONALD.

Testimonies of Healing.

My healing was wonderful to us all. In September, 1895, I was taken very ill. A physician who was called feared peritonitis, and next day decided that this was the trouble. He visited me every day, and I had the best of care, but January found me in bed, and the doctor told me I had been at death's door three times within a month. I then sat up twice, only to go back to bed again, worse than before. In March I again sat up, or lay on the couch, and walked a little by leaning on some one, but could not be dressed as usual. I stooped over like an old person, and one day the doctor told me he feared tuberculosis of the bowels. Later, he said it had developed, and that the next step must be to have a specialist. He left a prescription, and went away. After he had gone, I thought it all over and decided I would take no more medicine, for if I must die I would spend no more money. My thoughts were more like hell than heaven that day, and when my husband came home at night I told him what the doctor had said. He was almost distracted, and asked for the prescription, but I dropped it into the fire, saying I would take no more drugs.

This was Monday, and our home was a very sad one. On Friday afternoon a caller was announced, who proved to be an old friend, a Christian Scientist. Six years before, when I was ill, she had spoken to me of Christian Science, but I had rejected it. She had now called on my sister, who told her of my condition. Knowing that "man's extremity is God's opportunity," she very kindly called on me now, but I was not at first glad to see her; being so sure I must die very soon, I wished to see no one. She, however, lovingly told me I could be well, that God did not make sickness, and said so many comforting things that hope revived. She inquired if I would like to read Science and Health, and when I answered that I would, she said she would bring it and show me how to read it aright. After she had gone, I thought over all the Scripture passages she had quoted, called for my Bible and read them. When my husband came home I asked him what he thought of trying Christian Science treatment. He replied, "Try anything, only do not leave me." On Monday my friend came, bringing the precious book. She said at once, "You are better." I asked her for treatment, which she gave. Then followed a beautiful talk which I shall never forget. Later, I walked erectly down the hall. Then I realized what I had done,—I had stood and walked alone, the first time for months. When the practitioner saw my amazement, she smiled. She came to me each day for a week and at the end of that time I took a seven-minute walk alone up hill. The most alarming symptoms all disappeared after the second treatment, and in twelve treatments the trouble was entirely healed. Some of my friends said the healing would not last, but it is now nine years, and I have been, and am still free, perfectly free.

A few months after this beautiful healing I had occasion to call on a doctor, on an errand for a friend. I asked him what he would call a sore that had come on my flesh. After looking at it he said, "This is cancer, and an ugly-looking affair, too. It should be removed within two weeks." That, I said, I should not have done, because from his standpoint, it would return in worse form. He admitted this, and said if it was on his flesh, he should not have it done. I then thought it time to go to my practitioner, which I did that day. Under Christian Science treatment the cancer was perfectly healed in three weeks,—not a trace was left. I now see that my own thought was largely responsible for that cancer. It seemed very real to me, because two relatives had this trouble. The wrong mind-picture had expressed itself on my flesh. I did not then know that the cause was wholly mental, but thanks be to God, that demon was cast out. I have now learned that the thought of divine Love, as ever-present and all-powerful, is vastly better than any material remedy,

for it produces harmony and strength, in both mind and body. Words cannot express my love and gratitude to God, and to our dear Leader, Mrs. Eddy, through whom God has given to a waiting world this revelation of Love's power, by which I was brought back from the very verge of the grave.—JEANETTE P. BROOKS, Somerville, Mass.

It is now six years since I first became interested in Christian Science, and the blessings my family and I have received in those years have been innumerable. Our first experience was such a wonderful one that from that time I could never doubt the healing power of Christian Science. Our little girl, then about twelve years old, had had a throat trouble all her life and had been treated by physicians and specialists without permanent good results. After having had her tonsils cut out, a growth appeared in her throat and nasal cavities which almost closed up those passages, making it hard for her to breathe, swallow, or hear. She was quite deaf at times, and the specialist last consulted said there was no earthly way of curing her but by the knife. As he would have to give her chloroform, I was very much afraid of the operation, but both he and the family physician said there was no alternative, so I consented. However, the night before the operation was to have been performed, the child took sick and could not undergo the ordeal for two weeks.

Before the expiration of that time I had decided to try Christian Science for an ailment of my own that the doctors had never relieved, and in talking with the practitioner I asked her if Christian Science could remove a growth from the nose, and she replied that Truth could do anything. I took the child to her at once, and in a short while an improvement was manifest. After several weeks I sent her to the physician to be vaccinated, and she told him that her mamma said to examine her throat and see if he wanted to operate on it now. He told her to tell her mamma that there wasn't a thing there to remove, it was as clean as his hand; and so it proved. She has been a strong, healthy child ever since, whereas before she was delicate and subject to frequent spells of sickness.

There are eight in our family, and in these six years we have had many ailments overcome by Truth, sometimes quickly, sometimes more slowly, but always effectually, as follows: Pneumonia, typhoid fever, chills and fever, slow fever, headache, grip, ulcerated tooth, hemorrhoids, biliousness, croup, cough, severe burns, cuts, sprained ankle, badly mashed foot, falling hair, also the tobacco habit healed by reading Science and Health,—all have had their nothingness proved through Christian Science. We are daily striving to learn more of the truth that makes us free, and we realize that "where the Spirit of the Lord is, there is liberty." For these and many other blessings we are truly thankful.—M. B. LONGCOPE, Houston, Tex.

It is with great gratitude that I tell what Christian Science has done for us. This testimony relates to but one of the many beautiful demonstrations of the power of Truth we have had in our home. My son, while at work as a joiner, met with a severe accident. He understood a little of Christian Science, but not enough to demonstrate his freedom. He did not tell us of his trouble for several days, but on Sunday night he went to see a friend, and while there he was completely overcome by pain, and fainted. He was brought home and put to bed. He then asked for Christian Science treatment, but did not tell us what the trouble was; he just moaned that he was in terrible pain. This increased during the night; to sense he looked very ill, all action had ceased, his bowels seemed to be displaced, and other complications had set in. He could not rest anywhere; he was a most unnatural color, and could take no food—which resulted in great prostration. On Tuesday morning he tried

to get up, but found he could not stand, all the use (or life, as he said) had gone out of his legs. He fell to the floor, but remembered the "scientific statement of being" from Science and Health (p. 468), which helped him a great deal to demonstrate his own freedom. He lay on the floor and I treated him. He then managed to get his clothes on and came downstairs. He was asked why he did not stay in bed; and he said that if he did, he was sure he should die or go mad, as the pain was getting unbearable. His father (who has not yet accepted Christian Science) said he must have a doctor, but my son said he had been healed before by Christian Science treatment, and would go on with it. I felt that some definite step had to be taken, and I asked him to go out with me. He said, "How can I go for a walk, I cannot stand?" but I persuaded him, and we went, although he said the pains were like knives going into him. At that very moment, however, he felt that his bowels were replaced in their proper position, the pain was overcome and he walked quite a distance. When we got home he had some supper and rested better during the night, but still there was no action. I again treated him, and by one o'clock on Wednesday he went to his work,—perfectly healed,—every organ of the body working in perfect harmony and in accord with the law of divine Love.

In conclusion I should like to add my own healing. Two years ago I was enabled to demonstrate my own freedom from glasses which I had worn for twenty-seven years. I cannot express my gratitude to Mrs. Eddy in words for the light and understanding that Christian Science has given us, for it has proved to us God's ever-presence and help.

MRS. ELLEN WRIGHT, Manchester, England.

I have been healed of many things through a higher understanding of Truth. First, by reading the text-book, I was healed of the tobacco habit and chronic intestinal trouble which had claimed attention for twenty years or more. I was healed of profanity, and gained a greater degree of patience, more love for mankind, and a profound respect for the Bible. My experience since learning of Christian Science has been one of continual demonstration. Lately such marked proofs of God's care and power have come to us, that we dare not question. Our thought goes out in thanksgiving to our Father-Mother God, that we have been permitted to see the glory of His might and majesty, and that there was one who had such clear perception and holy desire as to bring this light to the world to-day.

F. C. HOTCHKISS, Bridgeport, Conn.

I wish to express in some measure my heartfelt thanks for the countless blessings that have come to me through Christian Science. Only recently I have passed through an experience which has meant more to me than any words can express. Though to mortal sense seriously ill, I was so strengthened, uplifted, and comforted by divine Love, that in looking back upon this experience, I can truly say that it was a happy one. No words can express my gratitude to God for this wonderful healing, and to our dear Leader, Mrs. Eddy, for the loving self-sacrifice which has made such healing possible to-day.

MRS. E. L. WOOLLEY, Waltham, Mass.

I crave the privilege of bearing testimony to the healing that is being effected in our day by Truth. The summer of 1903 found me a physical and mental wreck. I had been suffering for over four years from what is familiarly known as nervous prostration, severe nervous indigestion, besides a most agonizing pain in my side which had been differently diagnosed by four physicians, but which they had each failed to relieve. I had known of Christian Science in a vague way, but feared to try it as I thought its cures were effected by the use of hypnotic power, and I did not care to have any

person take mental control of me. However, my husband finally persuaded me to investigate it for myself, and I am deeply thankful that he did, for I soon found that it is God who governs in Christian Science, and we should certainly be glad to come under His government. My healing was not very quick, as there were many thoughts of self that had to be put out to make room for the divine Love that heals; but one by one they were destroyed, and the blessed peace that came in their stead can only be understood by those who have experienced it.

Our Father-Mother God is now our only help in every need, and we turn to Him, knowing that what we need of health, wealth, and happiness, we shall have, unless we do as did the children of Israel in the wilderness,—“Yea, they turned back and tempted God, and limited the Holy One of Israel.”—ISABEL VEILLER, New York, N. Y.

I desire to tell of the wonderful power of divine Love, revealed to me through Christian Science, and the change wrought out in my life by it. I was an invalid, and Christian Science made me well; I had catarrh of long standing and Christian Science healed me; I was in despair and Christian Science lifted me up; I was ignorant and Christian Science is making me wise toward God; I was blind to the all-sufficing beauty of a life hid with Christ in God, and Christian Science has made me to see. The relief from physical suffering was wonderful, but beyond that I prize Christian Science because the Bible is become the “Book Beautiful” to me and I am filled with an intense desire to make my life conform to its teachings.

For all this I am deeply grateful to God, and I love and honor Mrs. Eddy, for as I grow in understanding I recognize more and more the purity and goodness of a life that God could use to such a great end.

MRS. KLARA WOOLLEY, Salina, Kan.

I have been a student of Christian Science for over four years, and during that time have had many loving assurances of God's ever-presence.

I had been depending on glasses for several years, and when I read the testimony of a lady who had laid aside her glasses and trusted to Truth, although she could at first only read the headlines in her daily paper, I immediately put mine away, and have never used them since. At first I read the daily Lesson from a large family Bible, but soon I realized that I should depend on Principle, so I took my Bible with very small print again. Sometimes, before I could read the Lesson, I have sat for half an hour, realizing the source of all light, and that no matter how error seemed to hold sway, the light was there. From the very first I could read Science and Health, the *Sentinel*, and *Journal* without any trouble. Now I want to proclaim from the housetop that “The Lord is good!” While holding to the truth day by day, several other ailments have been overcome, so if it was not an immediate demonstration I may have gained more understanding of the truth by having to work constantly. Many suggestions of error would come to tempt me,—one the thought that it is natural for mankind to need glasses at such an age, and that this was more difficult to overcome than an affliction of the eyes. I, however, would put them aside, knowing it was a man-made law, which was annulled by the law of God.

I want to thank Mrs. Eddy for Science and Health and its great help in rightly understanding God's Word.

GENA A. SELBERG, Orange, Cal.

I wish to thank God for the many blessings I have received during the last seven years. I also wish to thank our beloved Leader, Mrs. Eddy, for her untiring devotion and unselfish labor in working so faithfully for mankind. I,

for one, seemed to be in Egyptian darkness, and Christian Science came to me as a beacon-light, and it has led me out of much of the bondage of material sense, mental, moral, and physical, and I know that the understanding of Christian Science has made me a better wife and mother; it has completely changed my character and disposition. Formerly I cared for nothing but self; now I am striving to put self out, and to let divine Love govern me instead. I find that only by strictly adhering to the rules given in our textbook, can this be done. Science and Health has indeed opened to me the Bible, and its pages have been illumined as never before. It has been my blessed privilege to voice this truth to many weary ones, during several weeks of travel, and in some places it is already bearing fruit.

The first literature of Christian Science which I ever read was a *Journal*, and I believe not one word of it escaped my eye. I knew I had found the truth, and almost immediately my whole mentality was changed. I told my husband this was what I had been desiring for years. I read of the remarkable cases of healing, and not once did a doubt come as to their correctness. A few days afterward, I was the happy possessor of the "little book," and its reading brought me such health and happiness as I had never dreamed would be mine in this world. For this, and for very much more, I am deeply grateful to God.

CORA L. SCHWEIGART, Tacoma, Wash.

I feel it is time for me to acknowledge the many blessings I have received through Christian Science,—what it has done for myself and family. My oldest son had hip-disease; he could not lie down and sleep, but would stand up beside the bed, or lie on his stomach, which was the only way he could sleep without pain. I took him to a Christian Science practitioner, and from that time on he has been able to lie down to sleep. About six years ago an abscess gathered and burst, and every one said it would never heal, or that it would open again. It did heal in a few weeks, and has never troubled him since. My other son had stomach trouble, with severe bloating. I took him to a doctor, who gave him medicine, but the trouble continued until I took him to the practitioner, and now he can eat as much as he wants. My daughter had a case of diphtheria, and she was healed in a week. I was afraid to take her out, but the Scientist said, "There is no fear in love," and she did not suffer. My husband had been suffering from stomach and heart trouble for two years. He tried Christian Science, but did not get well as soon as he expected, and went to see a doctor. He was not cured, so he went back to Science and now he has no more trouble. I am grateful for a healing of quinsy. A boil would gather in my throat every winter, but since I went to see the Christian Scientist I have never had it,—that is, for the last eight years. I also suffered with rheumatism, and that is all gone, with many other ailments. I study the book, Science and Health by Mrs. Eddy, and I am very thankful to God, and to her, for what the truth has done for us.

MRS. L. BORGMAN, Cincinnati, O.

Having been three times at death's door, I was left a semi-invalid for some years, and then I turned to Christian Science for help. By it I have been healed of ailments whose name was legion, among which was one that two of Boston's best surgeons said would make me a cripple for life, and another that the doctors said was incurable. Science and Health became my daily companion, and it grows more precious as time goes on. After studying it for two years, or a little more, I suddenly discovered that a deformity which I had carried from childhood had vanished, though not a thought of such a possibility had ever occurred to me before. Since then I have seen all manner of evils destroyed by the application of the law of divine Love. There is, however, greater cause for rejoicing in the spiritual up-

lifting than in the physical healing, for which we are very grateful.

Words are inadequate to express my gratitude to God, and to our beloved Leader, Mrs. Eddy, through whose noble work we are led to perceive our rightful inheritance, which is incorruptible, undefiled, and fadeth not away.

ABBIE W. GRIFFIN, Boston, Mass.

It is with a deep sense of gratitude that I acknowledge the protecting power of divine Love in a case of automobile accident. Nothing but the power of God, good, could ever have saved us, for the machine rushed without control down a long and steep hill and was finally overturned. My earnest desire is that this gratitude may ripen into more unselfish love, into helpfulness to others; and that I may follow steadfastly the clear light of Truth revealed to us to-day through our dear Leader, Mrs. Eddy.

FLORENCE D. BARTLETT, Chicago, Ill.

My heart is filled with gratitude to God for the many blessings I have received through Christian Science. For many years I was in darkness and despair, but to-day I am free physically and mentally. In less than nine months I have been lifted out of the mire into the glorious liberty of a child of God. The many physical ills to which I have been subject for years have disappeared, and the happiness which comes with the knowledge that God is all, can be realized only by those who have experienced the spiritual uplifting which Christian Science brings. I am grateful for the many demonstrations made in our family, but particularly for the healing of my little daughter, who has had kidney trouble for six years in an aggravated form, and which *materia medica* failed even to help. I feel deeply grateful to divine Love for sustaining our beloved Leader through many trials.

MARY BROUGHTON BELL, Pittsburg, Pa.

Seven years ago I was healed, and bought a copy of Science and Health, but after reading the book through and finding so much in it that I did not understand, and as the nearest Scientist was twenty miles away, I did not pay much attention to it for nearly two years. For five years, however, there has been no medicine in our house and we have had splendid health. There have been times when I should have had help, if a practitioner had been near, but when I seemingly could do no more, then God did the rest for me, and this has taught me that I can, of myself, do nothing. My children, myself, and another lady, meet every Sunday to study the Lesson-Sermon.

It would be impossible to tell of all that Christian Science has done for me and mine, or to thank Mrs. Eddy enough. We are thankful for the periodicals and for the good thoughts that we get from other Scientists when it is our privilege to meet them. Money could not buy my copy of Science and Health if I could not get another, although we thought the money was thrown away when I first took treatment and paid for my book, but we have saved a great many times that amount since, through the understanding which we have gained.

MRS. JENNIE THOMAS, Macksburg, Ia.

A crowd of troubles passed him by,
As he with courage waited;
Said he, "Where do you troubles fly,
When you are thus belated?"

"We go," said they, "to those who mope,
Who look on life rejected,
Who weakly say good-by to hope,—
We go where we're expected."

ANON.

From our Exchanges.

There is no controversy among reputable and conscientious men and women, whether inside or outside of the Church, as to the binding obligation of righteousness. No man is absolved from any part of the moral law by the need of making money. He who buys a voter, corrupts a legislature, lies to a customer, cheats a railroad corporation, adulterates his goods, makes false returns of taxable property, steals public lands or public privileges, or does any of those things which, reduced to their lowest terms, can be described as perjury and ordinary lying, stealing, concealed defalcation, robbery, or spoliation of the property of other men, is an enemy to the public. There is no difference of opinion as to the moral quality of such transactions, but there are wide differences among the wise and good as to the methods by which such sins shall be rebuked and virtue encouraged. One thing seems to us certain: Sin does not seem to be sinful until its opposing virtue appears in the world. The terrors of the law and the shamefulness of sin have their part and do their work; but nothing makes evil-doing so grotesque, absurd, and useless as does a fine exhibition of probity and honor set over against it.—*The Christian Register*.

Religion in the Bible is human souls dominated by the Spirit, throbbing and pulsating with the same divine energy which holds the world to its work. This will seem entirely inadequate to those who insist on what they call clear thinking, just as Paul's assertion that the kingdom of God is not in words but in power, must have seemed entirely unsatisfactory to the legalists who listened to him. Still the open secret is that the power of the Book is this manifoldness of the consciousness of a living God, and a trusting to His spirit when it spoke. It was this constant experience of God, this living in Him and His purposes, this infinite variety of contact with the source of life, that makes the whole Book echo with one vast cry of "Immanuel, God with us." Here is the inspiration of that ultimate optimism which forever stretches like a vision beyond the evil of the present as it lies heavily on the souls of those who bear the burden of the world's sins on their hands. Perhaps some day the world will discover the divine fact, that the Biblical consciousness of God, which is so broad, so vital, and so infinite in the variety of its expression in experience that it transcends definition and escapes human limitations, is the true source of an everlasting confidence, and that we shall never exhaust the fountain from whence the world draws its supplies of faith.—*The Universalist Leader*.

What to-day America needs, and what we believe American congregations really desire, is neither poetry nor philosophy, neither entertainingly fresh interpretations of Scripture nor polemical criticism, nor defence of theologies, old or new, but just such messages as it is beginning to get from lay preachers: the duty and the beauty of common honesty, common purity, common humanity, and the power in the living God to enable common men to realize this beauty and fulfil this duty, despite all the glamour and glitter of false ideals and all the pressure of a commercial age and an ill-educated public conscience.—*The Outlook*.

President Butler of Columbia University, in a recent address said, "Little by little the moral and intellectual squalor of the mere struggle for gain, and the suffocating atmosphere of a life spent in juggling with huge sums of money, are being made evident to our people. And when the light one day breaks, men and women will put money and the power that it brings in the subordinate place that belongs to them, and will exalt the high, noble, and sufficient uses of money in the relief of suffering."

It is not what you believe of the Holy Spirit, but what you receive, that makes the difference, says *The American Friend*.

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