

CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — *WATCH*" JESUS

Vol. IX.

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A LADY WITH A
LAMP SHALL STAND
IN THE GREAT HIS-
TORY OF THE LAND

A NOBLE TYPE
OF GOOD
HEROIC
WOMANHOOD

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
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CHRISTIAN SCIENCE SENTINEL

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ITEMS OF INTEREST.

National.

The car pool voluntarily organized by Western roads, says the *New York Commercial*, and with which the Erie, Pennsylvania System and New York Central lines have since allied themselves, has been christened the American Railway Clearing House, in place of the original title, Car Efficiency Bureau. The purpose for which it has been formed is officially defined as follows: "To demonstrate the practicability of clearing-house and car-pooling agreements, in order that the car efficiency committee may be able to base its conclusions upon practical experience." The car efficiency committee referred to is that of the American Railway Association, appointed Oct. 24. The work to be undertaken by the clearing house comprises the selection of statistics, the keeping of clearing house records for freight cars, and the administration of freight car pools, of which three had been proposed; viz., box cars, gondola cars, and coal cars. Each of these pools will be formed by the voluntary association of certain roads, each of which will contribute a specified number of cars. The cars pooled will be considered at home when on the lines of any of the roads that are parties to the pool agreement.

More than \$1,000,000 for the purchase of proper quarters for American consulates in China, Japan, and Korea is asked by Secretary Root in a communication sent to Congress. The request is in line with the policy of the Secretary of State to make American consuls more respected and to establish them so they will be able to render better service in extending American trade. The amounts asked are: Amoy, \$8,350; Canton, \$115,000; Chefoo, \$40,000; Chungking, \$11,500; Foochow, \$6,312; Hankow, \$60,000; Hong Kong, \$155,000; Nanking, \$44,000; New Chwang, \$50,000; Shanghai, \$241,000; Tien-Tsin, \$65,000; Kobe, \$120,000; Nagasaki, \$55,000; Tamsui, \$27,300; Yokohama, \$104,493, and Seoul, \$10,000.

The River and Harbor Bill reported to the House carried an appropriation of eighty million dollars. The committee recom-

mended that enough be applied to complete a number of large projects already under construction, including \$4,400,000 for the deep sea channel at Boston. The Naval Appropriation Bill as reported to the House carried between \$95,000,000 and \$96,000,000 and a recommendation that two new battle-ships of 21,000 tons each displacement be authorized. The Diplomatic and Consular Appropriation Bill carried a total of \$3,138,000.

Sealed bids to the number of more than three hundred thousand were received for the sale of 375,000 acres of pasture lands of the Kiowa, Comanche, and Apache Indian Reservation in Southern Oklahoma. The average price received for the land is \$12.19 an acre. The Indians will realize from the sale \$4,574,000, or an average of about \$12 for each Indian interested. A surplus of 130,000 acres yet remains to be disposed of.

Public Printer Stillings has issued a general order in which he says that the day of hand composition is fast coming to a close. The order was issued to call attention to the Government Printing Office's night school of instruction on typesetting machines. The instruction will be free, but no pay is given for the work accomplished. Should the force of printers be reduced the public printer says those who can operate machines will be given preference.

The work of rebuilding the frigate *Constitution* and replacing her as nearly as possible in the condition in which she was at the time of her battle with the *Guerriere* on Aug. 19, 1812, is going ahead without interruption at the Charlestown Navy Yard, and it is expected that the ship will be fully restored and ready to receive visitors by July 1.

The race to Bermuda this year for sail craft, for which Rear Commodore Frank Maier has offered a \$1,000 cup, is expected to be a much more interesting event than last year's. The conditions this year allow boats of any rig up to ninety feet in length to start.

Boston proposes to appropriate \$40,000 to change the lines of Copley Square. The design to be followed is one of many competitive designs. Surrounding the Square are the Public Library, Art Museum, Trinity Church, and the New Old South Church.

The battalion of three hundred and sixty engineers now at Fort Riley, Kan., will leave that post Feb. 28 and go to Cuba to make a survey of the coast line and a topographical map of the island.

The resignation of Theodore P. Shonts, chief of the Panama Canal Commission, has been accepted. He will become President of the Interborough Metropolitan Company of New York City.

Foreign.

The court in Hamburg in deciding that insurance companies must pay losses incurred in San Francisco held that the earthquake clause in the policy was too ambiguous to justify the company seeking to escape liability. The court also ordered the Transatlantic Fire Insurance Company to reimburse two English companies which had reinsured San Francisco risks with it for losses already settled. The case against the North German Fire Insurance Company was won by San Francisco lawyers, who came to Germany in the autumn for the purpose of pressing the claim. The company had risks of \$4,500,000, but denied all liability on the ground of an earthquake clause in its policies and paid no claims. The suit in the German court was to test the validity of this particular clause.

In the presence of a great throng, among whom were most of the notables in the official and private life of the Republic, President Diaz of Mexico, on the 23d ult., inaugurated the Tehuantepec National Railroad. The chief executive, by touching a lever, set in motion a steam winch, which was used

to carry the first load of cargo from the steamship *Arizonian* to a specially decorated freight car. One presidential train and three accompanying specials crossed the Isthmus, following the freight car in which the President placed the cargo. Arriving at Coatzacoalcas, the Atlantic terminus of the road, the President broke the seal on the car and placed the cargo in the steamer *Louis Luckenbach*, thus personally superintending the transfer of the first bit of freight.

Industrial and Commercial.

Professor Moissan, the eminent Paris chemist, has been explaining his method of making real diamonds in his laboratory. He takes absolutely pure iron, freed from sulphur, silicon, and phosphorus, and packs it in a carbon crucible with pure charcoal obtained from sugar. This is heated in an electric furnace, the invention of which alone makes possible the production of the pure gem. The furnace heats the crucible above seven thousand degrees Fahrenheit, at which temperature the iron melts like wax and saturates itself into the carbon. The crucible is then lifted out and plunged into cold water. The sudden cooling solidifies the outer skin, while the iron in the center is still liquid. The process of solidification exerts a tremendous pressure on this central mass and the result is that the carbon which was soaked up by the molten iron is squeezed out again like water from a sponge and crystallizes into diamonds.

The *Manufacturers' Record* says: "Prevailing activity in construction indicates that 1907 will be prolific of new electric railway trackage in the South. Ever since it was demonstrated that electric interurban railways could be operated with satisfaction to the public and with profit to the companies, the South has been active in promoting them, and the success of the lines between Augusta, Ga., and Aiken, S. C., and between Fort Worth and Dallas, Tex., constitutes tangible evidence that such enterprises will meet with success in this section when they are judiciously and properly built and efficiently managed. There are now about fifty electric interurban railway plans in various stages of progress in the South, and some of them are to be completed within the next few months."

It is estimated that more than seven million acres of timber land in Mexico passed into the hands of American investors during the year 1906. Some of the timber tracts are situated far remote from railroad transportation facilities, but they will be held for the coming of railroads. A New York company purchased a solid tract of three million acres of timber land in the heart of the Sierra Madres and a railroad has already been built and an outlet afforded for the lumber product now being turned out by the mills, which have an aggregate capacity of two hundred million feet per annum. Storage buildings are being erected which will have a total capacity of forty million feet of sawed lumber.

It is reported from Galveston, Tex., that the Gulf Coast oil fields have decreased their production over forty-five per cent within the last week, and the cause is attributed to the earthquake in Jamaica. The sudden drop was noticed the second day after the Jamaica earthquake, and seventeen wells in Texas and Louisiana went dry entirely. After the Valparaiso earthquake many wells ceased to flow, while an immense oil lake appeared out in the Gulf. The North Texas oil fields have increased one hundred per cent since the Jamaica shocks, and the product is much lighter in color.

The pottery "trust" into which were merged most of the pottery interests of the country, and which once promised to revolutionize the trade, has by recent action of stockholders been dissolved.

Meat and dairy products exported from the United States in 1906 exceeded \$200,000,000 in value; and if to this is added the value of food animals exported, the total would aggregate \$250,000,000.

CHRISTIAN SCIENCE SENTINEL

"WHAT I SAY UNTO YOU, I SAY UNTO ALL — WATCH" JESUS

"THE BIRTH OF A NEW FAITH."

Chicago, Ill., Jan. 6, 1907.

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

Beloved Leader:—Day by day the greatness of your work for mankind and the magnitude of the Christian Science movement are growing upon my consciousness. Not long since I listened to a lecture delivered by a distinguished professor of one of the large eastern universities. His subject was "The Birth of a New Faith." After reviewing the religious development of mankind, touching briefly on the world's great religions and schools of philosophy, and the influences which from prehistoric times had prepared their way, he said in substance that the world was on the eve of the greatest spiritual advancement it had yet known, and that all thinking men could feel the leaven of this coming religion already at work. He then went on to say what the characteristics of this religion would undoubtedly be. In the first place, he said, it must be universal and not fettered by ceremonials; that it must be natural, not supernatural; again, it would be reasonable, for reason and revelation must coincide, and science and art must be reconciled with it. In concluding he said that this religion would be the understanding of the infinite realities of things as here and now, not afar off, and the enthroning of Love in the hearts of mankind.

How I did long to say to him and to the audience, "Behold, this prophecy is fulfilled, even here in our midst today. Christian Science embodies all that you are looking for!" I think I realized as never before how your great self-sacrificing labor of love for mankind, in presenting Christian Science to the world, is placing its stamp on the world's thought, though the world does not always recognize it. I thank God for this great truth of Christian Science, and rejoice that I am seeing the light and trying to follow it.

Faithfully yours,

IRENE C. FRANCIS.

THE HEALING MOTIVE OF CHRISTIAN SCIENCE.

W. D. MC CRACKAN, M.A.

CHRISTIAN SCIENCE heals the sick and reforms the sinner. This is an incontestable fact. It has been rendering this service to mankind for over forty years; it is rendering it to-day on a greater scale than ever, both with an increased momentum and in an ever-widening circle of action. Many people owe their lives to its timely interposition; multitudes are better, healthier, and happier by reason of its ministrations, enjoying improved mental, moral, and physical conditions as a result of its advent into the world. For over forty years since its discovery by Mrs. Eddy in 1866, it has been making better Christians, better Bible students, better fathers and mothers, husbands, wives, and children, better friends and citizens, better employers and employes. It has thus made many friends; and for good and valid reasons, since it has not only filled lives with sunshine, taken burdens from weary shoulders, and destroyed bad habits, but has brought to many supposed to be incurably

sick the healing which the Gospel records show formed a necessary part of primitive Christianity.

Christian Science has placed the world of thought under obligations. Current theology, medicine, philosophy, and science, and indeed the arts themselves, are indebted to it for the stimulating vigor of its unwavering stand in behalf of the supremacy of Spirit. Every thinker who keeps abreast of the times must recognize this. The practical success of Christian Science has meant the disproof of many harassing and haunting theories which have beset mankind from time to time and been accepted because of a popular lack of understanding of the fundamental laws of God as Mind. Christian Science has registered an effective protest against these enslaving theories. It has been the harbinger of freedom from ill-advised fears and bugbears conjured up by the general human consciousness for its own destruction, and it has pointed out the Christian and truly scientific way to health and reform. It has proved its capabilities by actual works, tests, and achievements, in demonstration that it is not a mere theory; and in return for the incomparable boon it is conferring upon mankind, it asks nothing but fair play.

The healing motive underlies every phase of Christian Science activity. It was present at the discovery of Christian Science itself, and has led to every step which has since been taken in the founding and organization of the Christian Science Church. It would be as futile to try to understand the teaching of Christian Science or the life of its Discoverer and Founder, without giving due consideration to the healing, as it would be to attempt to estimate the character of Jesus while deliberately excluding what are commonly called his miracles. Indeed, Jesus himself referred questioners to his works, evidently considering them the essential factor of his life-work. It must be patent to every one that but for this very healing Christian Science would not have attracted world-wide attention nor be at this time the cherished faith of earnest Christians in all quarters of the globe. The healing motive alone can explain Mrs. Eddy's career. It is inextricably interwoven with her trials, her successes, her patience with friend and foe, and her very manner of living. As the healing is part of the fabric of her discovery, so it is inseparable from the steps taken to make that discovery available for mankind at large. It is beside the mark even to essay an expression of opinion concerning Mrs. Eddy as a woman and Leader, while disregarding the mainspring of her character, the object of her constant prayer and her most sacred hope; namely, the regeneration of mankind by Christianly scientific means.

Even well-meant criticism of Mrs. Eddy's writings, if it seeks to brush aside their therapeutic effect, can have no value. The very essence of these works, that which colors the style and arrangement of sentences and paragraphs, which determines the choice of words and largely also their capitalization, is the simple fact that the thought they convey heals. An innumerable host of grateful men and women are on record as attesting that they have been healed and reformed by the perusal and study of Mrs. Eddy's writings. Hence these writings cannot be understood except from the standpoint of the good they have accomplished, nor

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their value estimated except in the light of their effect in destroying evil and in magnifying righteousness. The qualifications demanded of a critic of Mrs. Eddy's writings are not ordinary. He is confronted by a literature which is active and dynamic in character. It accomplishes results. In order to criticise even the literary style, he must feel sure that he understands the meaning; and how can he prove his understanding of the meaning except by practising what Mrs. Eddy teaches, and by healing the sick as she has done? It is obvious that the critic who does not understand the idea of the writer is not competent to criticise the words in which the idea is clothed. He cannot be certain of the proper literary expression unless he knows the idea which is to be expressed.

Thus it happens that every verdict rendered concerning Mrs. Eddy's writings, whether from a purely literary standpoint or from some wider aspect, must be hopelessly incorrect, or at least fall far short of the mark, if it neglects the healing motive which runs through these writings like a musical motif through one of Wagner's operas. As though to emphasize the healing motive of her writings, Mrs. Eddy has added a chapter entitled "Fruitage" to her principal work, the Christian Science text-book, "Science and Health with Key to the Scriptures." This chapter contains many letters from "people who have been reformed and healed through the perusal or study" of this book. A similar chapter is attached to Mrs. Eddy's "Miscellaneous Writings." Furthermore, every Wednesday evening in every Christian Science church or society spontaneous testimonies of reformation and healing through Christian Science are given, and every issue of the weekly and monthly publications of the Christian Science denomination likewise contains such testimonies.

Again, in the matter of the Christian Science Church organization, with its multifarious activities and its ways and means of making Christian Science accessible to the public,—all these branches of the work spring from the healing motive. The very originality of the methods chosen can be accounted for in no other manner. Every consideration is subordinated to the paramount aim and object; namely, to fight the common enemies of all mankind,—the sins, the miseries, sicknesses, disabilities, and limitations which hold humanity in bondage and hide from it the consciousness of heaven on earth. Christian Science is making possible a present realization of the promise in the Apocalypse: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The very form and structure of the Christian Science church edifices is influenced by the necessity for auditoriums wherein those who testify on Wednesday evenings to the healing may be conveniently heard from all sides. The free Reading Rooms to be found in most cities and towns have been instituted with the object of dispensing this healing gospel. The same may be said of the periodicals, the lectures, and the work of the Committee on Publication, all of which have resulted in bringing the good news to many who feel the need of it.

From whatever standpoint Christian Science may be viewed, there is nothing sensational about it, unless one choose to call the natural and normal fruits of the Spirit sensational. Its work is considered wonderful only because the general human consciousness has persistently denied the obvious teachings of the Bible. Christian Science takes the ordinary material available among us all and proves by its means that good is to be expected and is altogether likely, while evil in its various forms is a bald imposition upon mortals. Christian Science is equipped, strengthened, and fortified with healing, and marches to its inevitable benefactions by the road of healing; and no one who feels unable to account for those works among the early Christians which are generally styled miracles, is competent to controvert

the teachings and practice of Christian Science in our day. Mrs. Eddy's labors have resulted in the accomplishment of a vast amount of actual good, and it is only by these fruits that her life and the movement she leads can be correctly understood. The public is well aware that a process of readjustment and rearrangement has overtaken modern institutions and beliefs. Christian Science provides a safe and solid rock of conviction in our day, because its teachings are based on experience and are capable of proof by any one who is willing to comply with its rules and requirements.

It is inconceivable that any one should wish to hinder those whose condition has been declared hopeless, according to material theories, from finding cure or comfort in Christian Science. It is part of the general stock of world experience that justice to ourselves presupposes justice to others. The very instinct of self-preservation demands fair play, and in the end it is found to be the soundest policy for all concerned.

MONOPOLISTIC TENDENCIES.

CLARENCE W. CHADWICK.

THE healing work of Christian Science has taken such a firm hold upon the thinking classes that the envy of opposing systems has been aroused to the utmost. Some of our medical friends in particular seem determined that certain laws restricting the practice of Christian Science shall be passed by the different State legislatures. Their efforts have in the main proven unavailing, and with the growing confidence of the people in the efficacy of Christian Science healing, it is not at all probable that any of the States will accede to the selfish demands of any one class of practitioners. In the first place, it is admitted that the people themselves are not asking for any such legislation. In fact, many broad-minded physicians are not in favor of it. They see and honestly acknowledge the good that is being accomplished by Christian Science, oftentimes in cases they themselves had failed to cure, and some go so far as to recommend patients they have not been able to relieve, to try Christian Science. Here is evidence of that true Christian spirit which characterizes the work of every genuine humanitarian. He who loves his fellow-man will try in every way possible to render him aid in time of need. If his own method fails, he will gladly recommend some other, and will rejoice if that one succeeds. If this charity and courtesy were extended by the medical profession generally, the mortuary record of our land would soon appreciably decrease.

Christian Science practice is founded upon no material belief, theory, or opinion, but upon the recognition of divine Mind as the sole power and healing influence in the universe. It is not the hypnotic or mesmeric influence of one erring mind over other minds. It is in no way related to nor associated with so-called "suggestive therapeutics." Neither is it the exercise of human will-power. Its ability to heal is not dependent upon knowledge of physical anatomy, physiology, or hygiene. It is not based upon any physical diagnosis of disease. What the patient is *thinking* is the important thing to be made acquainted with in the healing work of Christian Science, and when such thinking is thoroughly corrected through divine influence, which means the operation of God's law, the patient is healed mentally and physically.

The practitioner deals with mental causation from start to finish. He knows that the only method of dispensing with a shadow on the wall is to remove that which is casting the shadow. Disease is thought shadowed on the body, and when the discordant thought is corrected the disease disappears. It is not his knowledge of disease that enables him to heal, but instead his knowledge of health. It is not the watchmaker's knowledge of broken watches that enables him to repair a broken watch, but instead his

knowledge of the perfect mechanism. It is not the bank-teller's knowledge of counterfeit bills that protects him against counterfeits, but instead his knowledge of the genuine bills. The Christian Science practitioner has a perfect model to work from; and, with all due respect for the medical fraternity, let it here be stated that those who have not honestly sought to know the truth of Christian Science so as to be able to prove in some degree its Principle true in the healing of disease, know practically nothing of this perfect working basis of the Scientist; and because this most important point is not understood, they insist that it is fraught with danger to the public health, and that laws must be enacted to compel the mental practitioner to adjust himself to the standard of material practice. Neither reason nor justice support this contention. Had the knowledge of various material studies been essential to success in their practice, Christian Scientists would have adopted them long ago, whereas the fact is that their marked success in healing has resulted from their having forsaken these various subjects, and learned in their place the truth about God and man. Too long have mortals held to that which is untrue and unreal concerning God and man, and by accepting the Christ-teaching Christian Scientists have not only been healed themselves but have been enabled to make others whole. It is a knowledge of right that corrects a wrong. A knowledge of disease is a knowledge of something that is positively and undeniably wrong, and only a right understanding of health can scientifically correct or heal the disease. The consciousness that heals and blesses is one that is filled with moral and spiritual knowledge or understanding, and not with thoughts of disease or sin.

Christian Science practice has long since passed the experimental stage. It is here by virtue of its divine right to be and to do, and it will continue to express the activity of right thoughts, which is prayer in the truest sense of the word. Knowing the truth of this claim, the Scientist makes no vain boast of monopolizing the truth, but earnestly, and for the sake of suffering humanity, asks that those who do not understand the Principle of Christian Science, carefully and impartially investigate its teaching before presuming to enact laws to regulate something which they do not and cannot comprehend until they are generous enough to look beyond and above their own material theories for an explanation of this Principle and practice.

The argument of the framers of recently proposed medical bills, whose principal object is to establish a monopoly of the healing art in the hands of the medical fraternity, might justly be stated in the following paraphrase: "Because we have faith in matter, we insist that you shall have, and unless you do, we shall enact a law to compel you to comply with our way of thinking, regardless of the fact that you claim to have been healed through Christian Science after our treatment had failed to cure you, and regardless of the fact that you are remarkably successful in healing others who voluntarily come to you for help, oftentimes after being given up by medical practitioners. We will, notwithstanding the great good that Christian Science is evidently accomplishing, and which we cannot help witnessing, enact a law that will compel you to be examined in various material subjects (no one of which has any direct bearing upon Christian healing), and unless you can pass a thorough examination in these subjects, and can present a certificate signed by the secretaries of a State Board of Health, who understand nothing of the Principle of Mind-healing, certifying that you have passed these various examinations satisfactorily to an examining board of medical practitioners, you shall have no right to pray to God for the deliverance of any sick people, whether you do or do not receive any pay for your services. Regardless of the fact that the Bible gives you ample authority to exercise your religious belief, and the Constitution both of the State and of the United States vouchsafes to every individual the right of perfect religious freedom and worship,

we deem it necessary for the preservation of the public health and peace (although the people are not asking for any such laws) to legislate against any further attempt to heal by any other than material means.

"Notwithstanding the fact that there is a great conflict of opinion and practice among physicians themselves as to means and methods of treatment, we claim the right to dictate to the people what means they shall employ for the cure of disease. No matter how general may be the demand for Christian Science treatment,—and we are told that the treatment makes people better morally and spiritually,—we propose to make it unlawful and even impossible for them to have any such kind of help, by demanding that Christian Science practitioners do something which we well know their practice will not allow them to do, something which would not make them better practitioners.

"We therefore ask the members of the legislature to vote in favor of a bill that will effectually prevent them, their families, and their friends from ever receiving help from any Christian Science practitioner in the State without making that practitioner a criminal in the eyes of the law, because of his failure to pass an examination in subjects that do not appertain to the Science which he practises. We admit that in all probability the Christian Scientist loves his child and will do everything in his power to save him, but he must not be allowed to let his child get well without receiving medical aid. That would be 'irregular,' and although Christian Science has been successful in healing the diseases of children, the law should compel the Christian Scientist to show his love for his child by resorting to our methods. Christian Scientists may be good moral people, they may be honest and pay their bills promptly, and they certainly are good neighbors and citizens, but they all need regulating because they do not hold to the practice of medicine, and if Jesus himself were here in person he would need to procure a license, under our proposed law, from the State Board of Health before being allowed to pray for the sick. Christians in general pray for the recovery of the sick and then send for the doctor. We do not object to this, because it is customary and 'regular.'"

A prominent newspaper speaks editorially of certain proposed medical bills in the following language: "Each should be entitled, 'A bill for an act to put the practice of Christian Science into the hands of its enemies.'"

[Written for the *Sentinel*.]

DISCIPLESHIP.

KATHARINE J. SMITH.

If thou should'st look about thee in the sunlight
And see a shaft of white within thy door,—
One with a store
Of peace upon a brow transfigured, white;
Christ's footfall too would thrill thy wakened ear,
And by his omnipresence, and one dear,
Would thy bare room be graced and glorified.

If thou should'st look up from the embers' splendor
And see one drawing near thee thro' the gloom
Of thy drear room,
The Christ-host's voice would welcome, sweet and tender,
His hands would bless the loaf of love you share,
And heart and hearth would swept and garnished be,
All graced and glorified by Christ with thee.

If thou should'st look upon Golgotha's sorrow,
And see a fainting figure pass thy door,
In sin's black war,
Thy bless'd Redeemer needs thee on no morrow,
Lift thou thy fallen brother's grief to-day;
For now some dread ensanguined cross may be
Stainless and glorified by Christ with thee.

SELECTED ARTICLES.

[From *The North American*, Philadelphia, Pa.]

A QUESTION OF DOCTORS.

The people of Pennsylvania may be expected to observe with no little interest the fate of the bill, introduced to the Legislature the other day, for the rigid limitation of their opportunities to enjoy the consolations and the renewing influences of medical practitioners. This remarkable measure, which is urged by a Representative from Cumberland county, proposes to give a complete monopoly of the business of "doctoring" to physicians of three schools, the allopathic, so called, the homeopathic, and the eclectic. All others are forbidden to engage in "the healing art" under penalty of punishment for misdemeanor.

It will be observed, of course, that under this arrangement the door is shut upon osteopaths and Christian Scientists, and even upon the persons who pledge themselves to the restoration of health through the medium of what are called patent medicines. These persons are thrust back into the ranks of quacks and impostors, and have imposed upon them the ignominy and discredit usually accorded to men who pow-wow and conjure, who claim natural gifts as healers because they are seventh sons of seventh sons, or have learned from Indians the medicinal virtues of certain mysterious herbs. It is an unkind fate.

One interesting fact is developed by the introduction of this bill. It is that the allopaths, homeopaths, and eclectics are apparently standing together in their purpose to assert an exclusive right to the fees. It was not always so. There was a time when the intolerant allopath claimed everything in sight. His arrogant notion was that his method of dealing with disease was the only enlightened and respectable method, and that all other practice than his own was arrant humbug. Particularly did the allopath look with derision, if not with malignant animosity, upon the homeopath; and both contemplated the eclectic with scorn as a man who was surely half wrong either way. When, however, the homeopath had contrived to get firmly upon his feet, so that he could be neither laughed down nor outlawed, when the eclectic had forced recognition for himself upon the ground that he used the truths of both schools and rejected the errors, then all hands began to fight the woman doctor. It has not been fifty years since a woman who wanted to study medicine had to encounter the certainty that society would regard her as a crank, and the assurance that no reputable male physician would take counsel with her. This seems really amusing in the light of the circumstance that women ought manifestly to have a better right than men to deal with women's maladies, and of the experience which has proved that a woman may reach the highest places in the profession.

However, the time has come when allopaths and homeopaths and eclectics, having failed to annihilate one another, are ready to bury the hatchet and to join hands against all newcomers. If we understand the matter, there are still formidable rules which forbid the allopath to hearken while the homeopath explains his notions about a particular case. The ancient Jew was not less resolute to avoid eating meat with a Gentile than is the allopath to escape meeting with, and appearing to give countenance to, a homeopath. Whether the woman doctor is still shut out from the high privilege of talking with a man who probably does not know as much as she does, we have not learned. Perhaps the woman doctor is really in a happier case if she is still compelled to go it alone. The patient's chances may be better, at any rate. To the impartial layman, whose life is necessarily sometimes placed in jeopardy by these warring disciples of the various schools, it seems really curious how intense is the belief of each doctor that his school has all the serviceable knowledge, while facts developed every day prove

conclusively that the range of his information is narrowly limited. There must be terrible secrets locked in the breasts of doctors who pass for repositories of encyclopedic wisdom.

Many persons, to their sorrow, have learned that the commonest practice in the profession is to guess, and the frequent result is to guess wrong. The smallest inquiry would develop information of cases where the homeopath has corrected the mistakes of the allopath, and *vice versa*, and where the eclectic or osteopath has guessed correctly when both homeopath and allopath have gone wide of the facts. These are grounds for humility, not for arrogance. The physician who remembers how often he has diagnosed one disease and dosed for it, only to have a doctor of another school discover that he missed the truth and gave the wrong poison, might be expected at least to exercise a little charity in regarding his rival in the business. There are no available statistics, but no doubt the practitioners of each school can fairly prove that, man for man, the doctors of his faith hit the facts and make cures about as often as the doctors of other faiths. However, exclusive proofs in this business are not easy to get. Many of them, probably, are under ground.

This act now urged upon the Legislature undertakes to determine for a free American citizen in what particular manner his maladies may be treated. It might be a somewhat nice question, perhaps, just in what degree such a man is entitled to have control of such a matter. On the surface it looks as if an intelligent human being, living in a land of liberty, has an indisputable right to declare if his own interior department shall be drenched by a draught or assailed by a pilule, or whether he shall be cured from the outside by squeezing or by prayer. Suppose there should be a majority in a Legislature composed of perfectly untrained and uninformed persons who should make up their minds that homeopathy is pure quackery, and that nobody should be suffered to practise it; how many of us would patiently endure that, or, on the other hand, the outlawry of allopathy?

But, if these law-framing persons may reach such conclusions about osteopathy or the Christian Science practices, why may they not some day reach them about the allopathic, homeopathic, and eclectic practices? Everybody knows that they have no original equipment for dealing with such subjects at all. This bill must have been prepared for the Representative who introduced it, and, of course, by practitioners of one of the three favored schools of medicine. We hear no little clamor against trusts and combines, but here, indeed, is a proposition to legalize a combine, not to run railroads, or to manufacture pig iron, or to refine sugar, but to deal with the lives of men and women.

For all we know, osteopathy may be a humbug, and Christian Science a delusion and a snare; but there are multitudes of men of quite the intelligence of the ordinary legislator who believe in osteopathy, and millions to whom Christian Science has the flavor of religion. The legislator stretches his authority very far who undertakes to say that one man shall not be allowed to rub and squeeze and manipulate another man for the cure, say, of rheumatism, without peril of a prison cell. The legislator appears to us to trespass in a measure upon sacred rights who tries to make it unlawful for a patient, weary of conjecture and nauseous drugs, to summon a good man or woman to try what prayer will do.

It is to be admitted that to force one system or another upon a helpless and protesting invalid, or even upon an ignorant child, is an act which the law may properly forbid. We may go farther and admit that there are some maladies which osteopathy certainly cannot cure, and Christian Science certainly does not. But let us remember that both those accusations may with equal assurance be brought against allopaths, homeopaths, and eclectics. Under the circumstances, and in view of all the facts, there would

seem to be sound reason why the bill alluded to should not pass. At any rate, it should not be permitted to pass until some of the people at whom it is aimed and whom it proposes to suppress shall have had a chance to make themselves heard.

[From *The Register*, Minneapolis, Minn.]

Thus far we must say in all candor the "life" [of Mrs. Eddy, as given in *McClure's*] is of little interest and no value. The next instalment, however, must deal with Mrs. Eddy as the most prominent woman of the age, and of course the writer will not be obliged to rely upon unreliable data as to her "life," but when she strikes out on her "history" she will be in a sea of mud. If, as is alleged by *McClure's*, "no information can be obtained from Scientists," the writer is dealing in pure fiction, for there is no other source of reliable information as to what Christian Science really is. The non-Scientist in reading the Christian Science text-book considers it nonsense, and so it really is when judged by the standards of non-Science. It is the dross of lead to the metallurgist of anti-Christian Science. It becomes pure gold, however, when the mind of the reader has been opened to the great truths upon which the doctrine is securely based. These truths are diametrically opposed to generally accepted alleged facts, and are therefore at first unbelievable. They can never be accepted by an unfriendly mind, and it is because of knowing this, that the Scientist regards it as worse than wasting time to attempt explanations to one who seeks them for the purpose of criticising them. If interested in the truth and disposed to study it for good, the doors of Christian Science are open wide, and no one is so rich nor so poor, so high nor so low, but therein he may learn his true status with God and his fellow-man. That the believers in Christian Science tenderly love Mrs. Eddy they could not deny if they would, but neither the personality of Mrs. Eddy nor the affection of her followers can affect the truth of what is contained in her works. Christian Science as promulgated by Mrs. Eddy has already made its impress upon the world. The worst that can be said of it is that it makes the desolate home a happy one, the drunken man sober, and the sick man well. It is not clamoring for recognition, but it instantly answers the call of distress. If there are means of remuneration, it is well. If the sufferer is destitute, the attention is no less earnest and unremitting. It blesses him who gives and him who receives. Is it too much to assume that so beneficent a thing must in time regenerate the world?

[From the *Pasadena* (Cal.) *Daily News*.]

The persistency with which the recognized Leader of Christian Science is followed into her home and into her private life, is thoroughly discreditable to those engaged in it, and up to this time has revealed nothing aside from the malignity which inspires it. The latest and most unworthy expression of it is the attack in *McClure's Magazine*, not on Mrs. Eddy alone, who is more than eighty years of age, and is entitled to the retirement she seeks, but an attack on her deceased father, which she in a spirited way declares to be utterly false.

The intelligence and sincerity and remarkable increase of the Christian Science denomination is evidence enough that this healing, purifying, and harmonizing form of religious truth has taken a firm hold upon the English-speaking race, and the American love of fair play protects this as well as every other form of belief from criticism based on falsehood or malice.

The only criticism directed against any religious faith capable of affecting its standing with intelligent people who love justice and respect sincerity, is that directed against its errors or weaknesses, and such criticism must eventually

result in a benefit to its adherents and to society generally. But malignant effort to abuse the dead, who are unable to be heard in their own defense, in order to wound the living, is a method of warfare which can only recoil on its authors.

Christian Scientists have a perfect right to worship God according to the dictates of their own conscience, and they are not a people who endeavor to force their belief or practice on others. They claim to heal the sick through the agency of the same divine Truth which all religious people admit healed the sick centuries ago. Their Leader is the author of a book which they accept, not in any sense as a substitute for the Bible, but as a key to or a spiritual interpretation of Bible truth, which they claim will, if accepted, heal not alone sin and discord, but sickness also.

Most of the criticism directed against Christian Science emanates from those who claim to be followers of him who centuries ago did heal human infirmities by means of spiritual truth and who commanded his followers to do likewise. The testimonies heard in the mid-week meetings of these people, which are open to all who desire to understand their teachings, testify to the healing of disease and of habits of immorality. Inasmuch as all fair critics agree that this religion has no other purpose than the relief of suffering, and the moral and spiritual uplifting of humanity, the ungenerous treatment accorded it in certain quarters only serves to interest men and women in it. There is not a community in the United States in which there is not some one to testify to its uplifting service in relieving physical and mental suffering.

That an elderly lady of refinement more than eighty years of age should be persecuted even to the libeling of the reputation of her deceased father, and thus be forced to his defense in the public prints, is one of the most disgraceful things chargeable to sensational magazine enterprise. One feature of this thoroughly discreditable attack has been that it has provoked no intemperate, ungenerous, or bitter resentment from those toward whom it was directed, and this is the highest possible evidence of the quality of the truth they stand for.

[From the *Lockport* (N. Y.) *Journal*.]

The *Journal* believes that a great injustice has been done to Mrs. Mary Baker Eddy, the Founder of Christian Science, in an article in a recent magazine, and in deference to our sense of fair play we will publish Mrs. Eddy's reply in full in Tuesday's issue.

The *Journal* does not believe in Christian Science, but it does believe in giving Mrs. Eddy credit for having founded a cult or sect, the members of which are numbered by the thousands, who find great consolation and peace of mind in her teachings.

The Christian Scientists, at least those we have met, are cultured, talented, enterprising, and law-abiding citizens, and if in its teachings they can find that help and consolation which drives away despair and depression and makes darkness into light, as is evidently the case by their devotion to the Cause, then the *Journal* asks for them the same religious liberty of thought and freedom as is accorded other denominations.

[Editorial in *The Progress*, Minneapolis, Minn.]

The growth and prominence of the Christian Science movement and the consequent public importance of its Founder and Leader, Mrs. Mary Baker G. Eddy, has led to several recent sensational newspaper and magazine articles concerning Mrs. Eddy's life and character, even her present personal identity and existence being questioned. The falsity of these abusive articles has been made evident, and the fair-minded press of the country has been quick to protest against the unfairness of the attacks.

The dissection of Mrs. Eddy's personal character has but

remote bearing upon the fundamentals of Christian Science, a belief which now numbers its adherents by the million or more. . . . Reliable information as to the movement or to its Leader would undoubtedly have wide public interest, but it is to be hoped that such subjects will in the future be avoided by the sensation mongers. The merits or demerits of Christian Science need not enter into the question.

[Royal D. Stearns, *Nebraska State Journal*, Lincoln, Neb.]

Only as Christian Scientists have a clear apprehension of the great spiritual law developed and taught by Jesus, can they hope to accomplish anything along the lines of remedial work for mankind. One has little comprehension of the teaching of the Christian Science text-book, *Science and Health* by Mrs. Eddy, who does not know that it is wholly founded upon the Bible and the teaching and work of Jesus.

A Christian Scientist knows that sickness to the false, frightened consciousness of the afflicted is a positive reality, but he does not believe it has entity as a part of God's creation. The Scientist does not believe that sickness is any part of that "good" which God created. It would seem to be foolishly inconsistent to hold that omnipotent power and infinite wisdom could create conflicting forces which would result in discord in God's kingdom throughout eternity. The Scientist knows when he fails to bring relief to the afflicted through the ministrations of Christian Science, that it is not the fault of the Principle that he is endeavoring to demonstrate, but rather his failure, at the time, to get a proper realization of its truth. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;" thus by his teaching he clearly evidenced that this remedial power was to be perpetuated; and in fact it was continued in practice for about three hundred years after the time of Christ. Christian Science has now passed the experimental stage. It has become fully established as a remedial system of merit, and hundreds and thousands of people daily attest its beneficent results.

[Charles K. Skinner in *The Citizen Press*, Jackson, Mich.]

The teaching that "God is All" is Scriptural, and, when understood, does not mean that God is in the objects of His creation, but that they are reflections of His thought, care, and wisdom. Christian Science does not deny the personality of God, but declares it in the infinite sense, not, however, as including corporeality.

The belief in a personal devil with hoofs and horns is fast losing its hold on thinking humanity. Christian Science does deny such teaching. It does not, however, on that account, deny that evil thoughts have to be met and overcome by the understanding of God. In taking this stand, Christian Scientists are certainly following Christ's footsteps. The careful, conscientious reader of *Science and Health* needs no guardian, for it directs him to God, the one Mind, for his understanding; even as the prophet speaks, "They shall all know me, from the least of them unto the greatest of them, saith the Lord."

[John L. Rendall in *The Denison* (Ia.) *Review*.]

Christianity, briefly defined, is the daily living of the teachings of Jesus Christ. Any religious teaching which conforms to the essential and fundamental precepts of our Master might properly be termed Christian, and cannot therefore justly be stigmatized as "unchristian and shockingly infidel." Christian Science is Christian in predicate and postulate, in premise and conclusion, in theory and in practice, and it is scientific because demonstrable. . . . The repudiation of Christian healing includes the repudiation of the essential teachings of Scripture. In fact, it means the complete ignoring of an integral part of Jesus' mission.

THE LECTURES.

CINCINNATI, O.

Rev. George M. Hammell, formerly pastor of the Mt. Lookout M. E. Church, who divorced himself from the pulpit to devote his endeavors to Christian Science, introduced Bicknell Young of The Mother Church in Boston to an audience in Music Hall Tuesday night [Dec. 4]. Incidentally he paid a glowing tribute to Mrs. Eddy, referring to her as "by far the most powerful woman of the time." Speaking of his withdrawal from the Methodist Church, he said: "Hungering for self-consistent truth which should demonstrate itself in all the attributes of the Christ's own truth, seeking for a Principle of interpretation which would relieve the Bible of difficulties which contradict the theory of its verbal inspiration and which made it impossible for me longer to repeat the creeds extracted from it,—or, rather, imposed upon it,—until at last, scarcely knowing whither to go, I withdrew from the membership and ministry of a church which from my youth I had sincerely endeavored to serve. But my knowledge of church history, my knowledge of the history of Christian doctrine, prepared me to see that the New England woman, brooding so passionately over the problems of life, had found the solution, not only for herself, but for me."—*Times-Star*.

WAUKESHA, WIS.

Edward A. Kimball lectured on Christian Science in the Congregational church Dec. 8. He was introduced by the pastor, Rev. I. L. Cory, who said in part,—

Why should not I welcome you to this our Congregational church home in Waukesha to hear a teacher of your faith expound your understanding of a gospel of Christ and spiritual health? You have grown in the past quarter century to be one of the recognized Christian forces of our Christian land. Your faith, in its great essential features, is the same as ours. You have not retreated from faith in God, but have placed emphasis upon the spiritual and immanent, and we as Congregationalists are with you in that emphasis. We have been saying through our leaders, "Back to Christ," and you are placing emphasis upon the fact that Jesus came to suffering humanity with a message to its miseries. We may look back and see Jesus from somewhat different points of view, but the same "name above every name" is upon your banner and ours. We each alike go to the Bible with a profound reverence for the God it reveals. We may not get at the heart of it with exactly the same key, but nevertheless at the heart of it we have all found our common loving Father, our Saviour, our spiritual redemption.

Why, then, should we shut our church door when you as Christian Scientists come courteously to us and ask an entrance for a special service? We are of the same great household of faith and the same eternal Spirit fathers all our spirits and touches them into newness of life in loving fellowship. I am glad to welcome you here to-night and to wish for you God's blessing in your efforts to carry the glad tidings of the Christ to all in need.

Correspondence.

LOS ANGELES, CAL.

Before an audience of at least one thousand Clarence C. Eaton lectured on Christian Science, under the auspices of First Church of Christ, Scientist, at the new Auditorium, Dec. 11. In introducing the lecturer, S. B. Reynolds, First Reader, spoke in part as follows:—

The lecturer this evening represents a thought that is attracting the attention of many of the brightest and most intellectual people in the world to-day,—men and women

who do not accept a doctrine because their ancestors believed it, but who are disposed to do their own thinking and to choose for themselves. There are thousands of good people in the churches who oppose Christian Science because all they know of it they have learned from some one who has never studied Christian Science. Is that the way you learned mathematics? Christian Science never made a truth, it only voices what always was true and what always will be true.

Christian Science does not change your Bible, nor your faith in the grand and glorious truths it teaches, but only makes them clearer and more easily understood. When your blinds are down on a bright day, your room is dark. Remove these and it is filled with light. This is no miracle. Christian Science gives such an insight into these truths that it becomes easy and natural to abide under the shadow of the Almighty. Christian Science comes to heal the world of all evil and all discord, and teaches the scientific relation of God to man. The message of Christian Science is simply God's message to man; Mrs. Eddy, the Discoverer and Founder of Christian Science, teaches and insists on the everlasting fact that God's love and care for man are available here and now, and are demonstrably true here and now.—*Correspondence.*

ROCK VALLEY, IA.

Bicknell Young lectured on Christian Science at the Opera House, Dec. 21. He was introduced by Dr. E. O. Plumbe, mayor of Rock Valley, who said in part,—

If there is anything in this broad land of ours for which we should be thankful it is that absolute neutrality that exists in regard to matters of individual opinion, that freedom of speech and of pen which next to the Christian religion is the palladium of our liberty and the guarantee of our free institutions. We are all, I trust, seekers after truth, no matter where it may be found, whether in the Bible, as the fountain-head of all religion, morality, and law; the utterances of the pulpit or the lecture platform; the literature of the past and present, or even, perhaps, the columns of the daily press. I know, indeed I am convinced, that we are all seekers after truth or we would not be here to-night, and I am satisfied, from my own personal research and observation, that we will not only hear truth, but a vast amount of truth from the lips of our speaker to-night.

Correspondence.

WAUSAU, WIS.

The Christian Science lecture delivered by Mr. Edward A. Kimball at the Opera House, last Friday evening [Dec. 21], was well attended. Mr. S. B. Toby, superintendent of the city schools, introduced the lecturer, saying in part,—

No one need fear the truth, no matter from what source it comes. The mission of truth is to heal, not to hurt; to lead men from the pathway of error and to plant their feet firmly in the right road. No one can destroy a single atom of truth. Truth is eternal in endurance. Once set a great truth free upon earth and it will work revolution. Confine it, chain it down, and it will burst its chains and will ultimately free itself and work its divine mission.

Every church has its fundamental basis in truth. No church can endure on a foundation of falsehood. The wasting fires of time will burn out that which is perishable. Every church deserves a respectful hearing. Its doctrines may run counter to my beliefs or yours. They may cut across our preconceived notions of the truth; but it is just (whether we believe them or not) to give them a fair hearing, a careful examination. If after thorough examination we come to believe a doctrine true, we should accept it with gladness and give to it our hearty and loyal support.

Wausau Pilot.

MORRIS, ILL.

A fair-sized audience assembled in Hull's Hall on Sunday afternoon [Dec. 23] to listen to Mr. Edward A. Kimball of Chicago, who lectured on Christian Science. Rev. T. S. Oadams, who had been invited to introduce the lecturer, said that the religious instinct was deep seated in every human heart; and at this significant period of our history, when the religious world seemed to be ready for another of those great upheavals resulting in the demolition of humanly imposed barriers, that God's purpose in universal man should be made manifest in larger blessing to the greatest number. It was but natural that so many should gather in the attitude of students to listen to one who was a recognized authority on this subject. He had pleasure in acceding to the invitation of the local friends of this movement, for he could bear testimony to courtesy received at their hands and many evidences of their consistency with their profession as regards the daily life of Christian Scientists, which was to speak ill of no man and to manifest Christ's law of love. The aim and purpose of Christian Science was to bless and uplift humanity. This alone should enlist our attention and ensure that all our criticisms be tempered with charity.—*Morris Herald.*

WILLMAR, MINN.

Judge William G. Ewing of Chicago lectured last Sunday afternoon [Jan. 6] on the subject of Christian Science before a large audience at the Opera House. The lecturer was introduced by Mr. C. W. Odell, who spoke in part as follows:—

People have at all times been slow to give up old, cherished beliefs, and great truths as they have been discovered and given to the world have always met with opposition. When Jesus came declaring that the kingdom of heaven was at hand, and was preaching his gospel of love, he met with opposition and ridicule and was put to death, because his teaching was contrary to the belief generally held at that time. After the command of the Master to heal the sick as well as to preach the gospel has for centuries been left out of the Church, God has again revealed to the world that the same Christ-truth heals the sick now as in Jesus' time, when rightly understood and applied. This has been revealed to this age through Mary Baker G. Eddy, who has given it to the world through her book "Science and Health with Key to the Scriptures."—*The Republican Gazette.*

LECTURES AT OTHER PLACES.

Rice Lake, Wis.—Hon. Clarence A. Buskirk, Dec. 13.
Pasadena, Cal.—Clarence C. Eaton, Dec. 14.
Glens Falls, N. Y.—Rev. William P. McKenzie, Dec. 16.
Hornell, N. Y.—Francis J. Fluno, M.D., Dec. 16.
La Grange, Ill.—Judge William G. Ewing, Jan. 3.
Evanston, Ill.—Edward A. Kimball, Dec. 17 and 18.
Havana, Ill.—Bicknell Young, Dec. 18.
Beloit, Kan.—Hon. Clarence A. Buskirk, Dec. 21.
Hyde Park, Mass.—Bliss Knapp, Jan. 6.

PICTURE OF THE MOTHER CHURCH.

The picture of The Mother Church which The Christian Science Publishing Society now has for sale is a half-tone reproduction, 12 x 15 inches in size, of a view giving the St. Paul Street frontage and Falmouth Street side.

The picture is mounted on a white mat, 21 x 25 inches, and will be sent to any address in a mailing-tube for fifty cents a copy. A dozen copies will be sent to one address for \$4.50. Souvenir postals of the same design as the large picture are for sale at twenty-five cents per dozen.

Address all orders to The Christian Science Publishing Society, 250 Huntington Avenue, Boston, Mass.



MRS. EDDY TAKES NO PATIENTS.

The author of the Christian Science text-book does not consult nor read letters on disease. Writing to Mrs. Eddy is not prohibited. Take no notice of startling reports about Mrs. Eddy. Our Committee on Publication will be reliable on this subject. *Beware of counterfeit letters.*

"AN EXCELLENT EXAMPLE."

Pleasant View, Concord, N. H., Jan. 28, 1907.

Dear Mr. McLellan:—You will be interested to know that Mrs. Eddy was much pleased with your editorial recommendation that the Christian Scientists circulate freely the February number of the *Cosmopolitan* magazine, which contains Mr. Charles Klein's splendid defense of our Cause and its revered Leader.

Mrs. Eddy herself is an excellent example for the Scientists to follow in this respect, for by her direction and from a list of names prepared by her we are distributing from Pleasant View fifty copies of the *Cosmopolitan* containing Mr. Klein's article. These magazines are going to persons who are not Christian Scientists and who would not be likely to see the article as reprinted in the *Sentinel*.

Sincerely yours,

LEWIS C. STRANG.

A NEW EDITION OF SCIENCE AND HEALTH.

ATTENTION is called to the publisher's announcement on page 406 of this issue of a new edition of the Christian Science text-book which is now on sale. This edition is printed from new plates, and contains a number of important changes and additions, which have been made by Mrs. Eddy in keeping with her statement on page 361 of this book, viz., "I have revised Science and Health only to give a clearer and fuller expression of its original meaning. Spiritual ideas unfold as we advance. A human perception of divine Science, however limited, must be correct in order to be Science and subject to demonstration. A germ of infinite Truth, though least in the kingdom of heaven, is the higher hope on earth, but it will be rejected and reviled until God prepares the soil for the seed. That which when sown bears immortal fruit, enriches mankind only when it is understood,—hence the many readings given the Scriptures, and the requisite revisions of Science and Health with Key to the Scriptures."

The changes which have been made from time to time in Science and Health are evidences of Mrs. Eddy's desire to have this book flawless in its statement of the Science which she has discovered, and this without regard to the great amount of work involved. Rev. James Henry Wiggin, from his personal knowledge of her work on the early editions of Science and Health, has thrown light upon this desire, which has always inspired the author. We quote from Mr. Wiggin's book, "Christian Science and the Bible," as follows: "Whatever is to be Mrs. Eddy's future reputation, time will show. Little cares she, if only through her work Truth may be glorified. More than once, in her eagerness, she has reached her bottom dollar, but the interest of the world to hear her words has filled her coffers anew. Within a few months she has made sacrifices from which most authors would have shrunk, to ensure the moral rightness of her book. Day after day flew by, and weeks lengthened into months; from every quarter came importunate missives of inquiry and mercantile reproach; hundreds of dollars were sunk in a bottomless sea of corrections; yet

not till the authoress was satisfied that her duty was wholly done, would she allow printer and binder to send forth her book to the world."

Christian Scientists appreciate Mrs. Eddy's labors in this direction and are grateful for them.

ARCHIBALD McLELLAN.

"ALL THINGS NEW."

IN the vision of the Apocalypse St. John represents himself as having been caught up above the plane of material sense into the realm of reality, where he "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men . . . And he that sat upon the throne said, Behold, I make all things new." This declaration conveys a suggestion of the tense of all creative acts, and the quality of all created things, which is of the most illuminating significance.

For the most part theological thought respecting creation has been both materialistic and self-contradictory, in that it has practically subjected the concept of God to the limitations of time and space, while asserting His infinity or non-subjection to these limitations. Its view of the relation of the divine activity to the universe involves a sense of separation between the Maker and the thing made which readily lends itself to the philosophy of a material substance. It removes the products of activity from the actor, and begets the habit of thinking of God's creations as no longer dependent upon Him for their being,—a habit which eventuates in all the ills of fundamental misconception.

In contrast with all this, Christian Science affirms that creation is a fact of the eternal now, that the universe is the continuous going forth of omnipresent Spirit, whose works are indeed "finished," in the sense of their completeness and perfection, but not in the sense that their continuance is no longer dependent upon the divine activity. This concept shapes thought in its every latitude and projection. It makes clear the fact that in the kingdom of Spirit there is nothing old. The irrepressible spontaneity of the divine Life, the nature and naturalness of revelation as the vitalizing, nourishing outflow of this Life, the relation of every human heart to Truth, and the present and eternal freshness of things,—all this begins to appear.

Strange as it may seem, the sense of antiquity, rather than of newness, has attached itself to revealed truth in Christian thought, and the value of its given statements has not infrequently been determined with respect to their age. To-day, however, as a philosopher has recently said, "there is a growing disinclination to regard mere antiquity as in itself a guarantee of value." Truth knows no age, and for the reason that it is ever and immediately "from above," in fulfilment of the word, "Every good gift and every perfect gift . . . cometh down from the Father of lights." It is bedewed with the freshness of Life's eternal morn. "Behold, I make all things new,"—life, selfhood, opportunity, supply, freedom, joy,—all are of God, and forever new. They are unstinted and untarnished as the light, hence in lamenting the past there is neither reason nor profit. It is ours, moment by moment, to enter into all the fulness of Life. The truth and good of the past abide, not because of their past, but because they have been untouched by the past.

Under the dominion of this thought none of us can fail to realize a keener, more stimulating, more gladdening sense of God's nearness, and of the safety and immortality of all that is thus linked to Him. It enables us to experience a sensible escape from that superstitious veneration for the old as such, which in many natures expresses itself in opposition to everything that does not bear the imprint of a particular authority, sect, caste, or party.

Our Leader has referred to this opposition as a serious hindrance to the advance of Christian Science. It is the

mental attitude of the man who frankly says, "The religion of my fathers is good enough for me," and "I am no friend of new notions," the man who is ready to build the tombs of the dead prophets, and equally ready to stone the living. This habit of holding on to the past, at the dictum of sentiment or prejudice, receives a vigorous and illuminating rebuke from Christian Science. As men come to see that there is no archaic truth, that it springs an ever-living stream from beneath the throne of God, they become more and more free and receptive; and as this nobler concept permeates religious thought, and there is added that imperative test of truth, namely, demonstration,—which is so insistently demanded of us in the teaching of Christ Jesus,—both the individual and the race enter upon an era which can but prove no less blessed than new.

JOHN B. WILLIS.

"THE TRUE ORIGIN."

ONE of the questions often asked by those who are looking into Christian Science is this, How did evil originate? and in some cases the inquirer feels that until it is answered his progress is barred—a mistaken conclusion, by the way. Speaking strictly and scientifically, evil never did originate, for in the true sense there is no causation apart from Principle, with its perfect law and order. Every earnest student of Science and Health discovers almost at once that sin, disease, and death—all the manifestations of evil—have no Principle, hence no reality, for they do not express law and order. It is, therefore, impossible to discuss what is lawless, unreal, as we would consider or discuss that which expresses Principle, law, and order; to regard that which only seemeth to be as we regard that which really is.

In endeavoring to explain this to a beginner, a more advanced student of Christian Science employed the familiar illustration, that although a schoolboy may make mistakes, two plus two always equals four, and that any other statement of this fact must be untrue, hence unreal. This the beginner admitted, of course, but contended that the "mind" of the boy had made the mistake, and wished to know why. It was easy to show that this assumption was wrong; that intelligence, as reflected by the teacher of arithmetic, did not for a moment entertain the mistake, but knew the truth as to this mathematical fact; and not only so, but when the boy's sense of intelligence, or "mind," was appealed to, he too saw this truth, and it displaced the error, which never had been real, although temporarily believed by him. This helped the student of Christian Science to see that to the awakened sense of spiritual reality all truth is self-evident, and that Mind forever witnesses to the truth of being,—forever witnesses to the reality of that which expresses intelligence, God.

In Christian Science we learn the utter folly of seeking to find causation apart from God, good; therefore, if we are wise, we bend all our energies to the nobler task of knowing divine Principle, the only cause of all reality; and here, as in mathematics, we find that the greater knowledge one has of the truth, the more readily will he detect and correct any error which presents itself in the working out of his life-problems. We never find that the great Teacher attempted to explain the origin of evil; he was too busy in correcting it with truth, whether it was manifested as sin or sickness, and St. Paul's words about "forgetting the things that are behind," are really the best advice that can be given on this subject.

The very fact that the tendency of the so-called human mind is ever to attribute causation to error, and to seek after its supposititious origin, shows the need of cutting loose from this tendency and devoting our entire time and energy to the study and demonstration of the truth,—that which makes free,—especially since by so doing

we can gain results which are impossible so long as we contend in any wise for the origin or reality of evil. Our Leader says, "Matter cannot connect mortals with the true origin and facts of being, in which all must end;" and she adds, "It is only by acknowledging the supremacy of Spirit . . . that mortals can lay off mortality" (Science and Health, p. 491). This acknowledgment leaves no place for any cause or effect separate from God; it admits Him to be "Alpha and Omega, the first and the last," and brings to us in a greater or less degree the results which all desire, namely, health and harmony.

ANNIE M. KNOTT.

"THE PROGRESS OF CHRISTIAN SCIENCE IN ENGLAND."

The Onlooker of London, England, prints in its issue of Jan. 19 the article by Lady Alice Houblon which appeared in the *Sentinel* of Aug. 4, 1906. Commenting editorially on this article, *The Onlooker* says,—

A CHRISTIAN SCIENCE CURE.—Lady Alice Houblon, who this week contributes an article on "The Progress of Christian Science in England," is the eldest sister of the Earl of Crawford. She is a very ardent follower of Mrs. Eddy, and it was after the restoration to health of one of her daughters, who had been unsuccessfully treated in the ordinary way for three years, that four members of her family became converts to Christian Science.

LETTERS TO OUR LEADER.

New York, N. Y., Jan. 15, 1907.

Mrs. Mary Baker Eddy,

Pleasant View, Concord, N. H.

Beloved and Revered Leader:—The world does not yet know you, but your steadfast, loyal, and watchful followers, the members of this church, together with your loving students and followers throughout the world, do know you. We are continually praising God for Christian Science, His great gift to us through you, its Discoverer and Founder.

At this annual meeting of First Church of Christ, Scientist, New York City, we beg to lay our treasures and our honors at your feet. We delight in striving to emulate your holy example and teaching, through "evil as well as good report;" ever trusting Truth and Love to enable us to follow you up the rugged heights of Christian Science, beyond the clouds and the thunderings of personal sense, into the calm, pure atmosphere of Mind, the sunlight of Love's presence. We have much reason to be humbly grateful for the prosperity in Truth which has attended our flock during the past year. Christian Science Mind-healing has been demonstrated over all manner of sin and sickness, and many new members, who at our last annual meeting knew nothing of Christian Science, are rising to call you blessed. Jesus fed the hungry multitude. He blessed and brake the bread, and gave to his disciples to give to the hungry, which they did. Dearly beloved Leader, have you not prepared and broken the bread of God, and given to your disciples, and have you not bidden them distribute to the multitude? We have been fed with the bread which you have broken with your own dear hands and given to us through your disciple.

You tell us that this is the harvest hour. Indeed, so it seems to us. Blessings innumerable have been bestowed upon us as a church. Not one of the promises of the Bible has failed us, when we have followed your teachings in "Science and Health with Key to the Scriptures," and your other writings. The beauty and affluence of the divine Mind is manifest in health, and in the unity of the

good and the true. Love for God and our brother man must increase, as we near the white Christ. Who will be able to gather and care for the bountiful harvest which God has prepared for His anointed and her followers? "The harvest truly is plenteous, but the laborers are few."

We rejoice in the triumph of Truth over the late attacks made upon you. Our Master said, "If it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." In this century the call to meet the enemy of Christ has been met by you, and throughout the world the cry has rung out, "Mary Baker Eddy lives, and loves, and conquers hate and the haters, with 'Father, forgive them; for they know not what they do.'"

We bow in humble acknowledgment of your Christian spirit and your divine power to reflect omnipotent Love, which shuts the lion's mouth, and is enabling you to pass through the furnace seven times heated, with no evidence of the experience, save a purer love, exalting you to Horeb heights of spiritual supremacy over the material world, the flesh, and all the claims of evil.

We are mute before such unparalleled meekness and might, and rejoicingly follow, with devoted obedience and love, one whom we delight to serve and honor as God's chosen Messenger to draw us to "Immanuel, or God with us;" to reveal to us the invisible Christ, who is "Lord of lords, and King of kings."

Lovingly and faithfully,
First Church of Christ, Scientist, New York City.
E. F. HATFIELD, *First Reader*.

Boston, Mass., Jan. 14, 1907.

Dear Mrs. Eddy:—I think it would gratify you to take a look at your old home here and see how spick-and-span it is with new paint and varnish. Under the charge of our good Directors, the plumbers and masons and carpenters have been overhauling and renovating the house from cellar to roof. They have left us feeling much cleaned up and brushed up. We have also recently secured the services of an out-door man, Charles, a Norwegian, who tells us that he worked for you when you were here. He is happy to speak of this, and his work is exceptionally faithful and exact. The front door-handle always gleams bright and polished under his daily rubbing. Mrs. McCrackan and I are enjoying our stay under your hospitable roof more and more, and are able to show some kindness in this house to your loyal workers here.

The reading becomes more wonderful to me as I learn how to repent and surrender more of self. Mrs. Conant said to me a few Sundays ago, as we stepped off from the platform, "What wonderful preachers we have!" I am profoundly grateful for your wisdom in instituting this means of bringing Spirit to the flesh. We frequently hear of cases of healing during the services and meetings.

We send love to our brave Leader.

Yours faithfully,
W. D. McCrackan.

Orange, N. J., Jan. 10, 1907.

Dear Leader and Teacher:—At a quarterly meeting of our church held Tuesday evening, Jan. 8, the expressions of loyalty to and love for you were sincere, deep-toned, and beautiful. The spiritual power of these must have reached you with their warmth and glow to comfort and strengthen you, and to illumine your steep but glorious ascent Godward. This church—this "Christ's little one"—is blessing you and rewarding your patient watch and toil and prayers. The healing within its sacred walls is not as uniformly quick as you are longing to see, but the quality of its work is what your loving heart desires—the unveiling of the Christ in individual consciousness, and the awakening to be in accord with the Father; to know and

do His will, and to go forth to heal the sick, to give bread to the hungry, and the inspiration of Love to the thirsty. On this foundation of your teaching the church is growing and prospering, glorifying God through His Christ, and loving and following you "unto the perfect day" of divine consciousness.

I know so well that this dear, holy branch church is the fruit of your wonderful understanding of Mind. You never before were so near, so dear to us as now. We are getting clearer views of God's spiritual idea, and we are being divinely driven to the zenith of demonstration with you. The Almighty enfolds you and yours.

With tender love,

Gratefully your student,
NEMI ROBERTSON.

New York, N. Y., Jan. 4, 1907.

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

Dear Mrs. Eddy:—As a German I feel that I must give expression most reverently to the hearty gratitude I feel to you, loved Leader, the gratitude of those who long to see Christian Science, the Christ-truth, established all over the world. I thank you for giving us so many of your life-giving articles in the German language, through *Der Herold*, thus enabling so many who cannot read one word of English to get the benefit of your writings, which are healing and saving all nations. One reference in our Thanksgiving service (Luke, 18:43) said that all the people praised God when they saw the works which Jesus did; so I want to give thanks to God for all the good that Christian Science is doing all over the world, through you, our faithful, steadfast, and wise Leader, chosen of God.

With loving respect and gratitude,
M. M. MENK.

Minneapolis, Minn., Dec. 15, 1906.

Mrs. Mary Baker G. Eddy.

Revered Leader:—Third Church of Christ, Scientist, Minneapolis, Minnesota, at its annual meeting in December, appointed a committee to express to you, the Discoverer and Founder of Christian Science, sincere and heartfelt love and gratitude for the blessings that have come through your unselfed, continuous labors, your humility, universal love, and purity; to record the desire to be gladly and quickly obedient to the Church government as sent out in the Manual of The Mother Church, and to be doing that work which all those who have found the Science which you teach have the privilege of doing.

Lovingly,
MISS ANNA MAGARETHE KRUDOP,
MISS OLIVE I. MCBRIDE,
MRS. WINNIFRED J. MATTSO, *Committee*.

Bangor, Me., Jan. 21, 1907.

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

Pardon me if I try to express to you my thanks for the great revelation of Truth that has brightened my life. For years I have had the desire for an understanding of God that would solve the problems of theology and blot out human doubt, fear, and opinion. I worked aimlessly, trying to preach the gospel of an omnipotent, ever-present God and yet fearing to trust God's power. With gratefulness I can say that Science has supplied the need, therefore I can gladly give up my position as a clergyman and mingle my thanks with the many thousands who day by day look to you as Leader because you follow Christ.

Ever faithfully yours,
REV. T. M. PATTERSON.

AMONG THE CHURCHES.

[From the *Aldershot* (England) *News*.]

THE MOVEMENT IN ALDERSHOT, ENGLAND.

A chance reference in the columns of the *Aldershot News* a few weeks ago, was my first intimation that the Christian Science movement had any active followers in Aldershot. Learning that services were held on Sundays in the Masonic Hall, I decided to ascertain how and by whom this new cult, which is gradually gaining ground in England, was being promulgated. The result was something of a surprise. I arrived some time before the service began, and was courteously invited to take a place in the large room set apart for the service. A portion of it was curtained off, and in the ante-room so formed, large cards were displayed requesting silence. Rows of chairs, on which were placed the special hymn-books used, faced a large reading-desk. This was beautifully decorated with boughs of autumn-tinted leaves and berries and gorgeous sunflowers, and elsewhere graceful sprays of foliage and trails of creepers were arranged with much artistic skill, giving an aspect of brightness and beauty to the sunlit room, with its rich crimson walls. For some considerable time there was absolute stillness, although several persons were in the room. They remained seated, as though in quiet meditation. It was interesting, meanwhile, to note what manner of men and women they were. The men were mostly officers, the women either wives of officers or belonging to the same class. They were well-dressed people, with nothing about them that distinguished them from ordinary church-goers, except, perhaps, an air of serenity and detachment that, with the harmonious surroundings, contributed to the atmosphere of peace and pleasantness that pervaded the place. Presently some children, who had been at the Sunday School class, which preceded the service, came in, and with other people took their places.

Mrs. Carter, the wife of Major Carter, Professor at the School of Instruction, Army Service Corps, took her place, as Reader, at one end of the reading-desk, and one of the officers present stood near, on the platform, to take part also in the service. They read alternately portions of Scripture, Mrs. Carter beginning. She read from Genesis in a clear and melodious voice, giving to the wondrous story told there of the creation much interest and beauty by her effective reading. Chapters from Corinthians and other books of the Bible, with excerpts from the writings of Mrs. Eddy, the Founder of the Christian Science movement, followed. At times, when the importance of truth and kindness were laid stress on, one almost imagined that they were the words of Ruskin, and that it was his teaching that was being expounded, but then came a call to the deeper imagination, Soul, Spirit, or whatever it may be, that, it is claimed, can dominate and make seem as of no account the consciousness of all human pain, sorrow, and suffering. There was no sermon, the written word from the sources mentioned alone being used. Hymns were sung, these being of a special nature, all breathing the spirit of divine Love and the potency of prayer to cure all ills. As the sunshine played on the scene, burnishing the delicate leaves arranged on the reading-desk and mantelpieces to a coppery crimson, and making the berries glow like rubies, one realized the bounteousness of the gifts of the good giver, who made every herb of the field for the use and delight of man; and as the faces of the stalwart men and the gracious women were irradiated, one wondered if, perchance, they held the secret of the supreme gift, the power of healing human suffering and woe. In an hour or less the service had ended, and the little band of believers left the room. In the hall there was an interchange of friendly chat, literature was selected from the library, and the gathering dispersed. For about ten months these services have been going on quietly, but not secretly, and few outside those who actually

profess Christian Science know of them. The followers in Aldershot and Farnborough are at present almost confined to a few officers and their friends. The chief work is that of healing, and of this they say, "That you do not need to take medicine in order to be healed; that there is a better way to heal one than by giving him medicine." They realize that the true way of healing the sick is the mental process. They are trying to prove to the invalid that this is the better way. Just so soon as he comes to see and depend on this method rather than on medicine, just so soon as he sees that it is something valuable, he will find that it is a better way; he will find that he is not only being healed, but he stays well longer—he does not get sick so often; he gets rid of sickness sooner when he is sick, and so on. "We are not here to quarrel with medicine," they say, "and especially with people who do not understand these things. People are all depending too much on medicine—a thing which most of them know so little about."

OGDEN, UTAH

At the close of the Sunday School on Dec. 23, a presentation of seven books, including a pocket edition of Science and Health, was made to this Society by our Sunday School. This was a surprise planned by the little ones, after being told by their teachers that there was an opportunity to do some good with the money which has accrued since the completion of The Mother Church edifice. Members and friends of the Society had commenced the purchase of the standard works on Christian Science for Reading Room purposes, and the little ones joyfully profited by the opportunity to help complete this undertaking.

Infinite blessings are ever ours as we endeavor to prove God's allness and nearness, as revealed to us through Christian Science, and we are thankful for the inspiring thought of our beloved Leader, the substance of which we hope to prove: "What a glorious inheritance is given to us through the understanding of omnipresent Love! More we cannot ask: more we do not want: more we cannot have. This sweet assurance is the 'Peace, be still' to all human fears, to suffering of every sort" (Miscellaneous Writings, p. 307).—*Correspondence*.

[Written for the *Sentinel*.]

SPIRITUAL SENSES.

JACOB ANDREW HENRY.

I SEE the God-thought in the tiny flower
That peeps thro' grassy bed its timid face;
And in th' emblazoned sun that hour by hour
Trails countless satellites thro' boundless space.

I hear the God-voiced harmonies, alike,
Of happy bird-song thrilling soft and low,
And of the wind-lashed ocean-waves which strike
The rock-ribbed shore with loud resounding blow.

I taste God's bounty in the simple crust
Made from the grain His Father-care bestows;
And in the richer fruitage of eternal trust
Fresh from the land where milk and honey flows.

I scent the dainty petals of a rose,
And apprehend its fragrance; yet no art
Nor human understanding can disclose
The finger-prints where God has touched its heart.

I feel—ah, yes!—I feel the God-nursed growth,
Not with the finger-tips of mortal sense,
But with the vast intelligence of truth
Which reaches Love,—divine omnipotence!

TESTIMONIES OF HEALING.

Twelve years ago I was suffering from a complication of diseases which neither medicine, hygienic treatment, baths, nor climate could cure or even relieve. This finally ended in a nervous condition, rendering sleep impossible, and as I feared insanity I contemplated suicide. All my husband's salary was used to procure material means of relief,—table delicacies, and expensive remedies, some brought from Europe at the suggestion of a physician then in charge of my case. Then a Christian Scientist on a visit here loaned me a copy of "Science and Health with Key to the Scriptures" by Mrs. Eddy, and when, at the end of less than two weeks, I had finished reading it I was well. When this book was loaned me I was a confirmed atheist, hating the very name of religion, and I had never heard that any one could be healed by its teaching. Had I been told that it gave the true definition of God, I should probably have refused it with scorn. The fact that it healed me under such an abnormal mental state as that mentioned, proves it to be divinely inspired. For twelve years I have not lost one day from sickness, and my husband has not lost three weeks from work during the same period. His income, instead of being needed for doctors' and druggists bills, travel, etc., has been devoted to paying off a debt; buying a cozy home, and starting a bank account; besides which we have been able to help those in need when called upon to do so. This change from sickness, misery, and debt, to health and comfort, is literally due to my first copy of Science and Health, as my husband's income has not increased in point of salary. This case is but one out of the thousands that have proved the moral, mental, physical, and economic value of Mrs. Eddy's marvelous discovery. We are only two of the great army who call down blessings upon this saintly woman every day and hour.

MRS. CLARA DREYER, De Funiak Springs, Fla.

In the early part of the year 1895 my physician said I must undergo a surgical operation in order ever to be well. While in great fear, and dreading the operation, a kind neighbor called, and after telling me of Christian Science gave me a copy of Science and Health. She said I must put aside all medicine, and by reading faithfully she knew I could be healed. The book became my constant companion, and in a short time I was healed. Besides the relief from an operation, I was completely healed of severe headaches and stomach trouble. Physicians could give me no help for either of these ailments. For ten years I have not used medicine of any kind, and have not missed a Christian Science service on account of sickness during this period. I am perfectly well. To say that I am grateful to God for all this does not express my feelings. The physical healing was wonderful, but the understanding given me of God, and the ability to help others, outweigh all else. I also love our dear Leader.

MRS. VIOLA I. BOUTWELL, Concord, N. H.

My attention was directed to Christian Science when my pathway was neither paved with happiness nor bordered with flowers, when hope seemed a cheat and sorrow and unhappiness the reality. A very dear relative was receiving substantial aid from its teaching, and was well on the way to recovery from a disease which had been pronounced incurable by the very best physicians in this country. This healing challenged my attention and respect. Soon after this I was obliged to give up all thought of business, and visited Florida for a short period. I purchased a copy of Science and Health, and resolved to read it carefully. After locating on the peninsula opposite the little village of Ormond, on the Halifax River, far from the "busy haunts of men," I began the investigation. A minister who was

filling the pulpit of the little union church in Ormond became interested, and together we read the book. Neither of us understood its teaching very well, but I caught enough of its sweet concord to effect a positive and absolute healing of a serious kidney trouble and an aggravated case of stomach trouble which had made existence a burden for nearly three years; and there has been no return of either. At this time, however, I was not ready to accept the theology of Christian Science; was not willing to give up the world and its so-called pleasures, and it seemed a great sacrifice to abandon the worldly ways I had followed all my life. As a natural consequence I soon drifted away from Christian Science and returned to *materia medica*.

This condition prevailed until 1900, when I was led to approach the subject in a different attitude. With humble heart I resolved to make every effort in my power to learn all I could of this great truth, and to gain all that earnest, patient, faithful, persistent endeavor could accomplish. I found, however, that it now demanded far more of me than it had in the beginning; lessons that seemed easy before, now were hard for me to comprehend; that which had formerly appealed to me as being a self-evident fact, now appeared very obscure. But my efforts have borne good fruit; and the light shines bright, clear, and effulgent, bringing within my range of vision this great fact that "God is all," and is Spirit; that being "All in all," there is no room for anything but good; the grand Cause being perfect, the effect, man, is, must be perfect; this is man's inheritance, his birth-right. Since 1900 I have been healed of severe rheumatic trouble, and have discontinued, without experiencing any inconvenience whatever, the use of a support I had worn twenty-five years or more. I have also overcome many lesser evils, and am happy to say I have been of assistance to others in many ways. The spiritual understanding obtained has done more for me than words can express, and language seems to lose its significance when I approach this subject. I am very grateful for all Christian Science has done and is constantly doing for me, grateful to God, and to our dear Leader, Mrs. Eddy, through whom we have gained the understanding of this great truth.

FRANKLIN B. BORT, Omaha, Neb.

We sometimes hear it said, "Oh, I have tried Christian Science, but it did not help me." I would like to tell how I had to try Science four times, before I received the blessings and help that it always brings to an honest seeker. It was only by loving care that I grew to womanhood, and it was thought that I would always be delicate. I heard of Christian Science some seven or eight years ago, and at that time had some treatment for headaches. For several reasons I did not receive much if any benefit from the treatment, and was finally taken so ill with lung trouble that things were taken out of my hands and the doctor called, my family being opposed to Science at the time. My mother took the disease and died, and I was so ill that there seemed little chance of recovery. I shall always remember with gratitude the loving care given me then and after by doctors and nurses. After some months I recovered in a measure, only to have stomach and other troubles develop, the former supposed to be inherited. Then a long struggle commenced—rest, diet, and change were all tried, and finally more strenuous measures were resorted to. I would improve for a time, then go back again. In this way I existed for two or three years, when an operation was suggested; so in February I was taken to one of the large hospitals and was operated on. The operation was called successful, but the stomach trouble became very serious and the suffering and depression were great. After three weeks at home I was again taken ill, and there was doubt of my ever getting up again, but I was spared to know that we are free if we but learn to claim our rightful heritage. Before being ill my work had been art work, and the four years had drawn heavily on our means,

for my sister spared no expense. I felt I wanted to take the work up again, for I loved it, but was told I would not be able to make it pay as I would never be able to do as others did. This was in the spring. After six months spent in the country, I decided to try my work again, and took a studio. At first I did not have much work, and when I did I was in fear that I would not be able to do it. This went on until March, when I had a severe attack of illness and went to the doctor; he gave me a prescription that I knew would never cure me, and I again turned to Science, this time, I am happy and grateful to say, not in vain. I received the address of a practitioner and called on her that evening. Treatment was commenced, and I can to-day testify that the truth does make us free.

Should there be any who read this testimony with whom the healing is slow, I would say, Do not be discouraged. It was so with me, but I am thankful for it, for with the healing came the spiritual awakening. I found I had to help do my own work, and it was in proportion as I was faithful that healing and freedom came.

I want to tell of two experiences that came to me. In 1 Thessalonians, 5th chapter, we read, "Prove all things; hold fast that which is good." Last summer, in planning for my vacation, I wished to go where I could have all the time I wanted for the study of the Bible and Science and Health by Mrs. Eddy, and I declined all invitations to join friends. I selected a place that I knew was quiet, but when I reached it I seemed to find everything that I did not want, and I had to prove that the truth was what I wanted more than anything else. The temptation to leave and go where I would find friends and pleasure was great, but I stayed. One of the difficulties was the food. The first few days the fear of suffering if I ate the food was great. One morning in studying the Lesson for the week I came to this verse from the Bible, "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." When I commenced to understand the meaning, I knew I could not fear that food or any other, and I now eat what is set before me, "asking no question for conscience sake," as Paul says. The other experience was with poisoning. I had occasion to use a solution of hydrofluoric acid in my work. I took the common-sense precautions that I had always taken in using the acid, and had completed the work. In about half an hour I felt a pain in the right hand, and at once took up the thought that God's child has dominion, while I denied the error. After an hour the pain was still intense and the appearance alarming, so I telephoned for help. Later I called on a practitioner. After returning home I retired, but could not sleep as the pain was intense and extended up into the shoulder. Towards morning my sister was reading to me from Science and Health, when I saw a frightened expression on her face. I told her to go to the telephone and tell the practitioner, which she did, and I fell asleep. I was able to get up and go to the practitioner next morning. That day I read in Science and Health almost all day, and on Tuesday I was able to be at the studio and handle a brush. I went to see the practitioner once more on Thursday. The poison was neutralized by Truth, and the healing was complete; not even the nail came off.

I am very grateful to Mrs. Eddy for bringing us this saving apprehension of Truth. I can likewise say that I have proved Science to be the only help I need in business.

FRANCES MARQUARD, New York, N. Y.

With a heart overflowing with gratitude I wish to give my testimony to what Christian Science has done for me. My first introduction to it was in March, 1904, at which time I was a physical wreck. I had been under a doctor's care for nearly a year, and previous to that time had not been well for a number of years. We moved to Akron

over five years ago, and every fall I had to call a doctor. The first one said I would very likely have to move away, as I could not get rid of the trouble there. Another doctor said I had a complication of diseases, and my heart was very bad; that it would be three months before I would be much better, and I must not do any hard work for at least two years. I was very faithful to his instructions, but was worse at the end of the three months. My eyes also failed me, and an oculist told me I must have glasses,—the sooner the better. The glasses relieved me but very little, and it seemed as if the more remedies I tried the worse I became.

Finally a friend asked me to try Christian Science, and I am very happy to say that I did. After the first treatment I laid off my glasses without difficulty, and in three weeks I was completely healed. Never before have I enjoyed such good health as I have since my healing in Christian Science, and there has been no return of any of the diseases which the doctors said I had. If money could buy what little knowledge I have of Christian Science, there is not enough in this whole world to do it. I know that "man's extremity is God's opportunity," and that when Jesus said, "Ye shall know the truth, and the truth shall make you free," he meant it for every one, and this has been proven to me and my family in a great many ways. Words cannot express our gratitude to God, and to our dear Leader for making so plain to humanity this truth which Jesus taught.—MRS. VENA ALGER, Akron, O.

Four and a half years ago I had an attack of illness which resulted in incapacitating me for business or pleasure. I am in the employ at Portland of one of the large transportation companies, whose interest in me was so kind and loving that I was enabled to receive the best of care. I put myself under the direction of a good physician, who gave me a tonic and recommended a change of climate. I went to the coast for several months, but returned very little better. My employer interested himself in my behalf, and went with me to two physicians to talk over my case, and said that everything that might hasten my return to employment should be done, but no assurance was given us that I might soon regain health. I continued always hopeful, however, and felt that I needed but a few months to put me on my feet again. Not improving, I had osteopathic treatment, which did not benefit me. I then tried the water cure and massage, with like result; I also practised physical culture exercises. I would add, too, that at the outset of my illness I had some experience in a sanitarium with electrical appliances, baths, etc., which convinced me of their inability to reach my own case. If what is known as ordinary faith would have cured me, any one of the above methods would have done so, for when I took up anything new I thought I had found the ideal curative agency. Then I went to the mountains for several months, but was no better at the end of that time. Thus for two years I battled for health, but without effect. It being our damp winter months, I then went to the seacoast of southern California, feeling that the change would help me, but soon after my arrival I had another attack of illness, which discouraged me somewhat, for my kind physicians had nothing in their profession to meet my need and were honest enough to tell me so.

I had been advised by friends to try Christian Science, but was cautious for fear there was something about it that was not good for me. A day or two before this last attack I had visited for the first time a Christian Science Reading Room, and was there told that if I found no help in *materia medica* that there was yet hope through Christian Science; but I still held back, and had a physician treat me through this illness. As I lay in bed, too sick to be up, the remembrance of the kindness shown me at the Christian

Science Reading Room was such a cheer to me that I decided to investigate the subject as soon as I was able to leave my room. Accordingly I went to the Reading Room, and while there I read a publication containing some court testimony relative to Christian Science and the sworn statements of some local business men on its benefits and reliability, among which was one by an official of our company. This helped to reassure me, and I went to see him, with the result that I returned to where I was staying, consulted with a Christian Science practitioner and took a treatment the same day. My recovery was slow, but each day brought its added strength with the accompanying happiness and joy consequent upon returning health; and they were days of thankfulness to me, for in less than four months from the time I took my first treatment I returned to work. This was two years ago and I have since been working steadily, a well man, and continue to grow in strength, feeling thankful that there is in this day the means at hand for the destruction of every form of sickness and sin through the gospel of Christian Science.

W. F. D. MERCER, Portland, Ore.

I gladly give an account of my healing in Christian Science, hoping that it may help some poor sufferer who is a stranger to me, as it has helped many who have known personally what Christian Science did for me. When a young woman I fell downstairs, injuring my spine, and soon after had a severe attack of bowel trouble, which terminated in most serious and alarming conditions. The pain and soreness at times caused the greatest distress, and there was also much suffering from the spinal trouble. For more than twenty years I was unable to walk on the street. I tried all systems of medicine, employing more than a dozen physicians; I was taken to a sanitarium, to White Sulphur Springs, and to the mountains in North Carolina, all to no purpose. Beside all these physicians, I was examined by several eminent surgeons, who gave me no hope, one of world-wide reputation saying very emphatically that nothing could be done for me, that I "must carry the spinal trouble to the grave." Then I came to Florida, searching for health in this beautiful climate. While I loved the perpetual summer, yet I was still doomed to disappointment. Then came a disease of the eyes, and I was compelled to wear a dark shade for two years, while the suffering in my head at times was intense. Though physicians and oculists did not say that the eye trouble was incurable, yet they failed to bring me any relief.

In November, 1897, I went to New York to see a noted German oculist; but soon after seeing him, a friend told me of some wonderful experiences he had had in Christian Science, and urged me to try it. I decided at once to do so, and although my healing was slow,—I took treatment over a year,—yet to me and to all my friends it seems marvelous. I only accepted it for my eyes, supposing there could be no help for the two so-called incurable diseases, especially for the bowel trouble, as a similar disease had proved fatal with several of my family. When my eyes began to improve, I also gained in strength, and to my joy found that I was improving in every way. All these years I had been subject to sudden attacks of excruciating pain in the bowels, keeping me in bed for days, and sometimes weeks, but after commencing Christian Science treatment several months passed without one of these attacks, and the soreness began to grow less. Then one night I awoke with the dreadful pain, which rapidly grew worse, as it always had. I tried to help myself, but with my limited understanding of Christian Science I felt that I did not know how, and the practitioner who was treating me was in a distant city. For a minute I felt tempted to use the remedy I had kept by me for years, then I said firmly, "I have given this up to God, and I know He is able to heal me. I will not touch medicine, even if I die before morning." In an instant, before I could realize that the

pain had ceased, I fell asleep. When I awoke there was nothing to remind me that the dreadful suffering had been with me only a few hours before, and I felt that the disease which had threatened my life for so many years had been healed that night. The spinal trouble gradually wore away, as did other ills which had afflicted me from infancy. I have never taken a drop of medicine, or been sick in bed a day since I took my first treatment in Christian Science, and I do whatever I wish to do, for duty or pleasure, and often walk two miles in a day. We have had many beautiful demonstrations in our family and among our friends.

While my old religion was a comfort to me during all those years of suffering, yet I so often wondered why my prayers were not answered, and why God afflicted me so. I thank God for Christian Science, which assures us that we may be healed of all our diseases, as well as of all our fear and worry; and that we can joyfully say, "Thy will be done in earth, as it is in heaven."

MRS. M. C. SAWTELLE, Miami, Fla.

It is with a deep sense of love to God, of gratitude to the Discoverer and Founder of Christian Science, and of responsibility to my fellow-men that I undertake to write this testimony of the healing presence and power of God, verifying the Scriptural promise, "Ye shall seek me, and find me, when ye shall search for me with all your heart." I was a great sufferer for many years from a severe internal trouble. I was treated for this difficulty by a very able, kind, and much respected physician of Decatur, Ill., where I was then making my home. When I was examined the trouble was pronounced an abnormal growth, but when I refused to be operated upon, a more careful examination proved it to be a rupture. A truss was fitted to it, but this brought no relief from the continuous, distressing pain, which was making life burdensome.

In the year 1887 a member of the family became interested in Christian Science, and urged me to try it. I did so, eventually, and did not readily respond to treatment; but on catching the thought of God's presence and power, a flood of light swept over me. I took off the truss, and was immediately healed. I have had no return of this trouble nor of its distressing accompaniments since, and am endeavoring to express my gratitude to God by striving to bring this truth to others; viz., that "God is a very present help in trouble," when understood as explained in Christian Science.

MRS. MIRA H. SMITH, Meadville, Pa.

It is now six years since I first came into Christian Science. I had suffered for ten years with neuralgic or rheumatic trouble, and grew worse all the time, though I was treated by three doctors. Our family physician, who treated me for about five years, said I had spinal trouble; that he had done all he could for me, and advised me to go to some springs. While there, and afterwards, I suffered more than ever, and finally became almost helpless, and had to use crutches for three years or more. I spent a great deal of money for doctors and medicine, but nothing did me any good. I am so thankful that at last I found the right and only way to health,—the way that leads to the Divine healer, God.

A Scientist has treated me several times, and through her kindness and by the help of God I have always been relieved. I am getting better all the time, and now can walk without crutches and am able to attend to my business. Christian Science has been of great benefit to my whole family. Our youngest child, who is three years old, has never taken any medicine, and it is nearly five years since we have had a doctor for any of our family. I am thankful that there are so many who are taking such a great interest in this healing, and that the truth is known in their

lives. I am sure that if mothers only knew of the help they could render their little ones, they would seek to understand this blessed Science, and thank God for the faith of her through whom He has restored to us the knowledge of His healing gospel. I am now enjoying the best of health.

MARTIN LUTHER HENDRIX, Whistler, Ala.

I very gladly bear witness to the power of Truth to heal, as I owe a debt of gratitude for the wonderful healing that has come to me through Christian Science which never can be fully paid. From childhood I suffered more or less all the time, and was attended by physicians at frequent intervals during all these years. While there is no doubt that they worked to their highest understanding to try to heal me, they failed to do so, and after my diseases had become chronic and the physicians stated that they could not be healed, I turned as a last resort to Christian Science. I then found the truth of the testimony in the Holy Scriptures, that God is a present help in every hour of need. One of the diseases from which I suffered, and of which I was healed by Christian Science, was severe uterine trouble; another was a chronic sore in the lower part of my limb which caused me constant suffering, the pain at times being almost unbearable. Besides these was an affection of the heart, which the doctors claimed had existed from infancy; also liver and kidney trouble, one of the doctors stating that the latter was very serious. I had been subject to fainting-spells, but this too was entirely healed through Christian Science, nor has there been any return of the trouble.

It is now about fourteen years since I turned to Christian Science for healing and experienced the bliss of emancipation from the bondage in which I had been held. I have not only experienced this blessed freedom, but have witnessed many other cases of healing. It has been a joy to meet with others of my acquaintance and listen to their expressions of gratitude for the wonderful healing that has come to them, and for the moral and spiritual uplifting which they have experienced through this blessed truth that was demonstrated to the world nineteen hundred years ago by Christ Jesus, and which has been discovered in this age by Mrs. Eddy and given to the world in the text-book, "Science and Health with Key to the Scriptures." I am also grateful for the wisdom that directed her in opening a college and instructing students in it who have gone out into the world and have put into practice the truth that was taught them by our revered Leader; and for the sweet Christian lives that are being lived by these practitioners of Christian Science. I long for the day when the whole world will have become acquainted with the interpretation of God's law as given through Christian Science, for it will indeed bring a realization of God's kingdom come on earth as in heaven. Hoping that this simple testimony may be of benefit to some one who is groping in the darkness,—seeking rest and finding none, as I was,—I hereby submit it.—MRS. MARY HOULDEN, Hamilton, Ontario.

From my early schooldays it was a regular occurrence for me to have a bilious attack, a tendency supposedly inherited, followed by headaches which generally lasted from two to four days and sometimes a week. Along with this was a stomach trouble, which had lasted for several years. I tried doctors, medicines, and diet without any permanent relief, and always carried a drug in my pocket to be used in cases of emergency. This illness was a heavy drawback in my employment, as it was the cause of my having to remain at home quite often. It is now about fourteen years since I first took up the study of Christian Science, and it came to my notice without rousing very much prejudice on my part. I was ready to try it, and was completely healed of all the troubles previously mentioned. I have been able to attend to my duties without any ill effects

following, and gladly recommend Christian Science to others, as it has been the means whereby I was healed. It is helping me in my daily life to know a God who is loving, and not one who punishes or destroys.

FRANK J. BROWN, Toronto, Ontario.

In September, 1903, I began to study Christian Science, and in six weeks' time, with the help of a practitioner, I was entirely cured of lung, throat, and stomach trouble. One of my sisters had died of tubercular disease, and I was supposed to have taken it, in another form, from her. One of the very best physicians in our city was employed, and he did all that any one could possibly do to relieve me. Whenever he examined my lungs he would say nothing, but would shake his head sadly, and walk away. My mother was a great sufferer from heart trouble, and we worried considerably about her, but our physician always said that my case troubled him much more than my mother's. I suffered severe pain from any exercise, and was cautioned constantly by my physician to be very careful as to what I ate. I took medicine regularly for a year and a half, at the same time putting myself under osteopathic treatment, and after all this was much worse. I became extremely thin, and this, together with my intense suffering, proved to me that *materia medica* could not cure me, nor could I live many months longer in that dreadful condition.

My mother was persuaded to try Christian Science, and when I saw her healed in a very short time, I consented to take treatment, and began to improve from the very first. I had been under medical treatment for a year and a half, without any good results, and at considerable expense, but I had Christian Science treatment for only a month and a half and was entirely healed of every one of my troubles. I was healed two years ago, and began studying vocal music, my throat being in perfect condition. To-day I weigh over one hundred and forty pounds, do not have to be careful of what I eat, and can run upstairs without any trouble. I am well, and best of all I now have an ever-present Physician who has surely healed all my diseases.

My case seems a very remarkable one to our family and to friends who have known me all my life. To me it is so natural now to be well, that I almost forget how I used to suffer. I have the deepest gratitude to God for Christian Science.—ETHEL MAY SYMMES, Hamilton, O.

In August, 1897, while living in Denver, after about ten years of great physical suffering from bowel trouble with its attendant train of ills, I turned in despair and as a last resort, without hope or faith, to Christian Science for relief. I suffered almost constantly and was unable to attend to business a great deal of the time. I had tried numerous remedies, dieting, etc., and also took a regular course of exercises at a gymnasium, besides undergoing two surgical operations, but all in vain. When I finally turned to Christian Science, my physician had told me he could do nothing more; and he fully realized that although he had treated me for fifteen months I was worse, not better, than when he began. He also declared mine to be the worst organic case that had come into his medical practice of twenty-six years. I had previously been treated by several well-known and reputable physicians, but they had diagnosed the case differently, and the only result of their treatment was increased suffering. From the day of my first treatment in Christian Science, Aug. 27, 1897, I have resorted to no other means of healing for physical ills. All material remedies were discontinued on that day, and have never been resumed. I am to-day a living witness of the healing power of Christian Science, and were it not for this life-giving truth, I sincerely believe I should not be here to give this testimony. To all of the above I can most solemnly testify.

O. B. BARROWS, St. Louis, Mo.

FROM OUR EXCHANGES.

[Rev. R. J. Campbell in *The British Congregationalist*.]

Faith in Christ is faith in love, the love of man wedded to the love of God. Nothing in the long run can prevail against that love in this world or the next. I believe that the mere crossing of the mysterious gulf called physical death matters very little. It only means a change of lights. The wicked man finds that he has been living by false values, and the good man finds how much more has yet to be learned and how many richer depths of the divine nature are yet to be plumbed. One thing we shall all find, and that is that the truest life is the life that Jesus lived. That is the eternal life, whether here or beyond, this side or the further side of the tomb. Live it we must by the redeeming power of God. We shall make our bed in pain until we do; and the nearer a man approaches to the stature of a perfect man in Christ Jesus, the more he will yearn over the failure of the lost, the more he will long to lift up and heal and save. How can Christhood ever be content with anything else?

[Arthur Chamberlain in *The Christian Register*.]

Man is eternally the child of God,—God, who is eternal good. Because man is of God, man cannot be happy save in goodness; because God is Supreme good, good alone is real and eternal. All efforts to rest in something other than good are futile. It is an effort to rest in a mortal misapprehension of the real condition wherein alone is rest, and every such attempt starts in discord and ends in defeat. Is there a hell? Indeed, yes. Hell is in the consciousness of every one who strives against the law of his own being,—the immutable, inexorable, eternal law of good. This law of good is all the law there is. Man vainly attempts to formulate a law of evil and to adjust himself thereto; for man can but discover the law that God has made, and God has made no law for evil. Neither can man add aught to the works of the Infinite One. There are those who "imagine mischief as a law," and their imaginations are vain.

[From *The Presbyterian Banner*.]

We think it is not claiming too much to say that in our day we study our Scriptures in a less partisan and more scientific spirit. In our interpretation of a passage of Scripture we try to find the practical purpose its writer had in mind. Every book and passage of Scripture was written in view of a condition that confronted the writer, and he was aiming to meet that condition. This practical purpose of the inspired writer or speaker is often something very different from the abstract theological theory that the exegetical or systematic theologian of a later century imputes to him and injects into his Scripture.

[Rev. Willard H. Hinkley in the *New-Church Messenger*.]

It is a mistake to think of heaven as only a future state of happiness attainable after the cares and trials of this life are ended. It is a present state as well as a future one. "The kingdom of God is within you." The Lord is ever standing at the door of our hearts, knocking for admission, that he may come in unto us and sup with us and we with him. This idea of the actual presence of the Lord with man, at all times, and his willingness to give him the bread of life, or the good of his Divine love, is expressed in the invitation: "Come; for all things are now ready."

[*The Congregationalist*.]

Christ is best manifested when we are most ourselves; not our present marred and undeveloped selves, but the ideal selves which every hour of consecrated life must help to bring to light.

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